

THE LIBRARY OF THE
UNIVERSITY OF
NORTH CAROLINA
AT CHAPEL HILL



THE COLLECTION OF
NORTH CAROLINIANA

ENDOWED BY

JOHN SPRUNT HILL

CLASS OF 1889

C286.7

A24

1989-90

UNIVERSITY OF N.C. AT CHAPEL HILL



00043594422

FOR USE ONLY IN
THE NORTH CAROLINA COLLECTION



Digitized by the Internet Archive
in 2013

<http://archive.org/details/adventchristianw511adve>

C286.7/A24

Advent Christian WITNESS

January 1989



THE
CHALLENGE
OF
ISLAM

FEATURES

I Want it Now! Clayton Blackstone 4

In our fast food, fast-paced culture, we've lost the art of sacrifice. How does sacrifice relate to Christian living in today's world?

Tour Guide Says, "Welcome to Heaven" Ron MacMillan 8

Communist North Korea has become a land where people literally worship their dictator. What's it like to travel through a country where devotion to the leader is the primary focus of everyone's life?

Special Feature: Islam and Advent Christian Missions 12

Islam is one of the fastest growing faiths in the world today. With nearly one billion followers, Islam is prominent in over forty countries including four nations where Advent Christian missions is active. Three articles provide an overview of Islam, its impact on the world, and its challenge to Christian missions.

The Challenge of Islam • Denis Green
Surging Towards Collision • W. Scott Harrop
Islam: The False Prophet Rides Again • Harold Patterson

DEPARTMENTS

From the Editor	3
Women's Ministries	18
Prayer Partnership	21
Family Builder	23

ON THE COVER:

The mosque is the house of worship chosen by nearly one billion people each Friday throughout the world. From the Middle East to Indonesia, from England to China, Islam is one of the world's fastest growing religions.

Volume 37 Number 1

Advent Christian WITNESS

Editor Robert Mayer

Contributing Editors Caroline Michael, Harold Patterson, William Batson, Clayton Blackstone, David McCarthy

Typesetting Susan Gettis Proofreading Shirley Brooks

Art Director Linda Perault

The Advent Christian Witness (ISSN #007-740) is published monthly except for a combined July-August issue by the Advent Christian General Conference of America, 14601 Albemarle Road, P.O. Box 23152, Charlotte, N.C. 28212. Subscription rates in the United States and Canada: One year, \$11.00. Single copy: \$1.00. Overseas rate: One year, \$14.00. Second class postage paid at Charlotte, N.C. POSTMASTER: Send address changes to Advent Christian Witness, P.O. Box 23152, Charlotte, N.C. 28212.

As the official publication of the Advent Christian General Conference, the Advent Christian Witness publishes the teachings of the Advent Christian Church and promotes the task of evangelism both in North America and around the world. The views expressed in this magazine are those of the author and may not necessarily reflect those of the editor or the Advent Christian General Conference. Member: Evangelical Press Association. Copyright © 1988 by the Advent Christian General Conference of America, Inc.





C 286.7
A 24
1989-90

OPERATION RESCUE: ANSWERS DON'T COME EASILY

For the past three months, I've watched with great interest the anti-abortion protests organized by Operation Rescue. For fifteen years, the anti-abortion movement has sought to end abortion-on-demand through legislative and legal work. Now, a sizable portion of that movement, frustrated by lack of progress on the legal and legislative fronts, has opted for direct action and civil disobedience. According to activists like Randall Terry, the time has come to shock America into understanding the reality of abortion and to stop abortions through blockades, sit-ins, and other "illegal" means.

When your editor writes this column, in most cases he addresses an issue with strong convictions about a specific course of action. How I wish I could forcefully applaud or condemn the civil disobedience that drives the activists of Operation Rescue. But I'm torn intellectually and emotionally by two ideals I hold dearly. On one hand, I believe not only is abortion-on-demand not biblical, but that allowing it stands against everything our culture has taught about the dignity of human life for nearly 3,000 years. On the other, I understand that we cannot expect any society to be a perfect reflection of biblical ideals.

Paul demonstrates that truth throughout his writings. He lived in a culture hostile to the gospel he proclaimed. Slavery, temple prostitution, and a variety of unbiblical acts were legal. In addition, Rome demanded worship of the emperor. Yet, in the midst of this cultural hostility Paul could write, "Everyone must submit himself to the governing authorities, for there is not authority except that which God has established. The authorities that exist have been established by God" (Romans 13:1).

If Paul could articulate that principle to

believers surrounded by a hostile, totalitarian culture, (where abortion was preached) what would he say to us who desire change within a democratic society? Would he direct us to work within the system and at the same time accept the reality that no culture or society will ever be perfect?

But that's only one side. In the 20th century, we've seen:

- Millions of Jews, Cambodians, and other peoples slaughtered "legally" by their governments.
- The relegation of black Americans to second class status in many American communities throughout the first 65 years of this century.
- Continued repression of human rights in places like South Africa, Nicaragua, and the Soviet Union.

Those events raise a different set of questions. What if a segment of the German people would have practiced civil disobedience in 1940? Would six million Jews still be alive today? What if the civil rights protests of the 1960s never happened? Would we still deny constitutional rights to 25 million American citizens?

The point is this. As Christians, we must wrestle with the idea that in some circumstances, obedience to God may mean we risk disobeying the law to protect those whose rights the law tramples on. Maybe our friends with Operation Rescue understand that.

So I struggle with how to respond to Operation Rescue. Part of me wishes they would focus more of their energies on legislative and legal approaches. But the other part of me admires their willingness to risk themselves to protect human rights for all people, including the unborn. I pray that God blesses their efforts. □

HIL

Some Thoughts on Deferred Gratification

I Want It NOW!

"I want my bottle and I want it now!"
There's no mistaking the



scream. It comes at the most inconvenient of times. It awakens parents from a sound sleep. It interrupts conversation. It disturbs our comfort. And doddling only heightens the decibel level. Babies seldom grasp the importance of convenience and schedule.

Some things disappear in our transformation from child to adult, but "The Bottle Now" syndrome isn't usually one of them. Perhaps we can blame it on

culture. Plastic money, easy credit, 30 second commercials, *Cliff Notes*, and *Headline News* accent the issue. We don't like to wait...for anything!

And since the malady pervades our society, it's little wonder that our spiritual lives exhibit some of the symptoms. Eugene Peterson writes in *A Long Obedience in the Same Direction*:

"It is not difficult in such a world to get a person interested in the message of the Gospel; it is terrifically difficult to sustain the interest. Millions of people in our culture make decisions for Christ, but there is a dreadful attrition rate...In our kind of culture, even news about God can be sold if it is packaged right: but when it loses its novelty, it goes on the garbage heap. There is a great market for religious experience in our world: there is little enthusiasm for the patient acquisition of virtue, little inclination to sign up for a long apprenticeship in what earlier generations of Christians called holiness."

The lost art of sacrifice

"The Bottle Now" Syndrome haunts us. We've all known peo-

ple who push off the block quickly, but tire early. In fact, most of us have begun a project with great intentions only to shift our energies to something else when the results proved slow in coming.

Don Owens observes that: "Many people fail in life because they believe in the adage: if you don't succeed, try something else. But success eludes those who follow such advice. Virtually everyone has had dreams at one time or another, especially in youth. The dreams that have come true did so because people stuck to their ambitions. They refused to be discouraged. They never let disappointment get the upper hand. Challenges spurred them to greater effort."

Call it the lost art of deferred gratification. A neglected essential in any relationship. Something which deepens the bonds of friendship like nothing else.

Jesus claimed that a true friend would lay down his life for those he loved. He substantiated the principle by acting out his words on the cross.

Since sacrifice figures into our relationship with Jesus, he intends for it to enter into the rela-

tionship we share with him and with others. What does it mean to sacrifice for another? And if we defer our gratification, how can we be sure joy will come?

The author of Hebrews addresses the issue as he confronts the despondency of people enduring a great deal of stress. Let's look and learn.

Therefore, since we are surrounded by such a great cloud of witnesses... (Hebrews 12:1a).

"It's not good manners to interrupt people in mid-sentence," we chide our children. But interrupt I must. "Therefore" looks back to what came before. The lives of countless saints testify to the matter: a relationship with God by faith is possible. *We are not the first to be asked to sacrifice.*

The author does not suggest that these witnesses are seated in heaven looking down on us and cheering us on. They are examples: people who have lived the life of faith before us and now serve as an encouragement to us.

I'm a confirmed lover of flight. Although recent events have dampened my enthusiasm somewhat, I still rush to the window when the whine of a large jet indicates one is about to descend at the nearby airport.

Yet flying through a dense cloud layer on the way to cruising altitude unsettles me a bit. The vapor barrier encompasses everything, blocking out rays of the sun above and the landscape below.

This experience creates a visual picture of the author's premise. The dense cloud of

witnesses presents a solid testimony, blocking out the distractions surrounding us. Millions of people have lived and are living the life of faith. Their sacrifices and dedication assure us that the things God asks of us are possible.

The Christian life: a race of endurance

"...let us throw off everything that hinders and the sin that so easily entangles, and run with

'The Bottle Now' syndrome haunts us. We've all known people who push off the block quietly, but tire early. In fact, most of us have begun a project with great intentions only to shift our energies to something else when the results proved slow in coming."

perseverance the race marked out for us" (Hebrews 12:1b).

Frankly, the verse disturbs my comfort level. I want marriage to be effortless. I crave success without sweat. I lust for the good life without paying the cost to achieve it. I want things to be easy, and I am not alone.

The author chose to use the Greek word "agon" to describe the type of race he had in mind. We get our word "agony" from it. The race is a marathon, a test

of endurance which seems to have no end. Not a good thought for those of us who qualify as unconditioned jocks.

This race we entered sometimes requires that we choose between the good and the best. Not every choice is black and white, moral and immoral, good and bad.

We are to cast off things which hinder us. Runners often train with weights and wear sweats. On the day of the race, the weights are laid aside and the runner begins with as few articles of clothing as possible. Business suits are nice, but not desired for marathon running.

Identifying those "things which hinder" is a private affair. What hinders me may not hinder you, but here's a few to stimulate the brain. Sports. Clothing. Food. TV. Games. Recreation. Hunting. Fishing. Reading. Job. Camping. Movies. Hobby. A friend. Plans for the future. Money.

There's nothing bad about anything listed. Yet we cannot deny the effect. We offer excuses and make a feeble attempt to deny the truth but our consciences keep bringing us back to the same unnerving conclusion: things haven't been the same with God since this thing entered our lives.

Sacrifice also requires us to watch where we are running. Phillips translates this: "Watch out for the sin which dogs our feet."

If you've ever owned a small animal you understand immediately for they show up at the most unsuspecting of times.

I Want It NOW!

If you aren't on the alert, you step on them and fall.

We're not given a clear indication of what this "entangling sin" is. Here's my idea: discouragement...the temptation to call it quits...exchanging the life of faith for the life of a hedonist (one whose goal in life is the pursuit of pleasure).

Sacrifice also requires us to keep on our toes. Run the race marked out for us with perseverance. I've never been much of a runner. Dabbling best describes my feeble efforts. But good runners tell me that if you run long enough you get a second wind. Although I can't speak from experience as a marathon runner, I know it to be true in the realm of spiritual things. Eyes straight ahead. Mind on the goal (not your aching body or your tired spirit). Put one foot down in front of the other. Breath in rhythm.

Focusing our attention on Jesus

Let us fix our eyes on Jesus, the Pioneer and Perfector of our faith, who for the joy set before him endured the cross, scorning the shame, and set down at the right hand of the throne of God (Hebrews 12:2).

Nothing breaks the concentration of an athlete like playing to the stands. *When sacrifice is required, where you look makes all the difference.*

Typing doesn't come naturally to me. I battle constantly with the temptation to look down at the keyboard. Early in my experience. I would spell out each word in my mind, thinking of each letter's position on the

board. Such efforts slow me down. Only as I keep my eyes focused on the paper beside me or the computer screen in front of me do I see my speed improve.

When faced with the temptation to quit, we're to look away to Jesus. He designed the course laid out for us and then ran it to prove it could be done. When tempted to quit, Jesus trusted his Father. When opposition con-

**"When tempted to quit,
we're to look away to
Jesus. He designed the
course laid out for us and
then ran it to prove it
could be done."**

fronted him, he trusted his Father. When the stress level soared, he trusted his Father. When everyone turned on him, he trusted his Father. When it appeared as though his Father had forsaken him, he still trusted.

He endured it all: shame, rejection, pain, loneliness because of the "joy set before him." He deferred gratification.

We struggle to imagine anything worth such a cost. His answer to our inquiry boggles the mind. "I wish for you to enjoy the kind of relationship I have with my Father. I also hope we can become intimate friends."

Not everything is worth such sacrifice. This was! And He invites us to forgo something good for something which has no

equal. For the joy set before us, for the ending of our heart's cry to see God "face to face" we must defer gratification. It will be worth every ounce of sacrifice and more.

Keep going! Don't give up! You can make it! That's what Hebrews 12:3 tells us. When we're tired...ready to quit...feel like it's not worth the effort...sensing a gun to our heads...about to lose interest, remember what Jesus put up with.

Press on.

Nothing in the world
Can take the place of persistence.
Talent will not;
Nothing is more common
Than unsuccessful men
With talent.

Genius will not;
Unrewarded genius
Is almost a proverb.
Education will not;
The world is full of
Educated derelicts.
Persistence and determination
Alone are important. ☐

(An unknown author quoted by Charles R. Swindoll in Living Above the Level of Mediocrity. (Waco, TX.: Word Books, 1987).



A graduate of Berkshire Christian College, Clayton Blackstone is pastor of the Advent Christian Church of New Hope in Lewiston, Idaho.

Don't Stop. Keep Playing.

Bishop Fulton J. Sheen once noted that there are "only two philosophies of life: one is first the feast and then the headache; the other is first the fast and then the feast. Deferred joys purchased by sacrifice are always the sweetest."

Let's get practical for a couple of minutes. There's nothing like a pep rally to get the fans excited. But if we charge on to the playing field of life ready to sacrifice but cloudy on how, we run the risk of starting fast but failing to finish. Pick one project and complete it before trying another. Start slow. It's OK to be a plodder.

- *Spend an hour* this week determining the course you believe God has set for you during the next twelve months. In light of this course, what should your priorities be? Few assignments prove tougher, yet with the toughness comes the promise of satisfaction which will exceed your highest expectations.

- *Weigh every decision* and activity you make this week against your priorities and the time available to you. Every opportunity which comes along is not an open door for ministry. I use to think that. I still fight the temptation, but I win enough skirmishes now to feel that I'm making progress.

- *Read Ordering Your Private World* by Gordon MacDonald.

- *Select one hindering weight.*

Set it aside for the week. Use the time and energy usually devoted to this to nurture your relationship with God.

- *Before yielding* to the temptation to call it quits, seek out the counsel of a believer who has developed a measure of discipline in the area in which you feel weak.

"Ignace Jan Paderewski, the famous composer-pianist was scheduled to perform at a great concert hall in America. It was an evening to be remembered—tuxedos and long evening dresses, a high society extravaganza. Present in the audience that evening was a mother with her fidgety nine-year-old son. Weary of her waiting, he squirmed constantly in his seat. His mother was in hopes that her boy would be encouraged to practice the piano if he could just hear the immortal Paderewski at the keyboard. So—against his wishes—he had come.

As she turned to talk with friends, her son could stay seated no longer. He slipped away from her side, strangely drawn to the ebony concert grand Steinway and its leather tufted stool on the huge stage flooded with blinding lights. Without much notice from the sophisticated audience, the boy sat down at the stool, staring wide-eyed at the black and white keys. He placed his small, trembling fingers in the right position and began to play

"chopsticks." The roar of the crowd was hushed as hundreds of frowning faces turned in his direction. Irritated and embarrassed, they began to shout:

"Get that boy away from there!"

"Who'd bring a kid that young here?"

"Where's his mother?"

"Somebody stop him!"

"Backstage, the master overheard the sounds out front and quickly put together in his mind what was happening. Hurriedly, he grabbed his coat and rushed toward the stage. Without one word of announcement, he stooped over behind the boy, reached around both sides, and began to improvise a countermelody to harmonize with and enhance "chopsticks." As the two played together, Paderewski kept whispering in the boy's ear: "Keep going. Don't quit. Keep playing...Don't stop...Don't quit."

"And so it is with us. We hammer away on our project, which is about as significant as "chopsticks" in a concert hall. And about the time we are ready to give up, along comes the Master, who leans over and whispers: 'Now keep going; don't quit. Keep on...Don't stop...Don't quit!' " (Chuck Swindoll, quoted from *Living Above the Level of Mediocrity*, Word Books). □

—Clayton Blackstone

*North Korea opens its doors to tourists and journalists,
but is "heaven" really on the other side?*

Tour Guides Say "Welcome to Heaven"

PYONGYANG, North Korea (NNI)—"Welcome to heaven" were the first words I heard as I stepped off the train onto the vast concourse at Pyongyang's railway station. The guide, seeing my astonished expression, hastened to explain: "You are now in the earthly paradise of our Great Leader Kim Il Sung."

It was not the time to demur that an earthly paradise could hardly be called "heaven" as the guide hurried on, "You see, the Democratic People's Republic of Korea is the most unique Communist state in the world because here we have attained perfect socialism." He added, his chest swelling with pride, "China, Russia, Cuba, all say they are getting towards true communism, but we have arrived, thanks to the genius of the Great Leader--." I interrupted the guide and said, "Kim Il Sung?" He smiled.

At first glance, paradise, North Korean style, was not unattractive. Pyongyang is a beautiful city by any standards, with modern buildings, wide

tree-lined streets, spotless pavements and people dressed in brightly colored clothes. But the architecture of the entire city is one paean of praise to the glory of Kim Il Sung. His portrait hangs above every entrance to each building. Huge, garishly colored posters dominate every corner depicting Kim dispensing wisdom to rapt audiences, and monuments abound to his achievements, the most impressive of which is a 100-meter bronze statue topping the highest hill, arms outstretched, beaming down on the entire citizenry—a fitting metaphor of his self-elevation.

Giver of eternal life?

But elevation to what? I found out that evening at the opera. As the performance ended in the vast theater, trumpets suddenly blasted, and behind the stage, framed by an arc of red lights, was a projection of a massive face—that of Kim Il Sung. At once, all in the theater jumped to their feet cheering and clapping with a fierce and strange intensity. Rising awkwardly to my own feet, I thought, "Am I dreaming?" The scene reminded me of George Orwell's classic

1984.

In 1983, *TIME* magazine wrote of the Korean leader, "Kim has been endowed with the attributes of an immortal, he can be in more than one place at a time, can travel distances at unheard of speed, and knows all there is to know." One Christian visitor to North Korea in 1984, appropriately enough, saw an inscription containing the staggering statement, "Kim Il Sung gives eternal life to the Korean people."

Omnipotent claims can be handled, but Kim's omnipresence is foisted on every North Korean in ways that are definitely Orwellian. A visit to a kindergarten was enough to appreciate this. The children all lined up and sang a hymn to their "Great Leader." The words, as translated to me, were:

A new day breaks over this land,

windows open quietly under the morning glow.

We look up to our fatherly leader

and keep his image in our hearts.

What was disturbing about the



whole experience was that they did not seem like children at all. They never giggled, never smiled, and when introduced to me seemed almost petrified—their blank, shiny eyes fixed not on me but on the teacher.

Kim cocoons his subjects from cradle to grave in his philosophy. They are never given the opportunity to choose an alternative. Radios are forbidden to the common man, and the few he can get his hands on have no tuning dial, just an on/off switch preset to the official channel. Despite a central library that boasts thirty million books, the Bible, though stocked, is off limits. So are all other books that do not share Communist presuppositions. The ignorance of the population must be colossal. My guide had never heard of Jesus Christ, Socrates, Aristotle, or Tolstoy. The only thinker I suggested that met with any recognition was the Russian writer Dostoyevsky.

But perhaps the most sinister aspect of Kim Il Sung's regime is the insistence that *all citizens wear a badge on their lapels depicting his image. One badge is issued per lifetime. It must be worn prominently and at all times. Failure to wear it is regarded as treason.* Indeed, if the badge is in any way defaced then that also constitutes a serious offense. Forget Orwell's 1984, this place was straight out of Revelation, chapter 13.

Visit to a shrine

Though my guide did not know it, on the third day of my

visit I was taken to a site of considerable religious meaning. From a hill outside Pyongyang I was shown the meandering Taitong River. "It was here," my guide declared, "that the Korean people repulsed the first attempt by the United States to invade us."

It was in 1866 that the ship General Sherman nosed up the river seeking ways to trade with the "hermit kingdom." Unfortunately, on the journey up to Pyongyang, some Koreans had been taken prisoner and three had subsequently died trying to escape. By the time the ship reached Pyongyang, the population was thirsty for revenge. The captain knew he dare not dock, so he turned the ship around and headed for home. But the ship ran aground and cannon fire kept the irate Koreans at bay for two weeks. The Koreans then tied a series of small boats together, set them on fire, and drifted them down river until they encircled the General Sherman. The crew leaped into the water to avoid the flames and were all blubbed to death as they waded to shore. It was the only battle described to me that Kim Il Sung could not take credit for, although the guide did mumble something about Kim's great, great grandfather leading the chaos on shore.

On board that ship was the first Protestant missionary to Korea, Robert J. Thomas. Carrying a load of Chinese Bibles, he was the only man to wade ashore without a sword. Nevertheless,

he was brutally slain, but the man who clubbed him to death took a Bible, read it, was converted, and his nephew later became instrumental in translating the Bible into Korean. A small boy, also standing on the shore, salvaged three of Thomas's Bibles. He gave them to a soldier who papered his house with the pages. Years later, the boy went to his friend's house and was converted while "reading the walls."

Koreans have always been responsive to the Gospel, although in many cases they have paid dearly for this. The first European Catholic priest arrived in Korea in 1836 by crawling up a sewer into the city of Euiju. Ten years later there were 14,000 Catholics, all underground, of which many were subsequently martyred. In the fall of 1884, a Christian doctor, Horace Allen, was allowed to live in Pyongyang, and when he tended the queen's nephew successfully, the door was opened to the many missionaries ready to serve in Korea.

By the turn of the century, the New Testament was circulating in Korean, and the Presbyterian and Methodist missions were flourishing. In 1910 Japan occupied Korea and controlled the country with an iron fist until 1941. The church, though under restrictions, continued to grow until by 1945 there were around 400,000 Protestant believers in Korea, 50,000 in Pyongyang alone, which earned it the title, "Asia's Jerusalem."

Continued on next page

Tour Guides Say "Welcome to Heaven"

Destruction of the church

Kim systematically set about exterminating all vestiges of religion with a ferocity unmatched even by his mentor, Stalin, in the 1930s. Church buildings were bulldozed (there is not a single church existing in North Korea today); to be known as a Christian meant instant death; Bibles were burned and the church, what survived of it, was pushed deeper underground than at any other point in history.

Only in the past few years has an official church been restored—the Korean Christian Federation—which boasts some 5,000 members in Pyongyang. News has just emerged that on June 30, a Catholic Association was also formed. But these bodies remain dominated by an atheistic regime anxious to use any means to establish credibility with the West, and hard evidence of genuine believers in this state has yet to emerge.

By contrast, in the South, believers number close to 20 percent of the forty million population. In fact, South Korea has prospered in every sense. It is now a fledgling democracy and an important world economic power.

In economic terms, the average monthly wage of North Korea's twenty million people is about US \$50, as opposed to US \$236 per month for South Koreans. In 1987, North Korea's foreign trade totaled a paltry three billion dollars, whereas South Korea's trade with the United States alone soared over sixty billion. According to the Austrian consul in Pyongyang, "It is only in the last year that it has dawned upon the North Korean

leadership that they have no chance of catching up [with] the South, and it has been a very bitter realization."

So why does Kim not restructure his society by lessening central planning and inducing Western companies to trade? After all, this is what Deng Xiao Ping and Mikhail Gorbachev are doing in the Communist giants, from which North Korea has taken her lead. Alas for him, such a course would involve ideological suicide.

The Austrian consul in Pyongyang explained, "Change in Communist societies can only occur when someone else is blamed for taking the country on the wrong course. In China, Deng blamed early Mao, then introduced the 'Four Modernizations'; in the Soviet Union, Gorbachev blamed Stalin, and started 'perestroika,' but who can Kim blame for the present mess but himself?"

Kim has been in charge of his country since 1948, and he has touted himself as "supreme in wisdom." If he makes a U-turn, then he shows himself fallible. If he keeps things the way they are, then bankruptcy looms. Which is it to be?

Kim has his quiver full of thorny problems at the moment. An ailing 76-year-old, he needs surgery urgently on a goiter the size of a grapefruit, but he is unwilling to submit to it for fear that his enemies will pull out the plugs while he is under the anesthetic.

"No red paint"

Meanwhile, what of the people trapped under his oppressive rule? I kept looking for signs to see

whether they actually believed his bombast. But it was virtually impossible to tell, not least because visitors are not able to approach ordinary Koreans. If I raised my camera, panic quickly followed; whistles would blow from policemen standing on every corner; children would be shooed away, and adults would sullenly turn their backs.

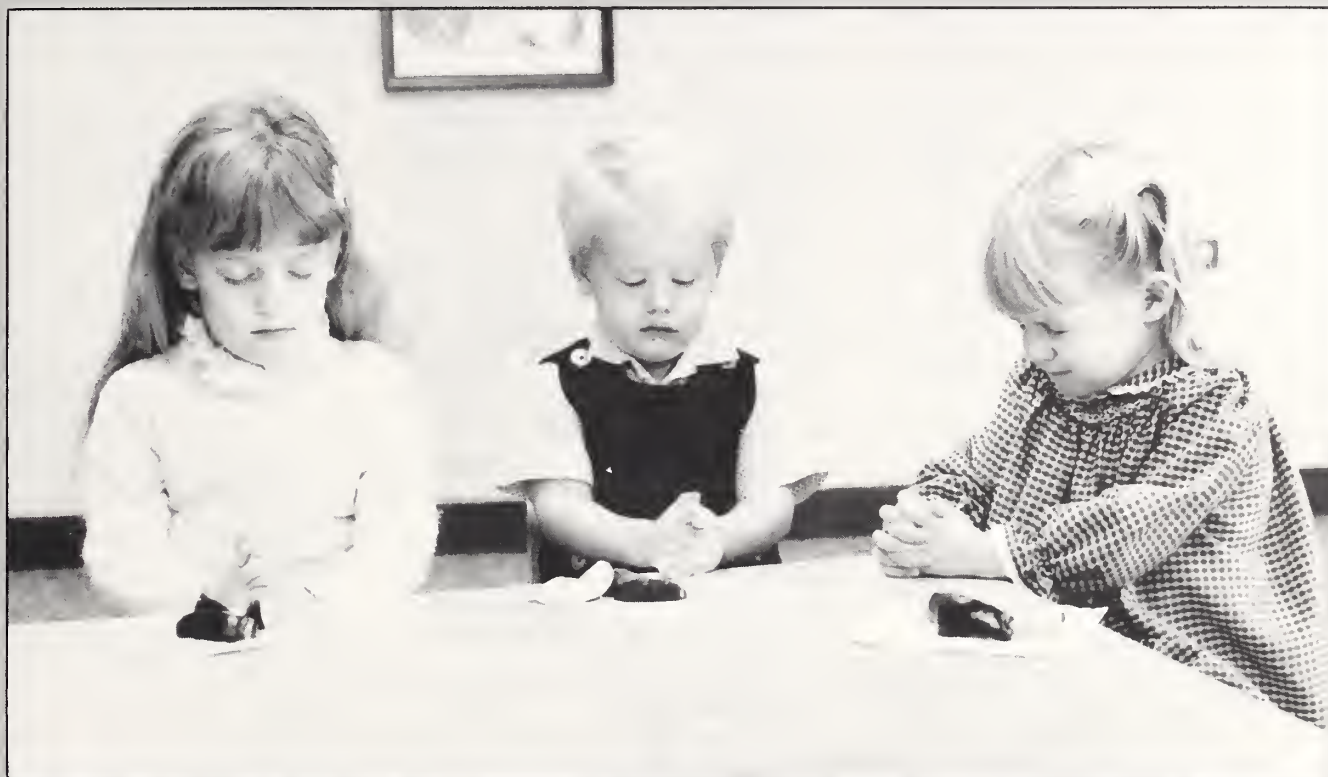
However, on the last day of my visit, an incident with my guide gave me hope. We were touring the central art gallery. The paintings all had one theme—the glorious Kim Il Sung and the Revolution. He was always painted with a faraway look on his face, while all around the people looked at him, enraptured. The style was similar to how Jesus was depicted in children's story Bibles with the adoring crowds. I was bored and showed it by walking briskly from gallery to gallery.

Then my guide stopped and beckoned me to a particular painting. To my surprise there were tears in his eyes. He said, "Look at this one, beautiful isn't it?" It was a painting of a young mother and child dressed in white, blowing thistledown in a verdant meadow. The guide leaned forward and whispered into my ear, "No red paint."

I understood. It was a statement of immense significance. This was the only painting in the gallery that had nothing to do with Kim Il Sung or the Revolution. It was untainted by ideology. Not a speck of red paint in sight. Here was a picture that had caught a scene of pure human innocence. It was art, and

Continued on page 22

Biblical values have always been taught here.



Every Sunday, week in, week out, teachers rely on *Bible-in-Life* Sunday school materials to help them clearly show their students the difference between right and wrong, between respecting the rights of others and living entirely for oneself, between honoring God's laws and ignoring them. *Bible-in-Life* literature helps teachers stress those timeless, changeless values that help build a God-fearing nation, and will help build the character of young people for generations to come.

Bible-in-Life materials can help you teach the Biblical value of faith . . . the value of honesty . . . the value of obedience . . . thankfulness . . . purity . . . love . . . Life Curriculum can help you tell the value of knowing that Jesus Christ is the Lord of life. There is no more important value. To those of you who share the same mission and have chosen Advent Christian materials to help you accomplish it, we say thank you. To others, we invite you to join us in our quest. Send for your free *Bible-in-Life* samples today!

Bible-in-Life Sunday school materials are produced by the David C. Cook Publishing Co. who have helped teach Biblical values for over 110 years.



Free Sunday School Curriculum Samples. Check any or all departments below.

- ☐ Nursery ☐ Kindergarten ☐ Primary (1-2) ☐ Primary-Junior (3-4)
☐ Junior (5-6) ☐ Junior High ☐ Senior High ☐ Adult

Name _____ Position _____

Church _____

☐ Church

☐ Home Address _____

City _____ State _____ Zip _____

☐ Church

☐ Home Phone No. _____ / _____

Send to: Dept. of Christian Education,
P.O. Box 23152, Charlotte, NC 28212

Denis Green

What's the greatest threat to the survival of Christianity in today's world? Communism, liberal theological teaching, humanism, or plain materialism, are possible answers. However, Tokunboh Adeyemo, a well-known African church leader, has a different answer: "For years now I have been saying and still maintain that the greatest threat to the survival of biblical Christianity anywhere in the world is not atheistic ideology but Islam." In this article, we'll look at the reasons behind this claim, seek to gain a clearer understanding of what the Muslim faith represents, and consider our Christian response.

Islam in today's world

There are some 950 million Muslims in the world today. They comprise almost one-fifth of our population. More than 50 percent of them live to the east of Karachi, Pakistan, in south, central, and southeast Asia, as distinct from the Middle East which we usually think of as being the centre of Islam.

Demographers tell us that Islam is growing at a faster rate than the world population, and a respected Christian researcher warns us that it is also growing faster than Christianity. Conversion from other religious faiths, including Christianity, is a significant factor in that growth.

Lest we're tempted to feel these statistics don't affect us, note that Islam is also growing in traditionally "Christian" countries. In England, there are now about 1.5 million Muslims, outnumbering Methodists and Baptists combined, while the 2.5 million Muslims in France outnumber all Protestant Christians. In North America, there are approximately 5 million Muslims,

who have mounted active campaigns to proclaim their faith, especially on university campuses.

Islam is just as much a missionary religion as Christianity, and recent years have seen a resurgence of zeal to spread the faith. This resurgence takes three forms. First, there is a continuing endeavor to purify Islam from within, particularly by turning the millions of nominal Muslims in countries like Indonesia, Malaysia, and the Philippines, into more orthodox, practicing Muslims. Second, the Muslim political leaders in countries like Pakistan and Malaysia, are attempting to turn their countries into pure Islamic states where the law is in total conformity with Muslim religious laws. Third, we have witnessed a rising tide of Islamic militancy designed to achieve the aim of establishing the political dominance of Islam as a worldwide system.

Islam is on the move and the battle for the religious allegiance of the human race has been joined in no uncertain terms. If we are to understand and meet this challenge effectively, we must first understand what it is



The Challenge of ISLAM

that comprises the essentials of Muslim faith. As we examine these, we will note both similarities and differences with Christianity.

The essentials of Islam

Muslims have six major articles of faith (*iman*) and a further five (sometimes said to be six) obligatory duties (*din*). Let's look at the articles of faith:

One God: Muslims share a strictly monotheistic view of God, along with Christians and Jews. Viewed from one perspective, the establishing of Islam by Muhammad was reaction against the polytheistic tribal religion of 6th Century Arabia. However, along with Jews, but in opposition to most Christians, Muslims reject the Trinity as a perverse doctrine introduced by Christians, whom they accuse of worshipping three gods (tritheism). Consequently, they also reject the divinity of Jesus.

The Holy Books: The Jewish and Christian Scriptures (the Law, the Psalms and the Gospels) are acknowledged as God's revelation. However, Muslims also add the Quran (Koran), a compilation of "revelations" received by Muhammad and held to complete what is lacking in the earlier revelations. Where there is conflict between the teaching of the Bible and that of the Quran, the Quran takes precedence, for it is believed that the Christian Scriptures were altered from the originals by Christians and Jews who wished to refute the teachings of Muhammad.

The Prophets: The Quran acknowledges as prophets almost all of the biblical prophets, together with a few men such as Abraham, Noah, David and Solomon who are not so designated in the Bible. Jesus is also called a prophet, and in fact gains a considerable amount of attention in the Quran. Among other things, His sinlessness is acknowledged, His virgin birth and His miracles are affirmed, and He is referred to by such terms as, "the Word of God," "a Spirit from God," "Messiah," "a Sign from God," and "the Servant of God." However, His divinity, crucifixion, and work of atonement are all denied.

The Angels: As in Judaism, so in Islam, angels are viewed as the messengers of God and as having a mediatorial role in the revelation of God's Word. High prominence is given to the archangel Gabriel in this connection.

The Day of Judgment: Muslims believe that all mankind will stand before God to be judged. The imagery of cataclysmic upheavals preceding the Judgment Day found in the Quran is similar to that used in the Bible. However, Christ has no place in the Quran's description of the events of that day, and people will be judged primarily on the basis of their works, rather than their faith. Thus, Muslims can never have assurance of salvation in this life, for they cannot know if their works are sufficient to gain eternal life.

The Decrees of God: In the Muslim understanding, God rules by decree, and is not

susceptible to human attempts to influence the exercise of His will. While intended to reinforce human faith in the sovereignty of God, in practice this leads to a type of fatalism which can make Muslims the prisoners of their circumstances. This contrasts with the Christian concept of God having placed people in the world with the ability to use their initiative in overcoming adverse circumstances, always, of course, providing they stay within the divine guidelines for his existence.

A biblical response to Islam

Much of what we see in the media gives the impression that Muslims are intolerant, harsh, and violent people. Such a picture helps us to push the spiritual needs of Muslims to the back of our minds, almost to designate them as being unfit to share in the blessings of the gospel. "Let's go to people who are more receptive and grateful for the message we bring, instead of wasting our time with those who don't want to hear anyway," might be a natural response. Yet my experience is that most Muslims are sincere seekers after spiritual truth; the radical terrorists are a tiny minority.

The Bible will not allow us to easily evade our responsibilities to the Muslim world. Apart from the fact that the church has been given a commission to preach the gospel to "all nations (peoples)" (Mark 13:10; Matt. 28:19-20), and that "God is not willing that any should perish, but that all should reach repentance" (2



The Challenge of ISLAM

Peter 3:9), it seems that Muslims have a special place in the heart of God.

The name of Ishmael, the physical progenitor of the Arabic peoples among whom Islam found its origin, means "God hears." He was the first son of Abraham to be circumcised as a sign of the covenant, and although the fulfillment of the covenant was to be through Isaac, in response to Abraham's plea, God pronounced a special blessing on Ishmael (Gen. 17:20). Gen. 21: 20 tells us that "God was with the lad as he grew up," and subsequent passages indicate that descendants of Ishmael would be among the redeemed (Is. 42:11; 60:7).

In practical terms, how will the Muslim descendants of Ishmael be given the opportunity to enjoy the blessings of the gospel which flow out of God's covenant with Abraham? I suggest that our response must be in two areas. First, Muslims need to hear the authentic gospel message. Our calling is to complete the spiritual truth which they now see only dimly. Yes, they worship the One God, but they do not know Him as Father in a personal intimate relationship. Yes, they acknowledge Jesus, but only as a prophet; they do not know Him as the perfect sacrifice for human sin nor as the Son of God. Yes, the Quran speaks about the Holy Spirit, but Muslims have not experienced His power to bring new birth and a transformed life with victory over sin in daily life. They have a "form of godliness," but lack the power.

Second, Muslims need to see the authentic gospel message demonstrated in the lives of Christians. Their ingrained prejudices against Christianity will only be broken down as the gospel is lived out among them through acts of loving service. They must be able to see and feel the love of God, not just hear about it. Since Islam provides a total way of life for its adherents, encompassing not only the

thrust. May I encourage you to play your part by: becoming more informed about the various areas of the world where Muslims are located; praying the Lord of the harvest to thrust out labourers; supporting the ministries of those known to you who are engaged in this work; being open to God's call to a greater personal involvement. □

Major World Religions Percentage of World Population

	NUMBER	% OF TOTAL
Islam	890 million	18.4
Hindu	630 million	13.1
Buddhist	556 million	11.5
Animist	135 million	2.9
Non-religious (Atheist)	970 million	20.0
Jewish	15 million	.3
Roman Catholic	846 million	17.5
Eastern Orthodox	155 million	3.2
Protestant	501 million	10.4
Other	100 million	2.7

Source: *Operation World*, by Patrick Johnstone 4th ed. 1986

spiritual but also the material spheres of life, so we must apply our Christianity to all of our life not just to Sunday morning. We must pattern our lives on the example we see demonstrated by Jesus and the apostles.

The Muslim world awaits its turn for a concerted evangelistic

A native of New Zealand, Denis Green is active in the Churches of Christ, Life and Advent. He has studied missions at Fuller Theological Seminary in Pasadena, California. We appreciate the Bible Standard, the publication of the Churches of Christ, Life and Advent allowing us to excerpt from Mr. Green's 3-part series on Islam.

Surging Towards Collision?

Tensions Between Christians and Muslims

W. Scott Harrop

Since Iran may now turn inward to perfect its own "city on a hill," some observers anticipate that global Islamic activism and clashes with Christians are on the wane. But sharp tensions between resurgent Christians and Muslims are likely to continue, regardless of what Iran does or does not do. Consider recent conflicts between Muslims and Christians:

Nigeria's northern provinces were rocked in the spring of 1987 by fierce rioting which killed at least nineteen, and destroyed several mosques and scores of churches. Subsequent tensions include Muslim pressure for Nigeria to join the Organization of the Islamic Conference (OIC) and calls for a future one-party state, which Christians fear will become dominated by a slim Muslim majority.

In the much troubled Sudan, the government appears committed to nationwide application of Sharia Islamic law, despite the fact that this issue is a key sticking point in the stalemate guerrilla war between the "Muslim" dominated Arab north and the largely "Christian" black south.

Added to communist perils, the Philippines have been battling Muslim separatists. A 1987 compromise granted autonomy to Muslim areas, but insurgence flared again this year when the "Moro" (an Islamic separatist

group) were prevented from joining the OIC.

Malaysia's Sabah province experienced severe rioting in 1986 when Muslims clashed with Christians over control of the province's legislature. In some Muslim provinces, Christian evangelism is now banned and Christians can be fined for using "Muslim" terms in a "confusing manner."

Other dilemmas include the six million Egyptian Coptic Christians in an increasingly "Islamic" society, rioting against Indonesia's non-sectarian accommodation of its seventeen million Christians, and of course, Lebanon's bitter strife.

The very diversity of Christian-Muslim tensions counters the notion that Iran caused such strife, despite its powerful symbolism for some Islamic activists. Over the past two decades, Islam has risen as a key ideological challenge to the ruling powers. Alienated from "isms" such as nationalism, secularism, capitalism, and socialism, Muslims from all walks of life are contemplating whether "Islam is the answer" for their countries and for the entire world.

Just as the Islamic resurgence has challenged the citadels of power, Islam itself has been shaken by universalist aspirations of evangelical Christianity. Innovative Christian missions such as Frontiers report un-

precedented success in converting Muslims. Yet advertising such "apostate" conversions easily enrages Muslims. In many of the cases noted above, provocative proselytizing has become standard mutual practice.

The contemporary clashes, then, between Christianity and Islam are understandable, at least in part, as natural confrontations between resurgent religious world views. The differences are not primarily the product of theological or political misunderstandings. Simple ecumenism will not resolve these very real conflicts, nor will secularism. The absence of God can produce instability as much as sectarian strife.

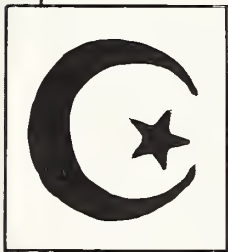
But if conflicts will not go away, Christians and Muslims have many hard questions to ask of each other. How can one be true to the message, yet sensitively flexible in methods? How are the rights of religious minorities to be defined and protected? The questions go beyond law to culture. True tolerance between faiths seems essential, yet establishing "pluralism" is a long-term proposition anywhere. □

W. Scott Harrop is an Instructor on Foreign Policy at the University of Virginia in Charlottesville, Virginia. This column provided by News Network International.

Islam: The False Prophet Rides Again

Harold R. Patterson

When one hears the word *Islam* many pictures come to mind: mosques, veiled women, hundreds bowing in prayer toward Mecca, Moslem terrorists, and the mystery of the Middle East.



Our Advent Christian forefathers discussed the Islamic movement and some identified it with the "false prophet" in Revelation. For many, Islam was dismissed as not having any importance prophetically with the fall of the Turkish Ottoman empire and the taking of Jerusalem in the first World War. But with Islam and some of its fanatical adherents in the news daily, perhaps, it's time to look once again at this world religion.

A world-wide religion

Islam remains one of the great religions of this world with over nearly one billion preaching Moslems, located in 40 principally Moslem countries. Nations with more than a million Moslems include India, Indonesia, Bangladesh, and Pakistan. There are some sixty

million Moslems living in the Soviet Union and more than fifty million in China. Islam has also become a worldwide religion. Do you realize that today there are 1.7 million Moslems in France. There are more Moslems in France than Protestants. There are 1.9 million Moslems in West Germany. In the Caribbean Islands, over 400,000 people practice Islam.

In England, there are nearly one million Moslems. Islam has become the second largest religion in England presently with 314 mosques. Some observers project that England could become an Islamic country in the 21st century. Some experts tell us that Islam has outgrown Christianity across the world by 500 percent in the last thirty years.

In the United States, because of immigration and zealous proselytes particularly in our inner cities, there are over 3 million Moslems worshipping at 600 mosques and meeting places with more yet to be built. Within five years, Islam could surpass Judaism as the second largest religion in the United States. It is stated there are over one million black Moslems in the United States today. There will soon be Islamic television and radio sta-

tions propagating the Moslem beliefs twenty-four hours a day.

Islamic evangelism in America

Did you know that the Moslems believe that Jesus did not die, but returned to heaven without dying. They add that Jesus did not die; but Judas took his place on the cross. They also believe that Jesus is coming back again! They believe he will become a Moslem when he returns.

Islam is committed to world evangelism of its faith. Recently one-hundred million dollars has been set aside for the Islamization of the world. Centers have been established in Europe and in South America to propagate the Islamic faith. In the United States, Moslems use daily vacation schools, Sunday schools, visitation outreach, and literature evangelism to spread their message.

Christian Life, in its May, 1986 issue, comments on Islamic zeal, "There is distinction between the missionary zeal of Islam and that of Christianity: Christians following the example of Christ have attempted to preach the gospel through compassion and love believing that the Holy Spirit would do the converting. Since there is no Holy Spirit in

Islam, Islamic missions have had to be conducted by conquering and subduing." Jihad (*Holy War*) is the primary means they use to bring their faith to the world. Today fueled by billions of oil dollars and a re-awakening fervency among many Moslems, Islam is once again in a position to seek world conquest.

The danger of Islam is greater than communism to Christianity because communism does not believe in a God at all whereas Moslems believe in a god they call Allah. Moslems appeal to our inherent belief in God. They are willing to challenge any faith on the earth! Moslem adherents, once they gain a majority in a country, seek to bring it under Islamic law and to close the country to any other evangelization.

One Christian in Turkey declared, "While the constitution grants religious freedom, the passing out of any religious literature but that of Islam would mean immediate arrest and imprisonment." In Malaysia, you can be arrested for offending the faith of a Moslem by talking about some other belief to him. A quote from a magazine published by a mission to Moslems describes the seriousness they have toward anyone leaving their faith. "The Moslems have a law called the Law of Apostasy." This law says that one who renounces Islam must be put to death. They believe there is a special reward for the person who performs this deed." With this type of fervency, it's no wonder that Christian missionaries are being expelled

from Indonesia. There are over one-hundred Malaysians in prison for trying to propagate Christianity in their country. Christian bookstores are being burned in Egypt. This is just a sample of what appeared in the news recently.

Taking the gospel to Moslems

"The unconvertible!" was the name given to Moslems by Pope Pius. That's simply not true. Moslems can be won to the Lord Jesus Christ. The Lord loves them. While difficult, working with Moslems is not an impossible mission field. Each day 38,000 Moslems will die without Jesus Christ! Shouldn't they have an opportunity to hear the Gospel? Perhaps the Moslems are not so much resistant as neglected! Do you realize that only one-half of one percent of

the Protestant missionary force has been working with the Moslems, who are nearly one-fifth of the world's population! In fact, more missionaries work among the 400,000 residents in Alaska than in the entire Moslem world of 900 million!

What can we do to present the cause of Jesus Christ to

Continued on page 22



A graduate of Berkshire Christian College, Harold Patterson is Director of World Missions for the Advent Christian General Conference.

Islam's Challenge to Advent Christian Missions

Advent Christian missions are in four areas where there are Moslems. In the Philippines, Moslems are the strongest on the island of Mindanao where we labor. You see them inter-mixed with the population and when shopping at Cagayan de Oro. We have not been successful in reaching and penetrating the Moslem community there. In another part of Mindanao, Islamic extremists threatened to kidnap Howard Towne last year causing him to flee the area.

In India, we have begun to see the first Moslem converts to Christianity. This is after 100 years of mission work in India. In Malaysia, our national workers must be careful not to offend Moslems in their ministry. In Nigeria, the northern part of the country is principally Moslem. They are trying to reach into the south where we labor. There is the potential for severe conflict in Nigeria.

Ministry in urban America challenges us to reach Moslems and to reach the minority groups in America before Islam does. The challenge to have a ministry to the Moslems faces us! Are there Advent Christians who sense God's call to Moslem evangelism at home and around the world?

—Harold R. Patterson



Caroline Michael
Director



NEW BEGINNINGS

Ruth H. MacPhee

My title has a story behind it; in fact, this article is a result of my sorting out a recent change or new phase in my life. My husband and I experienced one of the most difficult events of our twenty-three years of marriage. We left our older child, bag and baggage, at a college dormitory that is twelve hours away from our home. Another incident also caused me to pause and think. I was asked to speak to a group of women as we honored a new bride at a shower.

As these circumstances dove-tailed, I thought about life as being full of new beginnings or phases. Your life and mine represent some of these phases. Some of you are still young, attend school, and live at home; some are single adults; and some are married with no children, young children, teenage children, or children who are now adults. Each phase has endless "new beginnings" involving new relationships.

Each day that God gives us breath is to a Christian a new beginning. Acknowledging God's presence is a good way to start the day. I often pray in thankfulness to God in the morning. I recall my father's praying many times words from Lamentations 3:22-23, "The steadfast love of the Lord never ceases, his mercies never come to an

end; they are new every morning; great is thy faithfulness."

I consider the most important new beginning one that is a most essential new relationship. This relationship begins when we become God's adopted children by receiving Jesus as our Savior from sin and Lord of our lives. As 1 Corinthians 5:17 confirms, "the old is passed away and we become new creations in Christ."

Isn't it God's *mercy* that provides hope for a fresh start each time we as His children repent of sin? This is true because when God forgives, our hearts are cleansed and we again sense fellowship with God.

New beginnings in relationships

I see a parallel here as we relate to other people. My experience in relating with my husband, children, and others indicates there are times when we need to have an encounter — to communicate our needs or frustrations -- in order to have the relationship healed and healthy. When the air is cleared, we have good fellowship again. God knows we need fresh starts or new beginnings in our actions and relationships. He doesn't leave us uninstructed about our need to stop doing something that is wrong and replace it by doing what is right. Ephesians chapter 4 gives a series of *put-offs* and *put-ons*.

The *put-ons* are definitely right

steps to new beginnings:

- Instead of falsehood — speak the truth with your neighbors
- Instead of stealing - labor, do honest work with your hands so you can give to those in need
- Instead of evil talk - speak what is good for edifying

Put away from you: bitterness, wrath, anger, clamor, slander, malice. In contrast be: kind to one another, tenderhearted, forgiving one another.

The Scripture gives us instruction toward obedience with the promise of help from the Holy Spirit. This gives us hope and God has made it to respond to that hope. This enables us to thank God daily for his mercies.

Challenges from godly people

Three godly people have recently challenged me to think of new beginnings. These challenges involve a daily goal, an annual goal, and a long-range goal. The daily goal was to follow the example of a friend. Each morning before she gets out of bed, she asks God to help her that day to say only things that will please Him.

The second challenge came from a missionary friend in the Philippines. As I reread her recent letter, I was reminded of her goal-oriented nature. She plans to memorize the book of Ephesians this year, to

work on discipling her young son, and to be the kind of wife God expects. Then she queried, "What are your goals?"

The third challenge came from one of my brothers-in-law. As he recently evaluated his past twenty years as a Christian, he contemplated what will be accomplished during his next twenty years. It caused me to think of the importance of my activities and goals right now. The Lord gives each of us His work to do. We are His hands, His feet. We are unique

and need to set our individual goals for life.

One goal for each Christian is to become more and more conformed to the image of Christ and to be renewed in the spirit of our minds. We're also to be ambassadors as we share the message of salvation with others.

Verbalizing the fact that I will continue to experience changes and phases helps me in two ways. I'm aware that I need to lean on Jesus to cope positively to changes and I need to be a consistent ambassador

who is conformed to Christ. □



Ruth and her husband, Len, live in Farmington, Maine and have two young adult children. She uses her spiritual gifts in her church and exhibits the gift of hospitality in her home. She has a secretarial position at a local bank.

News and Notes

Attleboro, Massachusetts

Missions are being emphasized at the Attleboro Advent Christian Church reports Nina McGinnes. For WHFMS Sunday evening two young people who have dedicated their lives to mission work shared experiences from their summer involvement: Judy Cobb with Teen Missions in Honduras and Robert Mann in Indonesia with New Tribes Mission's Summit program. Missionary Frank Jewett, on leave from Cebu, Philippines, related his experiences and gave an inspirational talk with slides for a mid-week service. Trained Resource Person Ann Ball recently led a thought-provoking TRP workshop for the Attleboro women. Their Thanksgiving offering was sent for the urban ministry project in Memphis, Tennessee.

Princeton, West Virginia

Christmas in October and WHFMS Sunday were combined for an effective service. Several women assumed leadership roles for the morning worship including special music by Bonnie Harman, Karen Hall, and Charlene Stinson and the invocation and prayer by Pat Harvey and Gertrude Alvis, respectively. Linda Wray, Alma Harvey, Carolyn Mills, B.J. Phillips, and Charlene Stinson dramatized the skit "The Holy Spirit and You" illustrating a witnessing incident.

West Head, Nova Scotia

"Christmas in October/WHFMS Sunday service was shown on local cable TV!" reports Edith Nicker-

son. WHFMS President Lynne Atkinson welcomed the congregation, a women's choir sang, and a trio composed of Kitty Atkinson, Melba Messenger, and Edith Nickerson sang "So Send I You." Children of the Sunday school sang "Jesus Loves the Little Children" as they waved stick puppets of children of other lands. Adria Nickerson's message described the work of missionaries, past and present, beginning with Paul and his impact on the early church. A Christmas tree was decorated with colorful hand-knit socks and Christmas in October gifts totalled \$1,000.

New Hampshire Conference Revitalized

In answer to prayer, the New Hampshire WHFMS Conference successfully filled their slate of officers after a year with only a secretary functioning. Through the moving of the Holy Spirit, women responded to the need. Several locals are experiencing growth and revitalization as well. Dr. Warren Harris of Alton Bay was the devotional leader and Doris Heath shared impressively of her visit to Peru, South America. Pray for these officers as they plan for their May meeting: President Laura Poole, Vice-president Ruth Harris, Secretary Karen Anderson, Treasurer Letty Hett, and King's Jewels Coordinator Ardith Yoder.

Ferguson, North Carolina

Children were dressed in costumes of foreign lands

Continued on next page



Children at Beaver Creek Church, Ferguson, North Carolina.

including the Philippines, Mexico, Pakistan, Africa, Spain, and Thailand for Christmas in October celebration. Director of World Missions Harold Patterson gave a challenging message which was followed by luncheon in the Pavilion. Sunday evening groups at Beaver Creek, Ferguson, include King's Kids with Sallie Ransom, Junior Action with Edith Carter, The Tribe (youth) with the Mintons and Anita Earp, and adults with Pastor Ransom.

Danbury, Connecticut

Cheryl Caron, pastor's wife at Plainville, inspired the sixty Connecticut and Western Massachusetts WHFMS women at their fall rally with her talk on "Sound Doctrine for Women." Cheryl and her children provided special music. The Danbury pastor's wife, Ann Berry, involved all the attendees in working with the 146th Psalm which proved to be enlightening. This conference will have their second annual retreat at Coventry House in May.

Ballwin, Missouri

Lord, Please Zip My Armor Up by Mab Hoover was the basis for a devotional skit to open the annual meeting of the Missouri Valley WHFMS at Ballwin. Auxiliary Superintendent Debbie Hutchings presented an encouraging report about the growth of youth ministries. Five locals were represented: two from Brays, MO, two from Villisca, IA, and one at Ballwin, two of these being activated during the past year. Their 1989 projects include monetary contributions to the Joshua Project and the Memphis and Mexico missions. These officers were elected: Presi-

dent Lorene Neal, Vice-president Margie Clark, Secretary Grace Groves, Treasurer Zola James, and Auxiliary Coordinator Debbie Hutchings.

Goodwin's Mills, Maine

WHFMS President Ruth Smith reports that "witnessing" was the emphasis for the evening service on WHFMS Sunday and several women presented the play, "The Holy Spirit and You."

Sparta, Ohio

As a result of a TRP workshop, President Betty Bockover and several women at Sparta started a small group Bible study using the Harold Shaw guide, "Examining the Claims of Jesus," by Dee Brestin. Betty reports they received spiritual help and encouragement to *live* Jesus and His message. They recognized their success was not measured by the numbers who attended but by their faithfulness in applying His Word to their personal living. They plan to continue meeting weekly for Bible study and prayer and encourage other groups to consider doing this.

Your Ticket to Victory

More than forty women from Eastern North Carolina experienced joy and fellowship in the Spirit at their overnight retreat at Camp Dixie where all activities fit the theme, *Your Ticket to Victory*. Billie Faye Hatch demonstrated how *easy* it is to make sourdough bread, which provided delicious samples for snack time later in the evening. President Janet Jackson encouraged the women to be watchful and to wear the full armor of God to be victorious over Satan and his power. Lana Jernigan led a moving and uplifting time of song and praise as well as planning delicious meals. Ann Strickland presented simple and inexpensive ways for spiritual emphasis in decorating and gifts as we "Keep Our Holidays Holy." Bible verses were used in Ann's demonstration as well as by Linda Register in her "Good Word" scavenger hunt. The morning program included praise music, a book review of Charles Swindoll's *Dropping Your Guard* by Roxie Weeks, and the four steps in *Your Ticket to Victory* presented by Virginia Yates, Marjorie Denius, Beatrice Adams, and Margaret Holloman. Camp Dixie Director Tony Jernigan presided in the sharing of communion. A gift of money was given for the expansion work at Camp Dixie.

Discovering God's Promises

Conference President Mary Barber reports a mountain top experience at the Ladies' Retreat at Camp Suwannee last fall with eighty-eight women registered. The women of the southern district of the Florida Conference chaired by Glenda O'Coin planned the implementation of the theme, "Discovering God's Promises." To encourage younger women's attendance, twenty-four hour child care was provided. Over thirty younger women came and many were involved in presenting the program. The southern district women are selling new cookbooks to help fund the central air and heat for Camp Suwannee. The retreat closed with a communion service.

WORLD DAY OF PRAYER

1989 Theme

"The Family of God"

Friday, March 3, 1989

■PROGRAM BOOKLETS include:

- worship litany
- specific worldwide prayer requests
- suggested hymns
- sermon/meditation topics suggested
- various program options outlined

ORDER FROM:

National Association of Evangelicals
P.O. Box 28, Wheaton, IL 60189
(312) 665-0500

_____ PROGRAM BOOKLETS

_____ PROMOTIONAL POSTERS

☐ We will receive an offering for the ministries of the
National Association of Evangelicals.

Name _____

Address _____

City _____

State _____ Zip _____

Mission Prayer Partnership



JANUARY

- 19 Praise the Lord for decisions for Christ in Memphis under the ministry of the former Pastor Cameron Ainsworth.
- 20 Praise the Lord for Alice Brown's safe return for her home leave. Pray that God would bless her and her mother.
- 21 Pray for Oro Bible College that God would bless and direct its leadership and students.
- 22 Pray for Dave Vignali as he teaches at OBC this semester.
- 23 Pray for Bruce Arnold as he teaches at Oro Bible College this semester.
- 24 Pray for Margaret Helms as she teaches leadership training in the Cebu area.
- 25 Praise the Lord for the Executive Vice-president, David Northup, for his leadership. Pray that God would sustain him with spiritual and physical strength for the many responsibilities that he has.
- 26 Praise the Lord for Finance Director, Bob Cole and the capable job that he does managing the denominational finances. Pray for him that God would continue to give him wisdom in our financial matters this year.
- 27 Pray for Mission Director, Harold R. Patterson and the Mission Advisory Committee as they begin important meetings this week.
- 28 Pray for potential mission candidates as they meet with the Mission Advisory Committee.
- 29 Pray for Judy Jewett that God would bless her especially on this her birthday.
- 30 Praise the Lord for Frank Jewett and the way He is using him in deputation.
- 31 Pray for Reverend Donald Wrigley as he leads the Executive Council in meetings this week.

FEBRUARY

- 1 Pray for the Executive Council that they would

Prayer Partnership

have great wisdom in making important decisions for the future of our denomination.

- 2 **Pray** that the Lord would bless the **Urban Ministries Committee** as they seek to raise awareness of this important need among our people.
- 3 **Pray** for **Francis and Lynne Ssebikindu** as they continue to seek and to win souls for Christ in Memphis.
- 4 **Pray** for **Marion Damon** that God would strengthen her as she leads the School of Evangelism in India.
- 5 **Pray** for **Beryl Joy Hollis** and her oversight of the pastors in the Madras area.
- 6 **Pray** for **Barbara White** as she teaches the ladies in the Kodaikanal Church.
- 7 **Pray** for **Austin and Dorothy Warriner** that God would add people to the church in Asukano they pastor.
- 8 **Pray** for the future of the **Japanese Bible Institute**.
- 9 **Pray** for **Floyd and Musa Powers** as they assist the churches in Japan.
- 10 **Pray** for **Thambusamy and Victoria Devairakam** as they begin retirement after many long years of missionary service.
- 11 **Pray** for **Lucas and Beulah Devasahayam** as they seek to minister through the church of Banting and surrounding areas.
- 12 **Pray** that the Lord would bless our **Advent Christian lay people** as they lead services in our churches.
- 13 **Pray** for God's blessing and watchcare over our **Advent Christian Conference in Nigeria** and its leadership.
- 14 **Pray** for our national workers in **Mexico** that God would give them fruit for their labors.
- 15 **Praise** the Lord for your **Regional Superintendent** and pray for him today.
- 16 **Pray** for our **retired ministers** for God's touch upon their bodies today.
- 17 **Pray** for the upcoming **Lausanne Conference** in Manila where the Christian Church as a whole will be represented and revitalized for evangelism.
- 18 **Pray** for the **children of our missionaries** both American and nationals and that God would encourage them today.

Tour Guides Say "Welcome to Heaven"

Continued from page 10

the guide was drawn to it like a parched desert traveler to a well.

"No red paint," was a far cry from his opening line, "Welcome to heaven." No, red is not the color of heaven. John Wesley's reaction to the horrors of Newgate prison provide, for me, the perfect epitaph to Kim's kingdom: "Oh, shame to man that there should be such a place, such a picture of Hell upon the earth." □

Ron MacMillan is Asia Correspondent for News Network International.

Islam: The False Prophet Rides Again

Cont. from pg. 17

Moslems? First, we must understand Islam, its goals, and its beliefs. Second, we must confront them with the gospel. The Bible is powerful! We must encourage our government to speak out on behalf of Christian minorities in Islamic countries stressing the need for religious freedom. We must take seriously the need to send missionaries to reach Islamic nations and the Moslem communities in our own land. To reach Moslems for Christ requires a special love for them, not fear not hatred but the ability to demonstrate the superiority of Christian love over the fanaticism of Islam.

Pray for a great outpouring of God's Holy Spirit and the sending out of those who will minister for Christ in Moslem lands. Pray, too, that the Lord would raise up workers to labor in our cities that we might challenge those in our land for Jesus Christ before the Moslems do. □

"Enhancing Your Home Environment"

Continued from page 23

and the needs of others, and where there is a sense of the family functioning in a just manner. This environment will help our children grow "in wisdom and stature, and in favor with God and men." □

William Batson is pastor of the Portsmouth, New Hampshire Advent Christian Church and founder of "The Family Builders," a teaching ministry devoted to building strong marriages and families.

Enhancing Your Home Environment

William Batson

Some of the most important things in life are learned from the environment in which we live. Dorothy L. Nolte captured this truth in her famous poem:

If a child lives with criticism,
He learns to condemn.
If a child lives with hostility,
He learns to fight.
If a child lives with ridicule,
He learns to be shy.
If a child lives with shame,
He learns to feel guilty.
If a child lives with tolerance,
He learns to be patient.
If a child lives with encouragement,
He learns confidence.
If a child lives with praise,
He learns to appreciate.
If a child lives with fairness,
He learns justice.
If a child lives with security,
He learns to have faith.
If a child lives with approval,
He learns to like himself.
If a child lives with acceptance and friendship,
He learns to find love in the world.

Our families were created by God to be the cradle of emotional, psychological, and spiritual growth for us. A positive home environment provides our anchor in a complex and often confusing world. It was in a human family that "Jesus grew in wisdom and stature, and in favor with God and men" (Luke 2:52).

Building a strong home

As a Christian parent, I must do the best I can to enhance the environment in which my children live. My first goal is to provide a loving, accepting home environment. Studies reveal that children living in such a home are more willing to learn and are more positive and confident than children living in a hostile or frightening environment. Children with positive self-esteem are usually from homes where they feel loved, wanted, and appreciated.

I'm learning that expressions of love given through words and actions reap life-long benefits. For in being lov-

ed, my children can develop the emotional security and confidence to make decisions on their own. However, children who do not live in a loving and accepting home environment are often driven by unfulfilled emotional needs and pent-up hostility.

My second goal is to provide an environment where there is an awareness of the feelings and needs of others. In this environment there is a sensitivity to how one's personal behavior affects another person.

I failed in this area one night. It had been a long day filled with work and a late night family outing. We were all exhausted. My younger daughter, age seven, wanted me to carry her to her second floor bedroom. Somehow, this practice had developed into a habit. Without thinking of how meaningful this ritual was to her, I insisted she was too heavy for an "aging" father to carry up the narrow, winding steps. She protested! I dug in my heels. She cried and begged. I yelled and demanded! The confrontation ended with her crying in bed, while I stewed in my anger and self-justification.

My failure was in overlooking the consequences of my actions on a little girl who was tired and simply wanted to be close to her father. It was not the time for a lesson on self-reliance. I think I am more aware of her feelings and needs now.

Treating our children fairly

Providing a just and fair home environment is my third goal. In this environment there is an equal consideration for all family members. How many times have you, as a parent, heard these words: "That's not fair!"? We once outlawed those words in our home. Each infraction of the rule would lead to an earlier bedtime. To that our daughters promptly replied: "That's not f---!"

Children who are treated fairly are more likely to develop faster morally than when they experience constant injustice. Christian educator Ted Ward says, "Nothing has more influence on the development of moral judgment than participation in a just environment." A fair home environment is where you respect the feelings and opinions of every family member and are consistent with rules or guidelines.

Let's review. A strong Christian family is developed by a positive home environment where children are both loved and accepted, where there is an awareness of the feelings

Continued on page 22

Your Servants for Christ's Cause

International Missionaries

Philippines

Alice Brown (March 24)
3 Howe Street
Rochester, NH 03867

Margaret Helms (September 18)
P.O. Box 263
6000 Cebu City
PHILIPPINES

Frank and Judy Jewett
(December 11 and January 29)
Danny Jewett (June 13, 1976)
Timmy Jewett (June 26, 1978)
Letitia Jewett (April 13, 1980)
34 Main Street
Eliot, ME 03903

David Vignali (May 10)
P.O. Box 223
9000 Cagayan de Oro
PHILIPPINES

Bruce Arnold (June 21)
P.O. Box 223
9000 Cagayan de Oro
PHILIPPINES

Japan

Floyd and Musa Powers
(October 8 and February 28)
Rebecca Powers (Nov. 11, 1971)
4-11-18 Motoyama Kitamachi
Higashinada ku, Kobe shi 658
JAPAN

Austin and Dorothy Warriner
(January 1 and January 18)
3-37 Okayama Higashi
5 Chome, Shijonawate Shi
Osaka Fu 575
JAPAN

India

Marion Damon (March 27)
Box 17, Andivilla
Kodaikanal 624101
INDIA

Beryl Joy Hollis (December 16)
American Advent Mission
Velacheri, Madras 600 042
INDIA

Barbara White (January 14)
Box 17, Andivilla
Kodaikanal 624101
INDIA

National Missionaries

Malaysia

Thambusamy and
Victoria Devairakkam
15, Jalan Hang Tuah 2/2
Taman Muhibbah
86000 Kluang, Johor
WEST MALAYSIA

Lucas and Beulah Devasahayam
30, Jalan Cempaka
Taman Gembira
42700 Banting, Selangor
MALAYSIA

Memphis

Francis and Lyne Ssebikindu
(May 13 and May 8)
Faith Nancy (September 28, 1982)
Ashley Grace (November 21, 1985)
2590 Faxon Avenue
Memphis, TN 38112

Mexico

Abel Garcia-Lara
368 Anita Street, Sp. 62
Chula Vista, CA 92011

Alberto Gomez

Arturo Angulo
Ever Perez
Ezequiel Serrato
c/o Abel Garcia-Lara

Nigeria

E.P. Etuk-Akpan — Secretary
Nigerian Advent Christian Mission
Ediene Ikot Obio Imo Headquarters
c/o Use Ikot Ebio P.A. Offot
Uyo Local Government Area
Akwa Ibom State
NIGERIA

Advent Christian General Conference

P.O. Box 23152
Charlotte, NC 28212

Harold Patterson; World Missions
Millie Griswold; Christian Education
Caroline Michael; Women's Ministries

Brent Carpenter; Church Relations

Robert W. Cole; Finance
Robert Mayer; Publications
David Northup; Executive Vice-president

C286.7 / A24

Advent Christian WITNESS

February 1989



**Penny Crusade
1989**

page eleven

FEATURES

Revival: Is it Practical? Barry J. Tate

4

In the first of a four-part series, Pastor Barry Tate explores the history of revival and the need for a fresh moving of God among Advent Christians.

Your Mind: Supernatural Power or Gift from God? Judy Vorfeld

8

Many within the New Age Movement say the human brain is the focal point for supernatural power. Is that biblical? Judy Vorfeld says no and explores what the Scripture teaches about the human brain.

Penny Crusade: 1989

11

Through Penny Crusade, Advent Christian congregations help bring the gospel of Christ to men and women overseas and in urban America. Penny Crusade also provides opportunity for Sunday schools to discover the importance of missions in the plan of God.

1988 Penny Crusade Report Penny Crusade: Over the Top at Alton Bay

David Osborne: A Ministry With Impact Floyd Powers

23

Advent Christians in Japan remember the impact David and Alice Osborne had among them. New churches were planted, people responded to the gospel, and a number of people were called to pastoral ministry. Current missionary to Japan Floyd Powers remembers the contributions of David Osborne and the challenge they provide Advent Christians today.

DEPARTMENTS

From the Editor 3

Review 16

Women's Ministries 18

Prayer Partnership 21

ON THE COVER:

Penny Crusade 1989 expresses the Advent Christian desire to reach lost women and men with the Gospel of Jesus Christ. Several pages in this issue focus on Penny Crusade and its impact on the ministry of the Advent Christian Church.

Volume 37 Number 2

Advent Christian WITNESS

Editor Robert Mayer

Contributing Editors Caroline Michael, Harold Patterson,
William Batson, Clayton Blackstone, David McCarthy

Typesetting Susan Gettis Proofreading Shirley Brooks
Art Director Linda Perault

The Advent Christian Witness (ISSN #007-740) is published monthly except for a combined July-August issue by the Advent Christian General Conference of America, 14601 Albemarle Road, P.O. Box 23152, Charlotte, N.C. 28212. Subscription rates in the United States and Canada: One year, \$11.00. Single copy: \$1.00. Overseas rate: One year, \$14.00. Second class postage paid at Charlotte, N.C. POSTMASTER: Send address changes to Advent Christian Witness, P.O. Box 23152, Charlotte, N.C. 28212.

As the official publication of the Advent Christian General Conference, the Advent Christian Witness publishes the teachings of the Advent Christian Church and promotes the task of evangelism both in North America and around the world. The views expressed in this magazine are those of the author and may not necessarily reflect those of the editor or the Advent Christian General Conference. Member: Evangelical Press Association. Copyright © 1989 by the Advent Christian General Conference of America, Inc.





AN EXAMPLE TO FOLLOW

I never had the privilege of meeting David Osborne personally. Yet in the months following his death, I had opportunity to read much about him from his own words and from the writings of those who worked with him. As I read Floyd Power's moving tribute to David Osborne on page 23 of this issue, my thoughts turned to what his life and work could teach the Advent Christian Church today. And I'm convinced that God used David Osborne in powerful ways because this man deeply loved the Lord and because he understood the basics of effective ministry.

What were those basics? First, I sense that David Osborne understood the importance of effective leadership. Floyd Powers reports, "Out of nineteen Advent Christian Churches in Japan today, eight are led by men who gave themselves to Christ" under David Osborne's ministry. Effective

ministry requires effective leadership. If the Advent Christian Church is to be effective in the next twenty-five years, we need pastors, missionaries, and church leaders who understand the need to challenge young people to consider pastoral, missionary, church planting, and other church vocations.

David Osborne also recognized the importance of evangelism. Men and women who do not know Jesus Christ as Lord and Savior are eternally lost and will receive God's judgment when Jesus returns again. Effective evangelism happens when we're sensitive to the people we're trying to reach for Christ. Floyd Powers writes, "Both David and Alice possessed a gift often overlooked but essential to effective evangelism: warm hospitality...There were no hidden agendas, no cold calculations, just an open heart and home."

Effective evangelism also meant not expecting people to come to church on their own, but going into a community through contact with friends, invitations, and literature. Have we as Advent Christians today failed to realize these basics of effective evangelism? In our day and time, we can no longer expect people to come through the church doors. To reach people in our communities for Christ, we have to go to them and learn to love with the love of Jesus Christ.

There's one other basic we can learn from David Osborne's ministry. Floyd Powers points us to it with these words, "A large part of the 'secret' was an early morning prayer meeting held...almost every day. People learned to pray. God heard their prayers. Seeing that God answers

Continued on page 22

Got a Reaction?

Has there been an *Advent Christian Witness* article that struck your attention. Perhaps you liked what the author said. Perhaps you want to take issue with a statement or conclusion. Why not write a letter to the editor. The *Advent Christian Witness* welcomes your letters. We only ask that they be no more than 150 words and that they address issues and not engage in personal attacks. Please include your name and address with your letter so that we can contact you if necessary. We'll publish letters to the editor every three to four issues, and we want to hear from you.

Is it Practical? Revival:

Barry J. Tate

In his autobiography, *The Life and Religious Experience of Hiram Munger*, this colorful leader of the William Miller Movement recalls spending a night as the guest of a Mr. Barrows in Jewett City, Connecticut. That evening, the Holy Spirit "ransacked" the household during an intense session of family prayers. Several made a stand for Christ, including a girl who was known in the area as a spiritual holdout against much intercession.

They found the next morning that "she had not slept off her religion," and her young associates, and other villagers, congregated at the house to "see for themselves" and to hear her exhortations. "These truths were backed up by the Spirit of God, and conviction was all over the place," wrote Munger. A saving work commenced in Brother Barrows kitchen, and meetings were held all that day and evening "until a late hour."

The next morning, Munger left by horse drawn wagon to visit the quarterly meeting of some nearby Methodists. In his absence, "the power of God" settled upon the congregation of a Brother Cook as he baptized those of his flock who had been saved the day before. "We got back in the congregation," relates Munger, "and went to work for them again in the old kitchen of Bro. Barrows, God working in power until evening, when Bro. Cook came in and said that there were hundreds out of doors." Of necessity, the meeting was moved a few hundred yards to the Baptist church. Munger was uneasy with this relocation, but afterwards attended and was asked to take charge of the service. "When I got there the house was a perfect jam; the galleries and all the aisles were full." The Lord blessed that night, saving some and reviving others.

Such scenes were familiar to the Advent Awakening of 1831-44, a revival which gave birth to the Advent Christian

denomination. What explanation do we have for such dramatic events? Only one — "God working in power." William Sheldon, a pioneer Advent Christian revivalist, evangelist, and scholar, was thirteen years old in 1842 when he heard the Advent message at a union revival meeting in Chateaugay, New York.

William and his parents were among the 150 converted during that campaign. Thrilled by the adventual truths, he immediately entered the Lord's service. Speaking of those who became itinerant bearers of the message, his daughter, Lucy, wrote, "They were sent of God to spread the tidings far and near and to arouse the people to prepare for judgment. As a result of these efforts the country was swept by revivals of the deepest nature."

Today, many Advent Christians want again to see God work in power, and are praying for a fresh outpouring of the Holy Spirit in revival upon Advent Christian believers and

congregations, as well as upon the body of Christ worldwide.

As we contemplate our pressing denominational needs, let us consider the mathematical practicality of revival.

The mathematics of revival

It's difficult to grasp how many people come to Christ with whole heart and mind during times of revival. The 1858 revival witnessed the salvation of 10,000 a week in New York City alone. There were 80,000 added in the first two months of the Welsh revival of 1904-05. In one of R.A. Torrey's revival addresses, he recounts the story of a state chief-justice of the Court of Appeals who came to Christ in Rochester, New York under the burning biblical logic of Charles Finney. Then, in an off-handed way, he writes, "It is said that 100,000 people were converted in twelve months in that district."

Consider Ireland's James McQuilken, a converted linen warehouse worker who had raised fighting cocks. His home town pastor of twenty-two years told him to "do something more for God." McQuilken asked three men to join him in a prayer meeting for revival. The prayer circle had grown to about fifty when word reached Ireland of the lay prayer revival in America. Observers were sent to New York by the 1858 assembly of the Irish Presbyterian Church, and their report helped to quicken prayer in the churches.

God then answered a landslide of supplication with revival that

spread to Scotland, Wales, England, parts of Europe, South Africa, South India and elsewhere. There were 10,000 won in Belfast, 100,000 in Ulster, and 400,000 in England. About ten percent of the population of Wales took a stand for Christ.

Dr. J. Edwin Orr has written of the awakening, "It sent mission pioneers to many countries. Effects were felt for forty years."

“

Today, many Advent Christians want again to see God work in power and are praying for a fresh outpouring of the Holy Spirit in revival upon Advent Christian believers and congregations, as well as upon the body of Christ worldwide.

”

Dr. Orr was undoubtedly the greatest revivalist and revival historian of the modern day. He died in April of 1987, leaving behind a glorious record of obedience, having sown seeds of revival in 150 of the world's 160 countries, including 400 of its 600 major cities.

What first drew Dr. Orr's attention to revival? He was made curious by the fact that both of his grandparents had been con-

verted the same year — 1858 in Wales! James McQuilken, of course, could not have known any of this when first he bowed his head with three others to pray for revival.

The practicality of revival

Individual awakenings advance the cause of Christ on all the gospel frontiers, making revival the most practical of the church's spiritual endeavors. A few examples will be suggestive of the greater story.

World Missions: I have never read of a general awakening that did not result in an out-thrusting of missionary laborers. The story of the Student Volunteers dates to a Dwight L. Moody preaching mission at Cambridge University in 1882. It later produced, as its leader, John R. Mott, who emerged from the "Mt. Hermon 100." The Student Volunteers sought to enlist every Christian in their objective of winning the world using "The Evangelization of the World in Our Generation" as their watchword. Fueled by recurring waves of campus revivals for over half a century, more than 20,000 students reached the mission fields.

Writes J. Edwin Orr, "The greatest of church historians, Kenneth Scott Latourette, declared his measured opinion that it was through the Student Volunteers in various countries that a large proportion of the outstanding leaders in the spread of Protestant Christianity were recruited."

Urban Missions: In 1850, two

Revival: Is it Practical?

revivalists prominent in the Second Great Awakening, Walter and Phoebe Palmer, tore down the "Old Brewery" in New York's most squalid neighborhood and worked with Methodist missionary societies to build the Five Points Mission, a settlement house that became the father to Protestant institutional work in America's urban slums. As a result of the 1858 revival, city missions in New York grew to over 100, with others multiplying around the country.

Edward Beecher, another figure in the revival and brother to Harriet Beecher Stowe, declared that the kingdom of God was first of all spiritual, and could "make no real progress except by an increase in holiness." Christians became servants, he said, "by the spontaneous impulse of ardent and overflowing love." Seamen's bethels, schools for the deaf, shelters for black orphans, homes for consumptives, the YMCA, and benevolent ministries to Confederate soldiers and their families all grew from the awakening. The temperance movement heard its marching orders in the rushing winds of the revival. Historian Timothy Smith traces the origins of our social reform movements not to Darwinian philosophy or to the new sociology but to "the nearness men felt to God in the mid-century awakenings."

Pastoral Leadership: Seven years following the 1858 revival, John E. Todd, a Congregational minister from Boston published his sermon "Are Revivals Desirable?" in which he said, "almost every faithful minister of

the gospel and missionary has traced his conversion to a revival."

Church Planting: In China, prayer unions for revival began in 1903 and were followed by sweeping movements in 1905 and by remarkable awakenings in 1908. During that period, China Inland Mission stations increased from 394 to 1,001, chapels from 387 to 995, and members from 8,557 to 23,001.

“

**All revival must begin
with the gracious initiative of God. Are there
not signs, however, that
God has begun to work?
Now is the time to pray.
Ask God to grant to us
an outpouring of prayer
for an outpouring of the
Holy Spirit.**

”

Youth Ministries: We have already surveyed the Student Volunteer movements. The Northhampton (Massachusetts) Revival of 1734 under Jonathon Edwards began among young people who had previously made themselves infamous for carousing, vandalism, all-night parties and open immorality. They were the agents used of God to awaken Northhampton's prosperous and indifferent adults.

Christian Education: The record of colleges and universities which sprang from the First

Great Awakening is well-known among them Brown, Dartmouth, Rutgers, and Columbia. Their first enrollments were fed by those revived from among the youthful populations, many of whom entered training for full-time Christian service. George Whitefield is remembered by the University of Pennsylvania as its "inspirer and original trustee." The fact that these schools were eventually secularized is a stern reminder that each age must seek God for itself, lest the victories of earlier stalwarts be lost.

**No problem can withstand
the river of God**

In Ezekiel 47, the impassable river which "flows from the sanctuary," enters the dry and barren Arabah, region of the Dead Sea and home of the Sirocco winds. When the river "enters the stagnant waters of the sea," the waters become "fresh" and filled with "very many kinds" of fish. The banks on both sides of the river become lined with "all kinds of trees," laden with unfailing fruit and offering "leaves for healing."

No problem confronting this denomination can withstand the great, reviving river of God. Writing 145 years ago, Albert Barnes declared of society, "One sin is interlocked with others and is sustained by others...the only power in the universe which can meet and overcome such combined evil is the power of the Spirit of God. There are evils of alliance and confederation in every city which can never be met but by a general revival of religion."

Even so, our sinful nature is such that men and women cannot rouse themselves to even want revival without God working in their hearts. All revival must begin with the gracious initiative of God. Are there not signs, however, that God has begun to work? Now is the time to pray. Ask God to grant to us an outpouring of prayer for an outpouring of the Holy Spirit. Ask that we as Advent Christians be given grace to recognize and to confess that we need reviving. Ask that we be given a willingness to repent. Ask that we be made sick of our own strength and devices, and ask that God grant to us a hunger for His glory and for the pre-eminence and presence of Christ in the life and ministry of His people.

Preaching in 1869 from a Methodist pulpit in New York, the English orator William Morley Punshon took Ezekiel 47:9 as his text: "Perhaps there never was an age of such quickened activity and privilege as the age in which we live. Here and there and yonder there have been manifestations of the healing power of the Gospel. You see the cloud rising and bursting over this and over that hill of Zion in plenteous showers of blessing. Is it not so? Churches that for years have been languid have been quickened into a warmth of life which has astonished them, and the heart of old formalities has been smitten like the rock of Horeb, and the crystal waters have flowed forth even in the wilderness to rejoice the hearts of men. Ministers who have toiled disheartened for years and years

sowing the seed, as they fancied, upon the rock where it baffled the skill of the husbandman, have been bringing their sheaves with the reaper's bursting gladness, and everything has told that the moral summer of the world has been coming. And what is it all? Oh! just the flowing of the ancient river coming past our homesteads, its waters sparkling in the healing sun, and the melody of the daughters of music on its banks, making glad the city of our God."

Oh Father, cause that mighty sanctuarial issuance to come by here, bringing life "wherever the river goes" (Ezekiel 47:9). □



Pastor Barry Tate is the organizer of the National Prayer Conference on Revival for Advent Christian pastors and wives.

ATTENTION WRITERS

The Advent Christian Witness announces its first annual Writers Contest. The 1989 Writers Contest features the theme: **MY MOST UNUSUAL ANSWER TO PRAYER.**

Have you seen God answer prayer in a significant, unusual way? Have you been involved in a group where you've seen God work in special ways to answer your prayers about a personal, church, or community need? Has God's answer ever surprised you? Whatever your unique prayer experience, we invite you to share it by entering this year's writing contest.

This year's contest features three awards:

- **First Prize: \$50.00**
- **Second Prize: \$25.00**
- **Third Prize: \$10.00**

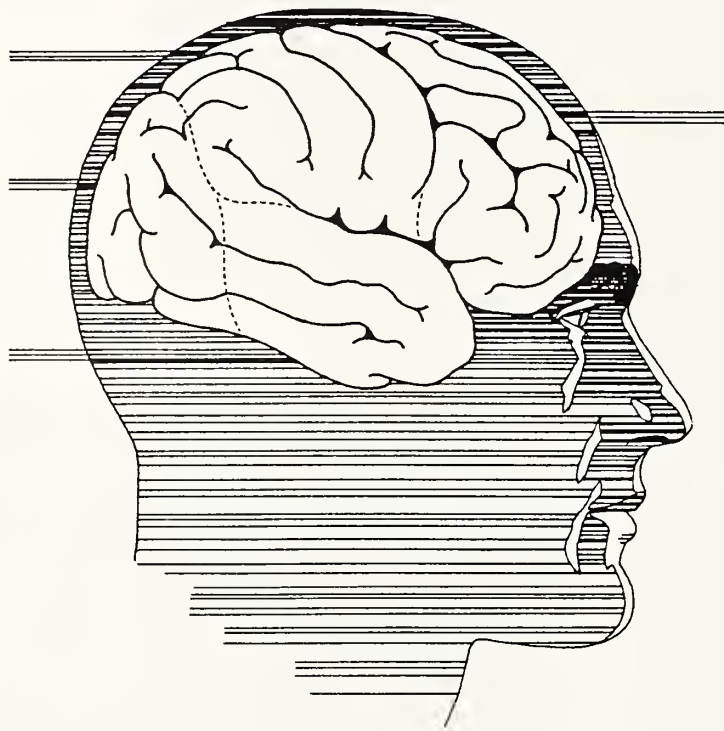
In addition, each of the winning entries will be published in an upcoming issue of the **Advent Christian Witness**. Contest rules are:

1. Articles must be 500-750 words, typed, double-spaced, and in essay form.
2. Members and friends of Advent Christian congregations are eligible to participate.
3. Deadline entry is June 1, 1989. Winners will be announced in the October 1989 issue with winning articles to be published after that.
4. If you wish your entry returned to you after judging, please include a stamped self-addressed envelope.

Mail your entry to:

Advent Christian Witness Writing Contest
P.O. Box 23152
Charlotte, NC 28227

Your Mind:



Supernatural Power or Gift from God?

Judy Vorfeld

Stop trusting in man, who has but a breath in his nostrils. Of what account is he? (Isaiah 2:22)

In direct opposition to Christianity, a subtle but persistent

theme is now emerging into worldwide prominence: within man's brain lies hidden a god, powerful, brilliant, unlimited in potential. Many believe it is developing rapidly, basing their premise on the evolving theory of evolution. This concept is exciting much of the scientific, sociological, religious, educa-

tional, and business community. With excitement has come controversy. And confusion.

Countless people with spiritual inclinations consider the human brain to be a "Holy of Holies." The media indicates that many respected world leaders place an unusual amount of trust in the human brain.

Apparently uninterested in, and uninformed about the biblical contrasts between man's spirit and soul, numerous Christians join the global community in celebrating the perfection of man by proclaiming that human nature is both divine and eternal.

We're quickly moving into the whole-brain era. From every direction we are told that there hasn't been—but should be—total cooperation in every person's brain between the pragmatic, practical left side, and the artistic, mystical right side. Various people cling firmly to the belief that *Divine Mind/Infinite Intelligence/Soul* resides in the brain. They choose to believe that the merging of the two hemispheres allows a supernatural power to manifest itself.

Is the brain sacred?

What impact does this quasi-religion of neuropsychology have on the body of Christ?

While there's no question that people have varieties of brain dominances, and while it's often possible to modify one's brain dominance through intense training, the fact remains that, for growing numbers of people, this center of thought and neural coordination is becoming sacred.

In contrast, the biblical view indicates that the brain (and every other organ) is a miraculous, God-given organ that will die the moment that miraculous, God-given blood stops flowing in man's miraculous, God-given body.

The Scriptures show distinctions between the human spirit (*ruach*-Hebrew/*pneuma*-Greek) and the human soul (*nephesh*-Hebrew/*psuche*-Greek). While they appear to be interdependent, the spirit seems to deal more with existence and an indefinable wisdom—all in close relationship to the holiness and eternal nature of God's Spirit. The soul seems more closely related to information, intellect, and the mind, with its memory, will and emotions.

The line dividing intelligence and wisdom is just as elusive as that dividing soul and spirit. However, brilliance, rationality, and genius seem more tied in with the function of man's brain (part of the soul). Prudence, insight, and godly discernment seem more closely associated with the heart (a synonym for the spirit). God blessed Solomon with providential wisdom and superb brainpower. The Bible recognizes both, but places a higher value on reverent wisdom.

Our minds: A gift from God

Those who minimize the worth of the human brain should reconsider their position. Humanity can thank God for the left hemispheric dominance of people like Pierre and Marie Curie; or the right hemispheric dominance of people like Beethoven and Mozart; and of the whole-brain dominance of people like Thomas Jefferson and Benjamin Franklin. But the

joyful, if challenging commission Christians have is learning how to submit our minds and senses to the *Lord's* direction, ignoring the popular—and ancient—myth that He doesn't have *quite* as much wisdom and intellect as humans enjoy.

Man's brain is neither good or bad, right or wrong, holy or unholy. It is one of many priceless gifts from God. Christians might better *appreciate* rather than *worship* the functions of the brain, thus letting it take its rightful place as an inheritance from our Creator.

Isaiah declares, "Your wisdom and knowledge mislead you when you say to yourself, 'I am, and there is none besides me'" (Isaiah 47:10)! God alone rightfully can say, "I AM." □



Judy Vorfeld is a freelance writer who grew up in Bellingham, Washington Advent Christian Church. She lives near Phoenix, Arizona.

Why I Recommend Bible-in-Life Curriculum

Bible-in-Life curriculum provides a well-balanced, systematic presentation of Biblical truth. I like the integrated study plan, particularly throughout the younger age levels. We are fortunate to have a curriculum that avoids contradiction of our distinctive doctrinal emphases.

Thank you for the excellent work done there in Charlotte by you and your staff to provide us with this service.

Pastor David Ross, Presque Isle, ME

No curriculum will meet all of the needs for that Sunday school, but there is one that comes close. Bible-in-Life covers the basics of Christian faith in a way that enhances a person's Bible knowledge through a newness-repetition process.

Pastor Adrian B. Shephard, Wilmington, NC

The Bible-in-Life material is easy for children to use. They enjoy the student books: reading stories, filling in the blanks, working puzzles and especially the craft books. It also helps me in my spiritual life.

Teacher Pearl Carroll, Clifton Forge, VA

As a teacher of adults, I learn more and enjoy Sunday school. We discuss life situations openly and compare them with the teachers of God's Word. It is my prayer my students will be drawn closer to God so that we'll all hear from Jesus as Judge at the end of time, "Well done good and faithful servant — enter in."

Teacher Irene Liptrap, Clifton Forge, VA

I recommend the Bible-in-Life curriculum for your Sunday school for two reasons. First, it's a tool to study the Bible in an organized systematic way with helps for the busy teacher. The audio and visual aids help to make the class both interesting and instructive. Second, the literature has the Advent Christian stamp of approval.

Pastor Larry M. Withrow, Garner, NC

There are several advantages to using the Bible-in-Life curriculum in our Sunday school:

1. Salvation's plan is consistently presented.
2. The gospel is geared for each age level, yet with helps to instruct the pupil who doesn't quite fit that particular level.
3. It is good to know that materials ordered through our headquarters are carefully edited for the Advent Christian Church.

Pastor Louia R. Gransee, San Diego, CA

I recommend Advent Christian Bible-in-Life curriculum because of the unique opportunity to present a quality, Bible-based continuum of study that has been carefully edited by Advent Christians.

Supt. Susan Searles, Torrington, CT

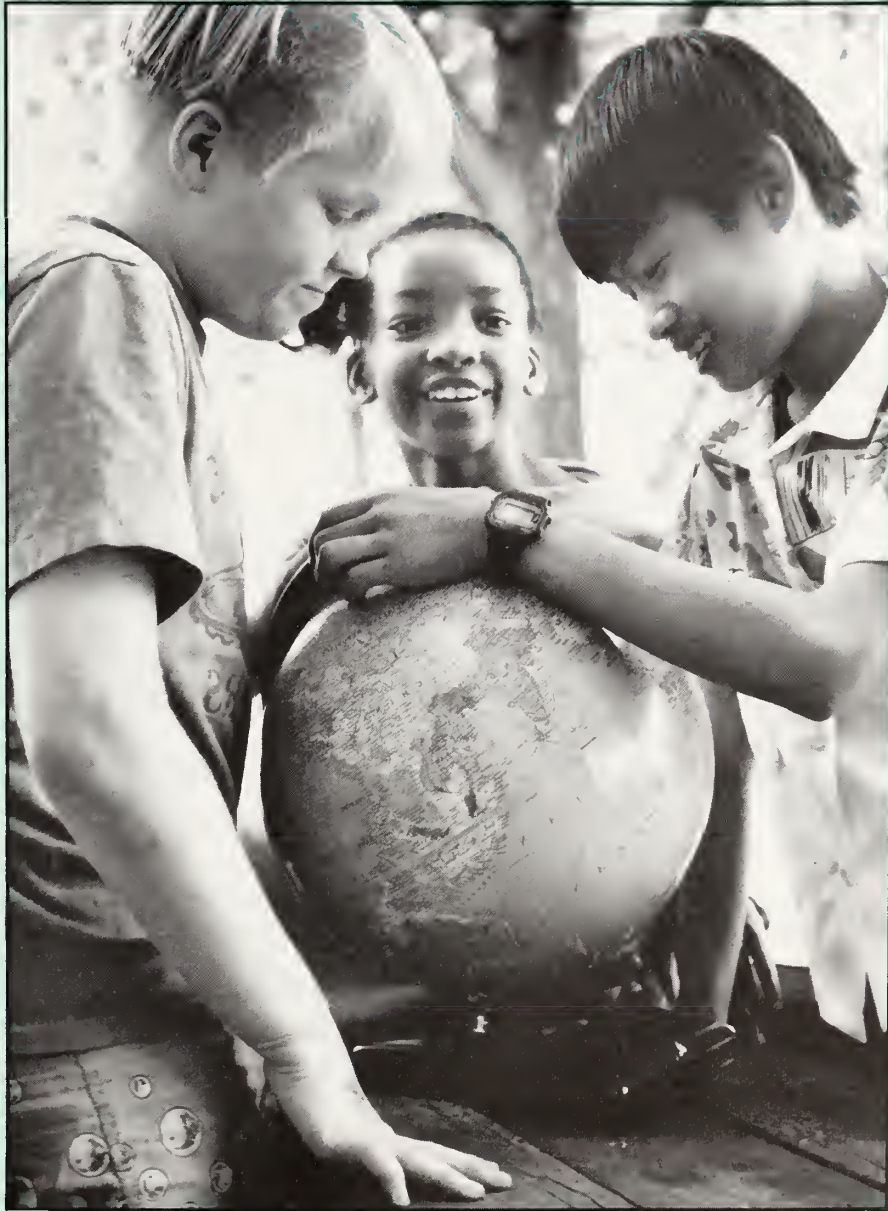
When I was elected Sunday School superintendent our church was already using the Bible-in-Life literature. The classes enjoy it so why change if you like something? I think the curriculum should be used in all Advent Christian churches.

Supt. Harold Branham, Columbia, SC

I teach older adults and find Bible-in-Life to be exceptionally well organized. I particularly like the logical progression: Life Need, Bible Learning, Application, Response. The Teacher Growth Section and Windows on the Word illustrations have been very helpful to me.

Teacher Elsie M. Kirk, Mechanicsville, VA

Penny Crusade 1989



A Third of a Million to Reach the Third World's Millions for Christ.

Penny Crusade! When you hear those words, what pictures come to mind? Do you see little children bringing their jars of pennies up to the front of the altar? Do you picture skits from the mission fields or perhaps a supper put on by the losing men who fought the victorious women (or visa versa)? Or do you see members of the Sunday school marching up front to put their offerings in big jars?

Someone recently said to me, "Penny Crusade has become an Advent Christian institution!" What a remarkable story! In less than thirty-five years, Penny Crusade has become a chief source of Advent Christian Mission funding!

History: On February 7, 1955, Brother Chester Randall of the Seabrook, New Hampshire Church handed mission secretary, Clarence Kirby a bag at that night's service. It contained all coins and was so heavy it was barely liftable. He said that he had been saving it for sometime and he intended to have it used for mission work. The count of the money revealed forty-one dollars and seventy-eight cents, (\$41.78). This was mostly in pennies. This gave Brother Clarence Kirby an inspiration for what initially was, "The Children's Penny Crusade for Christ." In the first year alone, nine Sunday school classes contributed two hundred and ninety one dollars and thirteen cents (\$291.13).

Growth: The Penny Crusade idea "caught on" from just nine churches in 1955 to over two hundred and fifty (250) last year. Penny Crusade has grown from fifty-four hundred and twenty dollars (\$5,420.00) twenty-five years ago to over three hundred and ten thousand (\$310,000.00) this past year. Only ten years ago it was less than half that amount. The goal then was one-hundred and fifty-five thousand. It has climbed from a small percentage of our mission budget to better than sixty percent, (60%).

Significance: Penny Crusade is the greatest mission education tool that we have. It has provided an opportunity for boys and girls to bring their pennies, nickels and dimes; and their moms and dads to give their dollars and checks for missions. It's a way to focus attention on the need for World Missions. Its lessons have been written for many years by Marion Damon. She has directed the lessons to bring new appreciation and understanding of our mission work.

Challenge: This year we reach for a goal that seemed impossible a few years ago — one third of a million dollars. I would like to challenge you to set and choose a goal that will stretch your faith.

Stretching out to do more: Let's stretch out in faith to believe that we can raise more money. Stretch out in faith to believe God will have greater harvests for us. Stretch out in faith to receive the blessings. How much would God have your Sunday school and church raise? Let us together reach out for a great goal and ultimately the Great Commission.

Yours in Christ,



Harold R. Patterson, Director
Department of World Missions

1988 Penny Crusade Report

\$5,000 and over

North Park, CA	12,376.21
Blake's Chapel, NC	8,350.00
Aurora, IL	7,296.70
Bixler Memorial, FL	5,875.00
Clendenin, WV	5,000.00

\$4,000.00 and over

Lowry Park, Tampa, FL	4,902.02
Oxford, MA	4,528.36
Littleton, NH	4,508.86
Alton Bay, NH	4,500.00
Torrington, CT	4,010.00
Tabernacle, NC	4,006.17
Kennebunk, ME	4,000.37

\$3,000 and over

Vernon, VT	3,677.20
Stone's Creek, NC	3,410.00
First Lenoir, NC	3,400.00
N. Springfield, VT	3,230.00
Hope, Chicago, IL	3,204.99
Santa Cruz, CA	3,200.00
Bangor, ME	3,198.96
Fellowship, NC	3,126.00
N. Scituate, RI	3,100.00
Elmore, WV	3,000.00
West Jax, FL	3,000.00

\$2,000 and over

Garner, NC	2,948.90
Bear River, NS	2,933.93
Central, Lenoir, NC	2,810.00
Friendship, ME	2,646.96
Goodwin's Mills, ME	2,550.00
Carpentersville, IL	2,459.45
West Head, NS	2,449.32
Ashland, ME	2,332.97
United, Wilmington, NC	2,318.27
Meredith, NH	2,316.02
Thompson Rd, OR	2,211.09
Highlands, LaGrange, IL	2,200.00
Auburn, ME	2,174.97
Hollandale, NC	2,168.09
Minton's Chapel, GA	2,155.16
Seattle, WA	2,084.43
Berea, Smoaks, SC	2,071.47
Portsmouth, NH	2,069.18
Bethel, Manchester, NH	2,060.00
Melrose, MA	2,055.67
Friendship, Jax, FL	2,037.40
Buckhead, SC	2,028.82
Concord, NC	2,000.00
Princeton, WV	2,000.00
Calvary, Somerville, MA	2,000.00

\$1,000 and over

Savannah Chapel, SC	1,962.99
Dulin's Grove, NC	1,939.81
Sunshine, ME	1,816.54
Newhall, WV	1,726.00
Faith, Windsor, CT	1,716.50

Blessed Hope, MA

Magnolia, WI	1,710.32
Rockbridge, OH	1,700.00
Pleasant Hill, NC	1,700.00
Pleasant Hill, TX	1,689.82
Valley, Arleta, CA	1,660.00
Tustin, CA	1,659.13
Westfield, MA	1,650.00
Sylvester, MI	1,646.47
Shiloh, Monroe, NC	1,601.12
Plainville, CT	1,595.00
Beals, ME	1,554.86
State Road, ME	1,550.00
Morganton, NC	1,528.37
Lone Star, VA	1,500.00
Bear Point, NS	1,479.80
Middle Simonds, NB	1,473.13
Sumas, WA	1,431.00
Nooksack, WA	1,421.05
Fall River, MA	1,405.60
Prophetstown, IL	1,400.00
Baraboo, WI	1,388.31
Lee's Chapel, NC	1,382.50
Bray's, Iberia, MO	1,360.23
Hickory, NC	1,347.97
Hickory Grove, NC	1,335.53
Calvary, Lenoir, NC	1,311.26
Watertown, WI	1,300.00
LaVerne, CA	1,300.00
Medford, OR	1,300.00
Loudon Ridge, NH	1,292.00
Chetek, WI	1,290.12
Oxford, ME	1,269.13
First, Charleston, WV	1,258.00
Clear Fork, WV	1,246.16
West Chapman, ME	1,232.50
West Wareham, MA	1,212.39
Potter's Hill, NE	1,183.84
Bristol, CT	1,176.60
Ridgeland, SC	1,168.36
First, Lake City, FL	1,154.20
Clovis, NM	1,152.70
Cooper's Creek, WV	1,120.35
Colton, OR	1,115.56
West Bay, FL	1,094.59
New Hope, ID	1,080.60
	1,070.00

Portland, ME

Blue Creek, WV	1,069.30
Dover, NH	1,055.00
Attleboro, MA	1,054.90
Henryville, IN	1,053.00
Crouseville, ME	1,051.80
Middle Sound, NC	1,029.20
New Albany, IN	1,016.10
Wallingford, CT	1,011.80
New Hope, GA	1,010.30
Dover, FL	1,007.00
Mechanicsville, VA	1,004.00
Hartsville, SC	1,000.00
Hope Evang., MA	1,000.00

\$500 and over

Holly Grove, NC	978.20
Fresno, CA	968.50
DeKalb, IL	957.60
Charleston, SC	950.00
Hickory Grove, SC	921.00
Bristow, OK	916.30
Danville, Quebec	890.00
Beaver Creek, NC	842.20
Brunswick, GA	829.70
San Francisco, CA	819.20
Stratford, CT	817.90
Creston, OH	810.10
Nazareth, NC	805.40
Stantontown, OH	800.00
Dunntown, ME	786.20
Salem, Mt. Olive, NC	785.10
Blessed Hope, FL	774.90
Bellingham, WA	767.60
Morrisville, VT	767.60
Millville, FL	760.00
Carr, FL	758.00
Galesburg, IL	758.00
Long's Grove, NC	750.00
Lynnwood, WA	743.00
Waynesboro, VA	728.00
Pittsfield, NH	711.00
Blessed Hope, MI	710.00
Bridgton, ME	703.00
Banner Chapel, Benson, NC	700.00
Mt. Pleasant, NC	698.00

1989 Penny Crusade Goal

\$333,333.33

1988 Penny Crusade Report

Gainesville, FL	664.67	Savannah, GA	350.00	Victory Chapel, VA	125.00
East Norwalk, CT	664.28	Wilson Mills, NC	349.84	Los Angeles, CA	119.46
Margaretville, NY	660.00	Mendota, IL	336.99	Little Brick, VA	107.08
Center Haverhill, NH	657.18	Pasadena, CA	333.83	Charlotte, NC	103.83
Haverhill, MA	654.00	Villisca, IA	326.00	Crossroads, VA	100.00
Walnut Park, AL	650.61	Rocky Brook, RI	320.00	Squire, WV	100.00
First, Augusta, GA	650.00	Eau Gallie, FL	316.06	Dunbar, WV	100.00
Mt. Liberty, OH	631.08	Northwood Narrows, NH	315.67	Otto, WV	100.00
Stevenson, AL	630.36	Seffner, Tampa, FL	308.00	Port Clyde, ME	100.00
Massena, NY	629.23	East War, WV	300.00	Men's Fellowship	
Columbus, OH	607.86	Elbert, WV	300.00	ENC Conference	100.00
La Valle, WI	601.70	Lafayette, RI	300.00	Clayton, NC	100.00
South Eliot, ME	601.39	Swainsboro, GA	300.00	Iron Hill, GA	100.00
Bethel, Lenoir, NC	600.00	New Hope, SC	300.00	Vidalia, GA	100.00
Perrin, TX	600.00			Hay's Fork, WV	93.66
Newport Center, VT	600.00	\$200 and over		New Hope, FL	84.95
Chelsea, ME	600.00	Elkton, MD	288.08	First, Spencer, WV	77.25
First, Wilmington, NC	600.00	Danbury, CT	274.88	Live Oak, FL	76.23
Beachville, FL	600.00	Concord, NH	270.61	Piney Grove, NC	65.90
Lakeland, FL	600.00	Hickory Grove, IA	266.71	Raybon, GA	65.82
Waycross, GA	600.00	White Oak, WV	265.01	Dorcas Circle, Spencer, WV	60.00
Adria, VA	567.44	Berea, Lenoir, NC	265.00	Putnam Lake, NY	58.65
Pembroke, GA	566.60	Ephesus, FL	264.15	Beebe, Quebec	57.78
Huron Valley, MI	561.64	Newport, VT	263.93	Lawrence, MA	50.18
Charlton, MA	560.00	Otervale, WV	263.23	Kansas City, MO	50.00
Chillum, MD	559.76	Unity, Four Oaks, NC	250.00	Harrington, ME	50.00
Smithfield, NC	547.98	Roanoke, VA	245.70	Liberty, NC	50.00
Fayetteville, NC	541.40	Hamilton Chapel, VA	242.96	Miramar, FL	50.00
Clifton Forge, VA	539.38	Windham, ME	233.35	Chatsworth, CA	50.00
Hopewell, AL	519.00	Castle Hill, ME	228.64	Middle Creek, VA	40.35
Boone, NC	518.90	Lake Region Fellowship, ME	221.43	Newport, NH	30.00
Columbia, SC	517.00	McAlpin, FL	219.05	St. Petersburg, FL	28.87
Southside, Jax, FL	516.80	Wildwood, Lenoir, NC	207.00	Guiding Star, WV	25.00
Milltown, ME	516.38	O'Brion, WV	205.00	Shamrock, TX	21.52
Farmington, NH	513.74	Alley's Bay, ME	205.00		
Barbour's Chapel, NC	502.14	Boomer, NC	200.00	Individual Giving	
Chattanooga, TN	500.00	Barbourville, KY	200.00	Anonymous	500.00
		Dover, Foxcroft, ME	200.00	R/M Nathan Butler	100.00
		Dunn, NC	200.00	C.T. Boggs	95.00
\$300 and over				Bertha Blanchard	74.04
Claiborne, OH	483.64	Less than \$200		Dorothy P. Janvrin	50.00
Ballwin, MO	464.60	Oak Grove, VA	191.54	Rosa G. Horne	25.00
Myrtle Grove, NC	453.69	Oakland, CA	173.95	M/M Cecil V. Pearl	25.00
Palmer, IL	451.96	Durham, NC	166.00	George Gray	25.00
Stone Mountain, GA	445.14	Sparta, OH	150.00		
Mills Memorial, NC	436.00	Holton's Chapel, GA	150.00	1988 Total Penny Crusade	\$313,838.39
Minturn, ME	401.00	First, Four Oaks, NC	144.00		
Mechanic Falls, ME	400.00	Union View, VA	135.00		
Asper, FL	400.00	Trinity Jax, FL	131.62		
First, Gadsden, AL	390.79	Zaidee, GA	130.00		
Castle Hayne, NC	357.00				

Penny Crusade: Over the Top at Alton Bay

Warren Harris

Excitement ran high at the Alton Bay, New Hampshire Advent Christian Church last March when the Board of Christian Education announced that the annual Penny Crusade for missions would seek to raise \$4,000.00. This almost impossible task for a church with forty-five members meant a great deal of sacrificial giving would have to take place. Three months later the victory was announced...giving reached \$4,500.00.

Success came because everybody got behind this project. Under the capable leadership of Mrs. Shirley Holway, members were divided into two teams; the *silver team* under Captain Portia Stauffacher and the *gold team* under Captain David Liedtke. The pastor, Dr. Warren B. Harris, not only was on one of the teams, but acted as cheerleader throughout the campaign.

Slowly but surely each Sunday contributions came in. If visitors were present they too were invited to give, with their gifts divided equally between the two teams. Since some of our members were still in sunny Florida, each of the Captains took the initiative to write personal letters to those who were on their team. They too wanted to get in on the excitement at the home church!

While everybody appreciated the serious side of this special effort for missions, it soon became apparent that folks could have fun also. Each Sunday the captains would take two or three minutes at the beginning of the worship service to report and encourage their team to work harder. It was amazing how quickly the team that was falling behind would overtake the other team.

The spirit of Penny Crusade

Penny Crusade at the Alton Bay church is not limited to two months. Actually it is a "spirit" that begins in late fall and climaxes in late spring. Folks are



encouraged to begin dropping their change into little cans or to go without a cup of coffee now and then for the cause of missions. Thus it isn't too surprising that when the campaign begins in March the cans and jars are bulging. One of the real surprises this year was finding a bottle of pennies left on the front steps of the church during the week, given by an anonymous donor. At least two families held garage sales to secure money for their teams.

Another "shocker" was the large canvas bag of pennies containing \$176.00 brought to church on a Sunday when that member's team was losing by \$150.00. For several weeks in advance of this donation, the pastor announced a "secret weapon" to be used by the underdog team. This created a great deal of suspense but was warmly applauded when presented. It also made the other team work harder!

Since every effort is made to make *Penny Crusade* an enjoyable adventure for the cause of missions, it was announced beforehand that the losing team would have to act as waiters to the winning team members at the Victory Celebration where light refreshments are served. All of this creates interest and a desire to be on the winning team.

This church has found that people enjoy giving for the cause of worldwide missions. The proof is found in the sacrificial giving that takes place. On the Sunday the church reached its goal, with three additional weeks to go, everybody reverently stood to their feet and sang the doxology!

A highlight of the church year

Pastor Harris reports that this is one of the real highlights of the year for him. He enjoys seeing people get excited about missions and witnessing the spiritual growth taking place in people as they share in this Christ-honoring task. Up in New Hampshire where the snow gets deep and stays awhile, the challenge and spirit of *Penny Crusade* helps to ease

Continued on pg. 22

God Speaks Where Least Expected

Os Guinness noted in *The Gravedigger Files* that Satan would have us believe that "Success has a hundred fathers; defeat is an orphan."

Just when it seems that evangelical Christians have bought into this subtle perversion of the truth, John Timmer calls us back to the straight and narrow. In *God of Weakness*, (Zondervan Books, 1988) Timmer asserts that "the basic viewpoint of the biblical writers is that of weakness...God speaks where least expected to be heard and (His) power is at work in our weaknesses and our dying rather than in our strength and our living."

Timmer begins his treatise by observing that we read Scripture through the filter of culture. (An observation I recall first hearing from Gene Getz.) "We must come to grips with what it means to be a Westerner reading from an Eastern Bible." The first chapter alone warrants the purchase price. As I reflect on salient points such as "Westerners are more given to action while Easterners are more given to contemplation," "Easterners extol communalism, Westerners individualism," and "Westerners tend to derive their direction from the future while Easterners tend to do so from the past" I understand why the Scriptures remain an enigma to many 20th century believers.

Timmer proceeds from his start-

ing point to walk through "God of Weak Partners," "God of Dead Ends" (my pick for best chapter), "God of Wilderness," "God of Madness," "God of Poverty," and "God of Pain." In each chapter, "God becomes transparent in the reality of our weakness." The journey ends too abruptly. A concluding chapter devoted to summary and how this truth should affect our lifestyles would have been helpful.

I once heard Chuck Swindoll say that one of his college profs told him that each good illustration gleaned from a book was worth \$2.00. Even without accounting for inflation, the value of the illustrations alone exceed the \$7.95 purchase price. Timmer summons novelists from a wide spectrum of literature to reinforce his point of view. This skillful use of material generally ignored by evangelical writers makes for a refreshing break from the norm.

The work reflects a strong Reformed perspective with its emphasis on the weakness of man and the greatness of God, not surprising since Timmer hails from a Christian Reformed tradition.

Frankly, I found it difficult to finish the book. I live in a world that views weakness with disdain. Timmer's words brought relief to a part of my spirit tired of the haunting, driving drums beating out their message of success. I knew all along that God works best through people conscious of weakness. Yet another part of me arched its back and began to argue, to temper his assertions and to manufacture exceptions to the rules. Let's face it,

we'd rather be strong than weak, a success rather than a failure, even if we know God becomes most evident in the opposite extreme of our lives.

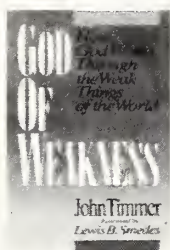
In the end, I completed my assignment because the nuggets of gold dug from the manuscript more than made up for the risks of the expedition. Judge for yourself.

"To understand the Gospels...we must read them backward. To make sense of the New Testament, we must read it from the perspective of Easter."

"To experience the warmth and protection of (God's) wings, I must first have the daylights scared out of me; I must first have my vulnerability exposed. And until I experience how pitifully weak and helpless I really am, I cannot honestly pray, 'Have mercy on me, O God, have mercy on me, for in you my soul takes refuge.'"

"We can only experience resurrection from a position of dead-endedness. We can only see the risen Jesus through our tears. For people who are well-dressed, well-fed, well-futured, healthy, potent and gifted, resurrection cannot mean much; they already have their salvation. What would they need resurrection for? But for the parent weeping for a prodigal daughter, a widow at thirty with young children, a wife cast aside by her husband, a gay person shunned by his community, a manic depressive, a terminally ill patient — that's a different story!"

This book is to believers what stretching exercises are to an athlete — necessary for peak effectiveness. You will not regret asking your

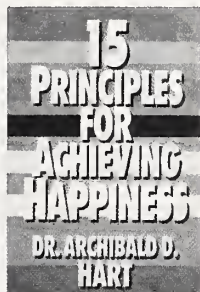


local Christian bookstore manager to order a copy for you if it's not in stock.

—Clayton Blackstone
Lewiston, Idaho

Is Happiness Christian?

Is happiness Christian? Can we experience happiness in the midst of living in a pressure packed world? Dr. Archibald Hart, noted Christian psychologist,



answers yes on both counts. In *15 Principles for Achieving Happiness* (Word Books, 1988), Dr. Hart declares "The harmony between God's message to us in Scripture and sound psychological principles of happiness is intentional on God's part. The one who created us knows best what we need for a happy life."

Dr. Hart's understanding of happiness is profoundly biblical and resists all urges to give in to simplistic positive thinking or "health and wealth" teachings. "This is a sad and broken world we live in. Life is hard for most people. Suffering is rampant and hunger still ravages billions of the world's people. Even worse, most neglect God's call to them."

Yet as Christians, according to Dr. Hart, "we are obligated to rise above our personal pain to demonstrate the transcendent power of an indwelling Christ to a suffering world." We as Christians can become happy people as we

understand what Scripture teaches about happiness, joy, and the roll of suffering and trials of our lives.

After discussing what makes us unhappy, and what the Bible teaches about happiness, Dr. Hart looks at fifteen areas of our lives where we need to apply Scriptural principles combined with common sense teaching from psychology. Happiness comes when we stop comparing ourselves with others, when we learn the meaning of forgiveness, when we discover how to appreciate the little things that God brings our way, when we learn how to develop close friendships

with others, and when we learn to pray "Thy will be done." Dr. Hart devotes a chapter to each of these and to ten other areas of life that impact our personal character and our walk with God. Each chapter ends with several practical ideas you can focus your attention on.

Especially helpful is Dr. Hart's assertion that, "Happiness is independent of our life's circumstances...What is important is developing the right attitude toward all of our predicaments and conflict situations." We can change our attitudes toward life and ourselves by changing the way we think about things. We can develop attitudes that:

- Place personal catastrophes in perspective
- Resist the urge to complain about our problems and struggles
- Allow us to not blame others for our situations
- Enable us to be thankful to God by being aware of what is good in life.

15 Principles for Achieving Happiness is one of the best books on Christian living to appear in years. While its primary focus is on developing attitudes that will enable us to enjoy happiness, this book also provides an excellent guide to Christian maturity. In addition, Dr. Hart has done an excellent job in integrating biblical teaching with the best in psychological research. This is a book for all believers, especially those who want to build their own self-esteem and discover how to live a mature Christian life in the midst of problems and struggles.

—Bob Mayer

THE 47th ANNUAL CONVENTION OF THE NATIONAL ASSOCIATION OF EVANGELICALS



Columbus, Ohio March 7-9, 1989

■ MUSIC BY:

Diane Susek
Emmanuel College Singers
Ashland Theological Seminary
Chapel Choir
Steve Musto

■ NATIONALLY KNOWN SPEAKERS INCLUDE:

Oswald Hoffmann	John Perkins
Paul A. Cedar	Jay Kesler
David A. Seamands	David Mains
Evelyn Christenson	

■ Write or call for registration information

NAE
PO Box 28
Wheaton, IL 60189
(312) 665-0500



Caroline Michael
Director



Reaching Out—An Idea Exchange

Mary Jane Stone

Reaching Out by Education

The Portland, Maine Mission Committee has provided a half-sheet bulletin insert each Sunday morning. Some weeks the insert is an interview with one of our church leaders that has a particular ministry. We have featured Cindy Verrill, David Rogers, and Angie Guillette. Anna Nickerson's viewpoint on church music and the value of "great hymns of the church" was helpful. Some months the bulletin insert highlighted foreign missionaries and their prayer requests and praises. One insert told of the faithful letter writings of Rosa Horne of Vernon Home. Bonnie Helms, who wrote most of the inserts, gathered her inspiration from missionary letters, articles, or WHFM materials. Every week the insert is anticipated and is a simple educational tool.

Reach Out to Prisoners

I always thought a "prison ministry" sounded grim and forbidding. Our outreach happened so easily and is such fun and such a blessing, I can hardly believe it.

A year ago, we gathered a few instruments and singers to sing hymns and choruses. It is a rather fluid and changing group — a violin, cello, two guitars, sometimes a trombone and tambourine, and whoever is willing to sing. (A lead singer on each part helps.)

We were contacted by Chaplain Parsons of the Windham, Maine Reformatory. We played and sang for his Sunday morning services once a month which meant meeting at our church at 7:30 a.m. We prayed as the church van bounced over the road. Signing in and leaving your car keys with the guard felt unusual. About 100 men and a few women crowded the chapel. I couldn't tell inmates from guards. (I assume there must have been guards there.) All ages were represented; many men had nice faces. Over the months we made friends with many of the men.



Angie Guillette, a bubbly blonde lead singer, has the gift for picking the appropriate message in song. During one service she sang, "Hurt by Hurt, Jesus Healed Me." The men identified with her song. On another day, David Rogers said, "You see me as a clean cut church guy, but I could have ended up where you are." David told of his redemption from depression and drugs.

At one service, the inmates gave testimonies and sang "How Great Thou Art." It shook the rafters and is a favorite memory.

Nothing we do is unusual or profound. Any church group willing to be a tool could do it. The blessings for all are enormous.

Reach out through tithing

Financial problems? Do they bug your church? They do ours.

At a recent church meeting, we voted to tithe the general fund for missions. It takes courage to tithe to the Lord first, when the cash flow is tight. It's the dif-

ference between theory (what I should do) and reality (I'll make out the check and trust God for money to pay the light bill and taxes). God has promised and we know He will be faithful. We paid off the mortgage on our new church building in October, 1988. Eight years is a short time to pay off \$140,000.

Do we have needs and concerns? Of course. Is God faithful? *You bet!* ☐



Mary Jane is a counselor at Lincoln Middle School. She and husband Maurice are active members of the Portland, Maine Advent Christian Church. She and her daughter have a photography business that she says is great fun. Her hobbies include writing, handwork, and playing cello.

Women of the Church

Twenty-five or more women of the Portsmouth, New Hampshire Advent Christian Church have formed a new women's ministry group. They are emphasizing service and are providing avenues for special interests among the women of the church. All ages from the twenties to the elderly are finding their place. Debby Mears presented the TRP workshop, "How to Develop a Special Interest Group," to give the groundwork for forming this ministry. The steering committee includes Debby Mears, Vera Dame, Louise Wood, Theresa Saunders, Theresa Gilman, and Linda Carter.

Southern Region WHFMS Board Plans Convention

New Horizons is the theme for the upcoming regional meeting April 26-27, 1989 which will be held at Hickory Knob State Resort Park, McCormick, South Carolina. The program for this convention was planned and speakers are being contacted. The women presented a check of over \$453 to the SACA Board for the New Church Building Fund. A nursery will be provided for the Thursday morning session on April 27th. Southern region women will want to plan on attending this event.

"Let Your Life Sing"

Familiar inspirational songs provide the basis for the WHFMS programs for 1989. As Christian women we desire to let our lives reflect joy, to "let our lives sing," and to be so filled with the love of Jesus that our lives bubble over giving testimony of His love.

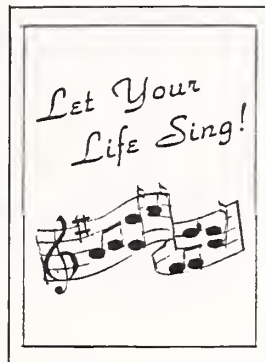
The program kits were mailed to local, conference, and regional WHFMS presidents in the middle of November. You may order additional kits by writing to the Department of Women's Ministries. If any group has missed seeing the annual reporting forms, they were included in the program kits. We are anticipating a report from each local WHFMS! Have you sent yours?

The letter from the program committee which is included in the kit gives some creative suggestions about promoting your monthly programs. We trust that you are well along in your annual planning by selecting the women who will be presenting your monthly programs and developing a plan of action to implement your goals. Let's make 1989 a record year for WHFMS!

There are books you won't want to miss on the recommended book list. To give a different approach to the mission emphasis in this kit, you'll find a detailed article, "Educating About Missions," and one on "How to Plan a Missions Conference" that will be helpful.

We have included an information sheet about Trained Resource Persons with a coupon for you to request one of the TRP workshops for your society. There are four valuable workshops available.

Sue Pleasants of Renton, Washington, served as our program chairman and her committee included Catherine Brown, Joyce Mays, Leigh Worley, and Caroline Michael. Their prayer is that these programs will challenge many lives.



*Sue Pleasants
Program Chairman*

The Miracle Check

Denny Shute

Something *had* to be done! A new desire to serve my newly-found heavenly Father burned inside. During my prayer time God revealed to my innermost being that He wanted me to attend Pastoral Training School.

I resisted, "But, Father, I don't want to be a pastor. Besides, I don't have the finances. It will require \$1500 for the necessary three semesters. If You want me to go back to school, You'll need to provide the money."

This was one day in August, my first day alone since the quadruple by-pass heart surgery of late June. My wife had gone on an all-day retreat with the ladies in her Bible study class. My recovery and progress since my surgery had been miraculous in itself. As was my custom since my conversion five years before, I had spent part of the afternoon in prayer seeking God's will.

My wife and I had completed a semester in the Institute of Ministry at Bradenton, Florida in March and during that time had made a commitment of \$4,000 to fly to Israel with a tour group. We would be going in late September to attend the Feast of Tabernacles and tour the Holy Land for two weeks.

My heart attack while working in my garden back in May appeared to dim the prospects of realizing that dream of a trip to Jerusalem. Now the thought of raising an additional \$1,500 appeared unattainable.

I was familiar with Philippians 4:19, "My God will meet all your needs according to his glorious riches in Christ Jesus." *But* this need seemed to be too much to expect — even from God!

In faith, I sent for an application. In faith, I filled it out and enclosed a \$50 check as my deposit. I would still need the \$1450 before January as classes started on January 3rd. However, time was on my side.

In our home, mail deliveries were made through a mail slot in the front door. The postman also takes outgoing mail from that same slot. My application with its \$50 check was in the slot one September morning. The postman came at his usual hour and left several letters. Among them was one from the Social Security Division office. I believed it related to payments for my recent operation. It was a letter and with it — an enclosure. The letter read:

Dear Mr. Shute:

In reviewing our records, we have discovered you have been underpaid in your Social Security benefits for the last six months ending in July. The enclosed check in the stated amount will rectify that error. We regret any inconvenience it may have caused you.

Sincerely yours,

The check was for one thousand, five-hundred dollars! ☐



Denny was a radio station owner and broadcaster and served in the Maine State legislature as a senator before becoming a Christian. He served a number of years as an associate pastor in Florida before retiring last year in Ocala where he is an active witness for the Lord.



King's Jewels at Windsor, Connecticut

The young children at Faith Community Church in Windsor participated in celebrating Christmas in October by giving each family in the church a small red or green stocking to fill and bring for the Christmas tree pictured above. They collected \$576 for this mission project. Cheryl Matos is the leader of this children's ministry group.

Time Saving Tips

Save Time

1. Make an instant parfait for breakfast by layering two early-bird specials—fruit-flavored yogurt and granola-type cereal—into tall glasses. The combination is inviting and healthy and, with so many yogurt flavors to choose from, offers plenty of variety. The same treat can double as an energy-boosting snack after school or a simple dessert.

Save Time

2. Make your own ice cream sandwiches to keep on hand in the freezer: spread a layer of ice cream between two homemade or store-bought cookies, wrap each separately in plastic wrap and freeze.

Save Time

3. When making individual pizzas with refrigerated biscuits, press down on each biscuit with the bottom of a floured custard cup. The cup flattens the dough while it shapes a rim around the edge to hold in sauce.

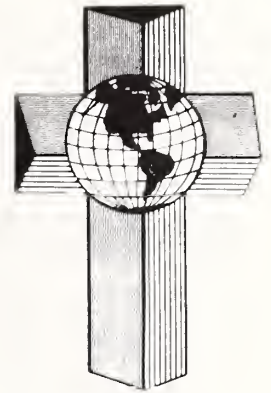
Save Time

4. Tag ends of bread getting ahead of you? Dry them out completely, then crush with a rolling pin or in the blender to use as a casserole topper or for breading chops or chicken. You can season the crumbs with chopped herbs, spices, and/or grated cheese; if you include cheese, store the crumbs in a covered jar in the refrigerator.

Save Time

5. Mold homemade refrigerator cookies this way, and they'll keep their round shape: slit the cardboard roller from a package of wax paper or foil lengthwise. Shape the roll of cookie dough as your recipe directs, wrap tightly in paper, place roll inside cardboard, chill.

Mission Prayer Partnership



FEBRUARY

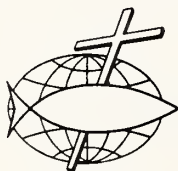
- 19 Praise the Lord for the churches that have been started by our **India Conference**.
- 20 Pray for **Alice Brown** as she begins a ministry among Advent Christian churches.
- 21 Pray for **Dave Vignali** as he teaches and encourages students at Oro Bible College this semester.
- 22 Pray for **Bruce Arnold** as he challenges students at Oro Bible College to Christian growth.
- 23 Pray for **Margaret Helms** as she is alone and caring for the churches in the Cebu area.
- 24 Pray for **Frank and Judy Jewett** as they continue a busy deputation schedule.
- 25 Pray for Director of Church Relations, **Brent Carpenter**, and the many responsibilities he carries.
- 26 Pray that our denomination and your local church will be committed to and experience growth this year.
- 27 Praise the Lord for **Caroline Michael**, Director of Women's Ministries, and the tremendous amount of work that she does to encourage women's groups.
- 28 Pray for **Musa Powers** and her work as mission treasurer. Pray for a special blessing on this her birthday.

MARCH

- 1 Pray for Japanese Mission Superintendent, **Floyd Powers** as he visits and encourages the Japanese churches.
- 2 Pray for **Austin and Dorothy Warriner** as they work with the Asukano Church and also seek to revive the Japanese Bible Institute.
- 3 Pray that God would richly bless all our churches as they share in the World Day of Prayer.

Prayer Partnership

- 4 Pray for our chaplains as they minister to the spiritual needs of our servicemen.
- 5 Pray for this year's **Penny Crusade** that we will again have another record breaking year in support of missions.
- 6 Pray for the **National Association of Evangelicals** and our denominational representatives as they meet in Columbus, Ohio.
- 7 Pray for the **Evangelical Foreign Mission Society** and the important work that they do to assist missions like ours to do a better job for Christ.
- 8 Pray for India Mission Field Superintendent, **Marion Damon**, as she guides our new conference in India.
- 9 Pray for **Beryl Joy Hollis** as she continues to encourage and assist the pastors in the greater Madras area.
- 10 Pray for **Barbara White** as she works in the Kodaikanal Church.
- 11 Pray for **Thambusamy** and **Victoria Devairakam** that God would bless them in their retirement with good health.
- 12 Pray for their son, **James** as he takes over the mission responsibility in Kluang, Malaysia.
- 13 Pray for **Lucas** and **Beulah Devasahayam** as they seek to expand the witness for Christ in the Banting area.
- 14 Pray for revival in your church and in the Advent Christian denomination.
- 15 Pray for our national workers in Mexico that God would continue to expand their works.
- 16 Pray that God would continue to raise up new **mission candidates** that we might expand our witness for Christ overseas.
- 17 Pray for **Francis** and **Lynne Ssebikindu** that God would continue to bless and give them fruit in souls for their work in Memphis.
- 18 Pray for the **Nigerian Advent Christian Conference** that they might continue to grow and that God would bless their efforts.



An Example to Follow

Continued from page 2

prayer genders more faith. And so a cycle of blessing began." The door to effective service opens wide when God's people take seriously both individual and corporate prayer. Is prayer the focal point of your congregation's ministry or is it pushed to one side and confined to an hour on Wednesday night?

David Osborne understood the basics: prayer, leadership, and evangelism. And through that, women and men were brought to Jesus Christ, new churches were planted, and the impact upon the Japanese Advent Christian congregations continues. The challenge God is giving to Advent Christian people and congregations in 1989 is simply this: Understand and practice the basics of ministry; Prayer, leadership, and evangelism. Those basics still apply in our high tech world. And if practiced by people with a passionate love for Jesus Christ and a sensitivity to the Holy Spirit, they can lead us to effective service for our Lord.

The challenge is before us. The needs of our communities, our nations, and our world have never been greater. Never before has there been greater opportunity for the Advent Christian Church to carry out the task given to it by Jesus Christ: Making disciples for our Lord both through our words and through our actions. □

David Osborne: Ministry with Impact

Cont. from page 23

in an ever-widening stream. David and Alice would want only the praises of Jesus to be sung. God's servants are always that way. With hope, faith, praise, prayer and hospitality the good news of God's grace was proclaimed. David Osborne proclaimed the gospel through written word, spoken word, and a consistent life. The seed was sown abundantly and a good harvest reaped.

What a wonderful chapter, added to the book of Acts. And it all happened in a foreign land, amidst many difficulties, toils and tears. And so God, in His marvelous way, led a middle-aged couple to a distant land and many who were without God and hope are now in His family with you and me. □

Floyd Powers serves as an Advent Christian missionary in Japan.

Penny Crusade: Alton Bay

Continued from page 15

the cabin-fever syndrome and stimulate the hearts and spirits of all until the budding of spring. Here is a small church where the *Penny Crusade* offers challenge, inspiration, competition, and most of all, an opportunity to see that our dedicated missionaries are kept on the field as they continue to share the Good News of God's redeeming love in Jesus Christ.

When asked how they accomplished this outstanding *Penny Crusade* achievement, the reply was, "We prayed hard, worked hard, and gave generously, always out of love for our Saviour and with 100% cooperation of everyone from the pastor to our custodian!" With this as a formula, there's no reason why every Advent Christian church can't make their *Penny Crusade* an exciting adventure that ends up in victory. □

Dr. Warren Harris is pastor of the Alton Bay, New Hampshire Advent Christian Church.

David Osborne: A Ministry With Impact

Floyd Powers

New Year's Day, 1955. A pale and haggard man measured each step carefully as he stepped off the ocean freighter onto the soil of Japan. How welcome, after many days trapped in a ship — seasick. For David and Alice Osborne, it was the first hurdle of many to come. They would stay seventeen years in Japan and write another wonderful chapter in the annals of Christian missions — a story of church planting unequalled in the history of Advent Christian Missions in Japan.

It was truly a remarkable work that David Osborne did, and it was blessed of the Lord with fruit that remains. We do well to honor him. In 1963 he and Alice established the Kayashima Christian Center. The Center bought another small lot where the present Kayashima Christian Church stands.

Consider these facts:

- Out of nineteen Advent Christian churches in Japan today eight are led by men who gave themselves to Christ and His work at Kayashima. (The area of Neyagawa City, near Osaka, where the Osbornes labored in the 1960s.)
- Two other churches were pioneered by someone from Kayashima.
- Three non-Advent Christian churches were led by workers from Kayashima.
- Four pastor's wives were saved in Kayashima.

God's blessing through prayer and evangelism

Surely, a large part of the secret



Alice Osborne speaks at the memorial service for her husband, David at the Kayashima Advent Christian Church.

was an early morning prayer meeting held at the Center almost every day. People learned to pray. God heard their prayers. Seeing that God answers prayer genders more faith. And so a cycle of blessing began.

Another characteristic of the work was "seed sowing." David invited a visiting evangelist every other month. The area was covered with tracts and invitations. An easy-to-enter bookstore faced a busy street. Then it was only a couple steps more into the small meeting room that would quickly fill up with people. The location was also conveniently near the rail station.

Each Christian or seeker was urged to bring a friend. And after all — evangelism is people bringing people.

Both David and Alice possessed a gift often overlooked but essential to effective evangelism — warm hospitality. No doubt this was a big lever in the Japanese heart. There were no "hidden agendas" or cold calculations, just an open heart and home. Furthermore, no one ever left hungry who entered their apart-

ment anywhere near mealtime.

Not having a ready command of the Japanese language (David was 49 and Alice 46 when they arrived in Japan) may have been a hidden blessing. As a result they depended on people and were not hesitant to ask them to witness, teach, preach, or write for them. And so many people became workers, almost before they knew it.

From this atmosphere of prayer, evangelism, and service many young people committed their lives to Christ. Some of them left their jobs and entered the newly dedicated Shijonawate Christian Institute located only two miles away. In fact, the core students of the school were from Kayashima. The Institute would not have been able to function without this kind of support.

A ministry with impact

Another element in this stream of blessing was praise and singing. It raised the drooping spirits of those so easily bowed down under burdens too heavy to bear. Those with any musical talent were urged to use it. In fact, some discovered they had unusual ability. A young men's quartet was asked to sing even at inter-denominational gatherings. And so the Center always resounded with song.

Simple faith in the Scriptures, God's clearly written word, was a passion with David Osborne. The hope of seeing Christ after a bodily resurrection was always vivid in his heart and mind.

No wonder a ministry with impact was born. It continues today

Continued on page 22

Your Servants for Christ's Cause

International Missionaries

Philippines

Alice Brown (March 24)
3 Howe Street
Rochester, NH 03867

Margaret Helms (September 18)
P.O. Box 263
6000 Cebu City
PHILIPPINES

Frank and Judy Jewett
(December 11 and January 29)
Danny Jewett (June 13, 1976)
Timmy Jewett (June 26, 1978)
Letitia Jewett (April 13, 1980)
34 Main Street
Eliot, ME 03903

David Vignali (May 10)
P.O. Box 223
9000 Cagayan de Oro
PHILIPPINES

Bruce Arnold (June 21)
P.O. Box 223
9000 Cagayan de Oro
PHILIPPINES

Japan

Floyd and Musa Powers
(October 8 and February 28)
Rebecca Powers (Nov. 11, 1971)
4-11-18 Motoyama Kitamachi
Higashinada ku, Kobe shi 658
JAPAN

Austin and Dorothy Warriner
(January 1 and January 18)
3-37 Okayama Higashi
5 Chome, Shijonawate Shi
Osaka Fu 575
JAPAN

India

Marion Damon (March 27)
Box 17, Andivilla
Kodaikanal 624101
INDIA

Beryl Joy Hollis (December 16)
American Advent Mission
Velacheri, Madras 600 042
INDIA

Barbara White (January 14)
Box 17, Andivilla
Kodaikanal 624101
INDIA

National Missionaries

Malaysia

**Thambusamy and
Victoria Devairakkam**
15, Jalan Hang Tuah 2/2
Taman Muhibbah
86000 Kluang, Johor
WEST MALAYSIA

Lucas and Beulah Devasahayam
30, Jalan Cempaka
Taman Gembira
42700 Banting, Selangor
MALAYSIA

Memphis

Francis and Lyne Ssebikindu
(May 13 and May 8)
Faith Nancy (September 28, 1982)
Ashley Grace (November 21, 1985)
2590 Faxon Avenue
Memphis, TN 38112

Mexico

Abel Garcia-Lara
368 Anita Street, Sp. 62
Chula Vista, CA 92011

Alberto Gomez

Arturo Angulo
Ever Perez
Ezequiel Serrato
c/o Abel Garcia-Lara

Nigeria

E.P. Etuk-Akpan — Secretary
Nigerian Advent Christian Mission
Ediene Ikot Obio Imo Headquarters
c/o Use Ikot Ebio P.A. Offot
Uyo Local Government Area
Akwa Ibom State
NIGERIA

Advent Christian General Conference

P.O. Box 23152
Charlotte, NC 28212

Harold Patterson; World Missions
Millie Griswold; Christian Education
Caroline Michael; Women's Ministries

Brent Carpenter; Church Relations

Robert W. Cole; Finance
Robert Mayer; Publications
David Northup; Executive Vice-president

Advent Christian WITNESS

March 1989



**Make Room for
"The Deacon"**
page four

FEATURES

Make Room for the Deacon

4

One of professional baseball's great early players was a committed Advent Christian believer. David McCarthy tells the story of James L. "Deacon" White and a campaign to nominate him for the Baseball Hall of Fame.

Celebrate the Passover

8

Did you know that the Lord's Supper we celebrate regularly in our local churches is rooted in the Jewish Passover? Advent Christian pastor Alan Shore describes the Passover celebration and its meaning to followers of Jesus Christ today.

Jesus is Lord: The Heartbeat of Revival

12

In the second of a four-part series on revival, Pastor Barry Tate explores how the lordship of Jesus Christ must be the central focus of revival among God's people.

DEPARTMENTS

From the Editor	2
Around Our Church	13
Women's Ministries	18
Prayer Partnership	21
Mailbox	23

ON THE COVER:

"Play Ball!" That's the cry throughout Florida as major league teams begin spring training in preparation for the start of the 1989 season next month. This month's issue focuses on one Advent Christian who impacted the game of baseball in a variety of ways.

Photo by Steve Skjold Photography.

Volume 37, Number 3

Advent Christian WITNESS

Editor Robert Mayer

Contributing Editors Caroline Michael, Harold Patterson,
William Batson, Clayton Blackstone, David McCarthy

Typesetting Susan Gettis Proofreading Shirley Brooks

Art Director Linda Perault

The Advent Christian Witness (ISSN #007-740) is published monthly except for a combined July-August issue by the Advent Christian General Conference of America, 14601 Albemarle Road, P.O. Box 23152, Charlotte, N.C. 28227. Subscription rates in the United States and Canada: One year, \$11.00. Single copy: \$1.00. Overseas rate: One year, \$14.00. Second class postage paid at Charlotte, N.C. POSTMASTER: Send address changes to Advent Christian Witness, P.O. Box 23152, Charlotte, N.C. 28227.

As the official publication of the Advent Christian General Conference, the Advent Christian Witness publishes the teachings of the Advent Christian Church and promotes the task of evangelism both in North America and around the world. The views expressed in this magazine are those of the author and may not necessarily reflect those of the editor or the Advent Christian General Conference. Member: Evangelical Press Association. Copyright © 1989 by the Advent Christian General Conference of America, Inc.





WHY HAVE A DENOMINATION?

When Saturday's paper comes, the first thing I usually turn to is the religion page. That weekly section provides a glimpse of a community's religious life not only through announcements and articles, but through the various church advertisements. If you scan the ads, one thing that stands out is the number of independent churches.

Independent congregations, not affiliated with any denomination or association, are prominent in many communities. Fifty years ago, independent churches were rare. Now they represent one of the major trends in American (and Canadian) church life.

Reasons for this are obvious. Mistrust of government and other large institutions has

increased especially since the 1960s. Religious denominations have experienced major theological and organizational struggles. Adults born during and after World War 2 participate in congregations not out of denominational loyalty but because the congregation meets their family's needs.

The move to independent congregations, especially among young adults, has denominations thinking once again about their purpose. Why do we need denominations? What role do they serve in God's plan? Are they even biblical?

As denominations wrestle with these issues, the first place to start is Scripture. Contrary to the current trend towards independence, the Bible indicates that churches maintained concrete, organized relationships with each other. In the book of Acts, the churches accomplished the following things together, not separately:

- *They supported struggling congregations:* In Acts 11, we see the church scattered by persecution and others coming to offer aid and support. Paul raised support among the churches for other congregations affected by famine and pestilence. Within an organization, strong churches can help weak ones.

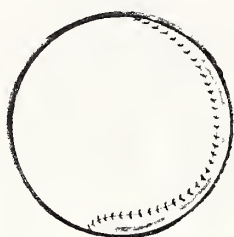
- *They were accountable to each other:* In Acts 15, when a doctrinal dispute arose in Antioch, the church took the problem to the leadership in Jerusalem. Contrast that with today where some televangelists and church leaders are accountable to no one. In the New Testament, personal, congregational, and theological integrity happens within the context of accountability.

- *They worked together for effective outreach and missions:* In Acts 13, God

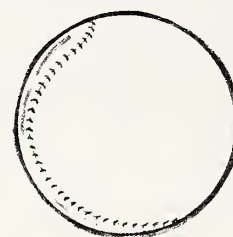
New Feature

Beginning with this issue, the **Around Our Church** column moves from the *Advent Christian News* to the *Witness*. With each issue, you'll receive four to six pages of local church news, features, and information. Look on page 13 for this month's church news and features.

If your church has news that you would like to be considered for **Around Our Church**, we invite you to contact the Advent Christian Witness at P.O. Box 23152, Charlotte, NC 28227. Or Call (704) 545-6161 and ask for the Witness editor. Our office will supply you with writer's guidelines and work with you to get your story into print.



Make Room for



THE "DEACON"

David S. McCarthy

*In baseball's ses-
quicentennial year, Ad-
vent Christians lobby to
enshrine one of our own
in the Hall of Fame.*

Every Spring the cry "Play Ball!" echoes throughout the land. However, 1989 won't be just another season; this year marks the 150th anniversary of America's national pastime. At the same moment William Miller crisscrossed the continent with his prophetic charts, tradition has Abner Doubleday choosing up sides on a field near Cooperstown, New York.

Many Advent Christians are baseball fans, but how many know that one of the game's innovators and earliest superstars was one of our own? Not only did this pioneer shape the future of baseball, but after retiring from the diamond he helped to plant a church and wrote theological articles for our denominational papers.

"The Deacon"

Meet James L. White, dubbed "Deacon" for what the *Cincinnati Enquirer* called "his strange habit of going to church." White was born in 1847 on a farm in upstate New York, and learned the game from a Civil War veteran. He signed with the Forest City semi-pro team in Cleveland as a catcher. Then the club joined the National Association of Professional Baseball Players, the first major league. On May 4, 1871, White led off the opening game with a double, the first base-hit in big-league history.

In 1873 "Deacon" moved to Boston where he batted .401, still the highest average by a major league catcher. Two years later he won a baseball's first Most Valuable Player Award, a silver pitcher donated by Boston fans.

Alcohol abuse and gambling killed the Association after the 1875 season, but the following Spring the National League was born. White and three other players left Boston to anchor the

Chicago Whitestockings (now the Cubs). In the Windy City, "Deacon" joined Hall-of-Famer Al Spalding to form baseball's first great pitcher-catcher battery. The pair led Chicago to the league's first pennant. White not only drove home the first run in Chicago National League history, but ended the season as the circuit's runs-batted-in-leader.

A feared hitter

Returning to Boston in 1877, White had one of the greatest seasons ever by a hitter. He repeated as the runs-batted-in-king, won the batting title with an average of .385, and topped the league in hits, triples, and slugging percentage. In succeeding years he played for Cincinnati, Pittsburgh, Detroit, and Buffalo. He also managed the Cincinnati Reds for part of one season.

From 1876 until his retirement in 1890, "Deacon" collected 1,619 hits and compiled a career batting average of .303. Statistics

are incomplete for his years in the National Association, but researchers agree that his hits in 1871-75 pushed him over the 2,000 plateau for his 20 years of major league play.

A baseball innovator

Although White's statistics are remarkable, he made his greatest contributions as an innovator. At a time when fielders played barehanded, "Deacon" introduced a catcher's mitt made of buckskin. He was also the first to use a mask in a professional game.

White also introduced another innovation that is still part of the game. He was the first catcher to play close behind a batter and receive pitches on the fly. Prior to "Deacon's" move, receivers stood further back and took pitches on the bounce.

Surprisingly, White's greatest single impact on the game came during a rare pitching performance. The Cleveland team was on an eastern swing when the regular pitcher became ill and White replaced him on the mound. He had studied various deliveries and secretly perfected a wind-up that gave him greater speed. He complied with a rule of that day, requiring underhanded pitches with a stiff arm and wrist, but he also whirled his arm in an arch. Opponents protested, but Henry Chadwick who wrote the game's rulebook took White's side.

One historian says that the pitches White threw in that game may have been the most significant in baseball history. As a

result, the rules were changed to allow the pitcher to "throw or jerk the ball to the batter with a wrist motion." This action opened the door for the wide variety of pitches used ever since.

The deacon's brother

"Deacon" played most of his career as a position player in the field, yet he was a master at teaching pitchers to throw the curve. His prize student was Will White, his younger brother.

Will, also a devoted Advent Christian, may have been the first player to wear eyeglasses during a game. During a ten-year career in the majors he posted 229 victories, winning more than 40 games in three different seasons. His 75 complete games and 680 innings pitched in 1879 are records that will never be

broken. His career earned run average of 2.28 stands 10th on the all-time list. Credit for the younger White's success belongs to "Deacon's" coaching.

For years scientists have debated whether a thrown baseball actually curves. The arguments have raged pro and con since the 1870s, and when Will White became successful with that pitch, Harvard professors insisted that the process was only an optical illusion. "Deacon" became indignant and decided to give the intellectuals a public demonstration. He drove three stakes into the ground, all in a straight line. One was behind the plate, another directly in front of the plate, and the third was spaced equidistant from the second. Then Will went to the mound and threw pitches that bent around the middle

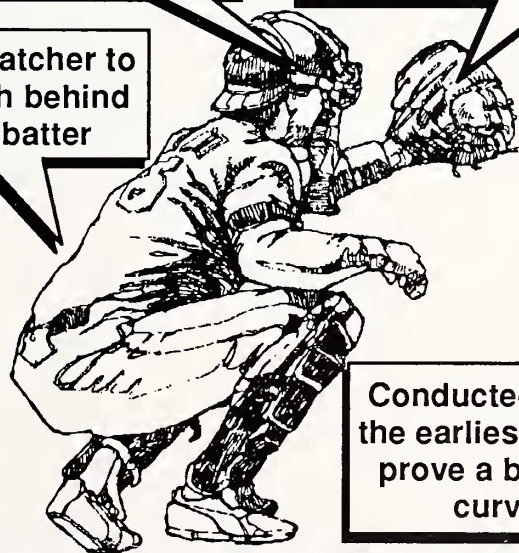
James (Deacon) White's Hall of Fame Credentials

Pioneer in the use of
the catcher's mask

Pioneer in the use of
the catcher's mitt

First catcher to
crouch behind
the batter

Conducted one of
the earliest tests to
prove a baseball
curves



COURTESY OF AURORA, ILL. BEACON NEWS.
ILLUSTRATION BY DAMON J. TAYLOR.



stake, first to the right, then to the left. It was probably the earliest "scientific" experiment on a curving baseball.

Outspoken Witness for Christ

How "Deacon" became a Christian isn't documented, although he was an outspoken witness for the Lord from his early days as a professional ballplayer. Following his retirement he helped start the Advent Christian Church in Buffalo, New York where he served as a

Sunday school teacher and superintendent. On several occasions in the 1920s he introduced Billy Sunday, with whom he played at Pittsburgh, to large audiences.

About 1910, "Deacon" and his family moved to Mendota, Illinois so that daughter, Grace, could attend Mendota College. When the school relocated in Aurora, the Whites followed. Although he remained active in the Aurora Church for the rest of his life, "Deacon" kept his church member-

ship in Mendota, and is buried there in Restland Cemetery.

In 1939, about two weeks before his death, *The Sporting News* devoted a full page to Jim White as the player who best exemplified baseball's first one-hundred years. He was the oldest ex-major-leaguer when he fell asleep in Christ on the campground at Camp Rude.

Will White died in a drowning accident in 1911. His obituary in *Our Hope* states that he came to Christ while playing ball in Cincinnati with the Reds. Elder Robert Smith was holding prophetic meetings in homes, and as Will studied the preacher's charts, he came under conviction and trusted the Savior. The former pitcher's will stipulated that a tithe of his estate be given to the Advent Christian Church.

When Jim White Played

(a baseball poem from early 1900's, author unknown)

The baseball cranks all sneer at me
And poke a lot of fun,
Because I tell of plays they made
In the days of seventy-one.
And yet, who cares for fun and sneers?
By gum, I know I'm right!
Somehow the game ain't played the same
As it was by old Jim White.

And my! How old Jim could catch!
He'd stand and dodge the bat.
'Thout mask or mitt - it took some grit
To catch great speed like that.
He'd nail 'em high and scoop 'em low —
It was a thrilling sight;
No player dared — he'd be too scared —
To catch like old Jim White.

So when you sing of modern stars
Don't call the old 'uns slow;
They knew the game and played it too
Some forty years ago.
And while, of course, the players now
Are men of grit and might,
Somehow the game ain't played the same
As it was by old Jim White.

Passed over by Hall of Fame

Despite his accomplishments, "Deacon" White has been passed over by the Baseball Hall of Fame. Just before the Hall opened in June, 1939, a few writers and former players lobbied for his enshrinement. In an editorial *The Sporting News* declared, "Plans for the celebration of the centennial of the game at Cooperstown, New York, this year would be incomplete if they did not include the installation of a plaque bearing the name of James L. ("Deacon") White...He is entitled to be selected as typifying the spirit of the first century of baseball." Unfortunately, nothing came of the effort.

A decade later, Roger Watkins, "Deacon's" son-in-law, tried to revive interest in having White voted into the Hall. He even secured an endorsement from

"Deacon's" friend and former teammate, Connie Mack, but the selection process for older players was in limbo and the movement died again.

Last summer several baseball fans in the Aurora Church launched a modest effort to gain the long-overdue recognition for Adventism's most famous player. Associate Pastor James Gilroy visited the National Baseball Library in Cooperstown to obtain information from their file on White. Charles Anderson donated an article from an interview he did with "Deacon" 57 years ago, and published in the *Chicago Tribune*. Jerry Watkins, White's great-grandson, produced a trunk of memorabilia including news clippings more than 100 years old, and the original mask fashioned by "Deacon" in the 1870s. In August, 1988, the group filed nominating papers for the Hall of Fame with the Veterans Committee, including former writers, executives and ex-stars such as Ted Williams, Roy Campanella, and Stan Musial.

With the passing decades, chances that "Deacon" White will be inducted into the Hall of Fame appear slim. Yet Advent Christians may be proud that one of our own played a role in the development of baseball, and maintained a bright witness for Christ in the process. □



David McCarthy is Pastor of the Aurora, Illinois Advent Christian Church.

James L. "Deacon" White (1847-1939)

An innovator in the early years of professional baseball. Pioneer in the use of catcher's mask and mitt, and first to crouch close to the batter. One of the game's first superstars with at least eight seasons batting .300 and a career average of at least .303 with 1,612 hits. Candidacy for the Hall of Fame endorsed by *The Sporting News* during baseball's centennial year.

Professional Career

Forest City, Cleveland...1871-72 (Team was a member of the National Association for 1872-73 seasons.)

Boston (National Association)...1873-75

Chicago, Boston, Cincinnati, Buffalo, Detroit, Pittsburgh (all in the National League)...1876-89

Buffalo (Players League)...1890

Achievements

- A pioneer in the use of catcher's mask and mitt. First catcher to start an inning close up to the batter.
- One of the few players whose active career extended from the late 1860's when pro ball was just starting, through the formation of the National Association National League to the Brotherhood revolt of 1890.
- His unique pitching style figured directly in 1872 rule changes that ended high scoring games of the 1860's era and paved the way for modern pitching techniques.
- Conducted one of the earliest tests to prove to scholars that a baseball curves.
- Hit .300 or better eight times (some sources say eleven times, counting pre-1876 stats). High was either .385 in 1877 or .401 in 1873.
- Member of baseball's first great battery with A.G. Spalding, 1873-76.
- Professional baseball's first "M.V.P." with Boston, 1875.
- Part of organized ball's original "Murderer's Row" or "Big Four," 1873-76 (White, Spalding, McVey, and Barnes). Also part of the second "Big Four" at Buffalo and Detroit in the 1880's (White, Rowe, Richardson, Brouthers).
- National League R.B.I. champion in 1876 and 1877. Once drove in runs in 12 consecutive games (1876).
- "Career Year" in 1877 when he led the National League in batting average, hits, R.B.I.'s, slugging percentage, and tied for the lead in triples.
- Formed first famous brother battery in baseball history with Will White (222 career wins).
- One of the earliest vocal opponents of baseball's reserve clause.

—David S. McCarthy

What does this Jewish celebration mean to Christians?

CELEBRATE THE PASSOVER

Alan M. Shore

Have you ever paused to reflect upon the question of what makes a people a people, and not just a collection of individuals? Part of it, no doubt, is a shared language and a settled place to live. But there's more to it, particularly with regard to the people of God. What makes a people and creates an identity that is passed down through many generations is the shared perception of a common history and destiny. In short, for the people of God, having a past and a future together is what enables us to share a present. And the way each generation builds upon what it receives from the previous generation gives birth to the various traditions through which our story is told.

In speaking to his unseen audience, Tevye the milkman in "Fiddler on the Roof" has this to say about the value of tradition: "Because of our traditions, everyone here knows who he is, and what God expects him to do." Our knowledge of God and our knowledge of ourselves are the most precious gifts we have to give to the generation which



follows us.

The best illustration of this shared inter-generational identity is the Jewish feast of Passover. The Passover, which gets its name from God's sparing of the Jewish first born when He passed over their homes when he afflicted the Egyptians, celebrates God's deliverance of Israel through His servant Moses from bondage to Pharaoh to Egypt. It's been celebrated for centuries, even before Christ's birth. As the struggles of the Jewish people multiplied, and the faith of each believing generation has been ad-

ded to the one that came before, the Passover itself has grown to symbolize even more the triumph of God's might and His faithfulness concerning His people.

The Passover feast

The feast itself, called a *seder* (service), is a multimedia event, using special foods and drinks; Scriptures; and young and old alike in the powerful telling and retelling of the story of the Exodus. The

object of the Passover is to allow each new generation to enter so completely into the history of God's mighty acts that it is as though the flight from Egypt is actually being relived. Children especially are encouraged to participate, and one of the highlights of the Passover meal comes when the youngest child asks the "Four Questions" and is answered in each instance by the oldest family member. How proud of this honor I was when as a boy it fell to me. It is a beautiful moment, symbolic of the newest generation's eagerness to enter into the sacred history of God's people, learn of it, and in so doing become a part of it.

The *seder*, which unfolds around the communion of a shared meal, is punctuated by the sharing of four cups of red

wine, which symbolizes the blood of the Passover lamb. Each one of the cups stands for one of the four "I wills" of Exodus 6:6-7. The first, the Cup of Sanctification, is for "I will bring you out from under the burdens of the Egyptians." The second, the Cup of Judgment, is for "I will rid you out of their bondage." The third, the Cup of Redemption, which is especially significant for Christians, is for "I will redeem you with an outstretched arm." And the fourth, the Cup of Praise, is for "I will take you to me for a people." As the evening unfolds, these cups are like signposts that point the way along the different points of the story.

Throughout the feast, ritual foods are eaten, each of which expresses a different facet of the bondage and release of the Exodus. These foods are prominently placed on a decorated platter called a *seder* plate. The parsley, called *karpas*, symbolizes the hyssop which was used to place the blood of the Passover lamb on the doorposts to ward off the death which claimed the first born in the tenth and most terrible plague God visited upon Pharaoh. The parsley is dipped in salt water, symbolic of the tears Israel shed in bondage.

Other ritual foods include horseradish, called *maror*, which is for the bitterness of the forced labor Israel was given in its slavery; and *charoseth*, a mixture of nuts, cinnamon, chopped apples, and wine or juice, which represents the mortar of the clay bricks the Israelites were forced

to make. Also present on the *seder* plate is an egg, symbolic of death and resurrection, and a shankbone, which stands for the Passover sacrifice, and which is untouched because since the destruction of the temple such sacrifice may no longer be made.

In addition to all of these, there is the *matzah*, the bread of affliction, which is unleavened, and is symbolic of the haste with

“

The Passover meal is a reminder that God's people are a pilgrim people, at home only in the peace that God establishes.

”

which the Israelites left Egypt; so hurried was their departure that they didn't have time to add leaven to their bread and wait for the dough to rise. Taken altogether, the Passover meal is a reminder that God's people are a pilgrim people, at home only in the peace that God establishes. "This is how you are to eat it; with your cloak tucked into your belt, your sandals on your feet and your staff in your hand. Eat it in haste; it is the Lord's Passover" (Exodus 12:11).

The Last Supper of Jesus

So little has the Passover celebration changed over the

centuries, we find that when we turn to the gospel accounts of the Last Supper, the Passover Jesus shared with the disciples on the last night of His earthly life, we can reconstruct at what point along the celebration the exchanges between Jesus and the disciples occurred. This achieves great significance when we realize how the bread and the third cup, the Cup of Redemption, already full of religious meaning, were used by the Master, they became the basis of the most important of the sacraments of the Christian faith; Holy Communion. Jesus proclaimed, in effect, "That which you know as the bread of affliction is my body, afflicted for you. The blood of the Passover, by which you are redeemed, is none other than my own blood." Add to this the fact that the Greek word for *remembrance*, as in "Do this in remembrance of

Continued on page 22



Alan Shore, pastor of the Nooksack, Washington Advent Christian Church; is a Jewish follower of Christ, born and raised in New York City. He is currently completing his theological studies at Fuller Theological Seminary.

JESUS IS LORD

Heartbeat of Revival

Barry J. Tate

"It was at the close of the morning service that the break came. The one who was speaking was obliged to stop, overwhelmed...It was impossible even to pray...it was so startling and so awful — I can use no other word — that the details escaped me. Soon the whole upper half of the church was on its face on the floor crying to God...The sound was like the sound of waves or strong wind in the trees...that hurricane of prayer continued with one short break of a few minutes for over four hours. They passed like four minutes...For the next fortnight life was apportioned for us much as it was for the apostles when they gave themselves continually to prayer and to the ministry of the word. Everything else had to stand aside." Those words, penned by Amy Carmichael, describe how revival came to Dohnavur."

In the early 1900s, believers in India asked God to bring down the spiritual strongholds that had

blocked the progress of the gospel in their country. The revival broke on October 22, 1905, among the emotionally controlled Tamil people of Dohnavur, the site of Amy Carmichael's mission to the "devadasis," the girl prostitutes of the temple. By the end of 1906, the Christian population of India had increased by 70%.

In recalling those events, one of the devadasis gave what is perhaps the best definition that we have of revival. On October 22, she said, "Jesus came to Dohnavur."

Prepare Christ's way

God grants revival in order to bless the church with Christ. The Holy Spirit is poured out in order to glorify Christ (John 16:14), and to restore in fullness to God's people the life and lordship of Christ. Upon the 100 year commemoration of the 1859 Welsh revival, Martyn Lloyd-Jones preached a series of sermons now published in this country under the title, *Revival*: "The favorite hymns that were sung a hundred

years ago, in all the countries that were visited by revival, were those about the person of our Lord and Saviour Jesus Christ. And it has been the same in every revival experience everywhere in this present century. Is it not clear that if the Lord Jesus Christ is not crucial, central, vital, and occupying the very center of our meditation and of our living, our thinking, and our praying, that we really have no right to look for revival?"

"What should those who long for revival do?" writes J.I. Packer. "There are three things to do. First, preach and teach God's truth; second, prepare Christ's way; third, pray for the Spirit's outpouring." *Prepare Christ's way!* In order to experience again the visitation of God upon us as a people, Advent Christians must remove from the road every obstacle to the reign of Christ, and every disavowal of the name of Christ.

In biblical usage, the "name" of Christ represents everything that can be known about Him — His person, character, attributes,

office, pre-eminence, authority, truth, and deity. In Matthew 10:22, our Master forecasts to the church that it must suffer for His name's sake, and in Revelation 2:13, He commends the church at Pergamum for holding fast to His name, and in 3:8 He commends the church at Philadelphia for not denying His name. Have we guarded the apostolic truth (2 Timothy 1:13-14), exercising denominational watchcare over our proclamation concerning the things of Christ?

In 1906, the Advent Christian Publication Society issued *Fundamental Christology*, a book by the able Advent Christian expositor G.L. Young. Young declared that the truths concerning Christ are fundamental to our faith, to everything we profess; what J.J. Schaumburg, editor of *Messiah's Advocate*, called, "the allness of Christ." It's amazing to me that we as a people can talk about taking Christ to the world when we are scared of an open forum on the doctrine of Christ.

In part, the problem stems from the long-debated controversy over the trinitarian issue, but strictly speaking, the doctrine of the deity of Christ need not be part of the trinitarian debate. John A. Cargile, who served for ten years in the 1800s as president of the old Southern Advent Christian Conference of North Alabama and evangelist for the southern States, asked the question, "Are they (the Father

and the Son) one and the same omnipresent being or are they two persons?" In his answer, Cargile differed with those who used trinitarian language to express the relationship of the Father, Son, and Holy Spirit. Yet, this hard-laboring preacher who "graduated between the plow handles," could write, "If only his *humanity* died, then, of necessity, only one human being was atoned for. It took a *divine*

**What should those who
long for revival do?
First, preach and teach
God's truth; second,
prepare Christ's way;
third pray for the
Spirit's outpouring.**

sacrifice to atone for a whole race." He termed the incarnation a "mystery," citing 1 Timothy 3:16.

In John 8:42 — "I proceeded forth out of God" (et tou theou exelthon) — Jesus taught that His eternal origins are to be traced to the external Father. As God's word, He was "with" the Father in the beginning (John 1:1; see also Isaiah 40:13:14; the word of the untaught Father, by which we know the Father, must

necessarily be as eternal as the Father.) On the other hand, the companion phrase of John 13:3, "He had proceeded forth from God" (apo theou exelthon), can carry the sense of separation. Hence, it might be argued that Scripture reconciles in Christ both realities of *same* and *separate*. Might we also, who favor differing formulas for explaining Biblical truth concerning Father, Son, and Holy Spirit, be reconciled by Scripture around the lordship of Christ for the sake of the name of Christ?

Keys to spiritual renewal

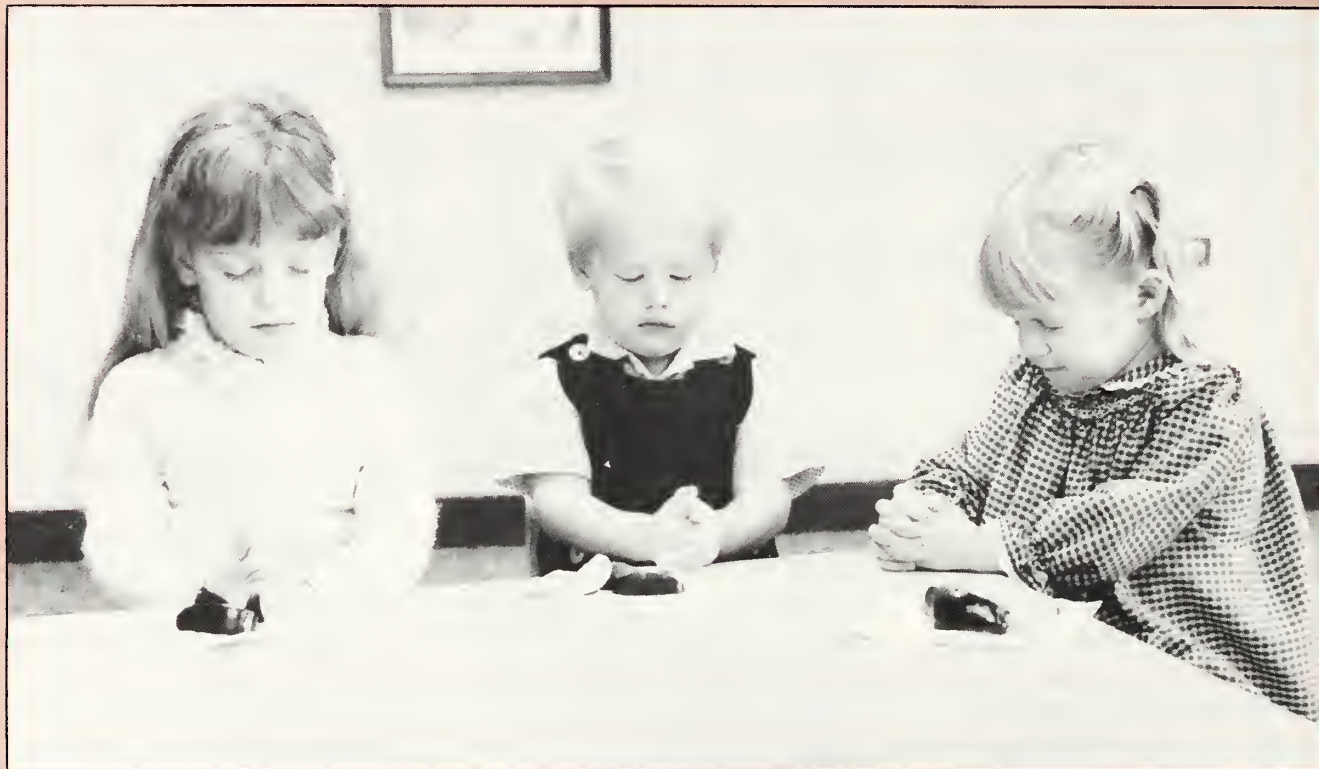
The river of revival will cut for itself a channel of biblical integrity. A book on revival by Canadian theologian Clark Pinnock, ("A spirit of lethargy and deadness characterizes many of our congregations."), is now available in this country under the title, *Three Keys to Spiritual Renewal*. The keys are these — rediscovering biblical truth;

Continued on page 23



Barry J. Tate is coordinator for the *National Prayer Conference Revival*, an event for Advent Christian pastors and wives being held April 10-13 in Washington, D.C.

Biblical values have always been taught here.



Every Sunday, week in, week out, teachers rely on *Bible-in-Life* Sunday school materials to help them clearly show their students the difference between right and wrong, between respecting the rights of others and living entirely for oneself, between honoring God's laws and ignoring them. *Bible-in-Life* literature helps teachers stress those timeless, changeless values that help build a God-fearing nation, and will help build the character of young people for generations to come.

Bible-in-Life materials can help you teach the Biblical value of faith . . . the value of honesty . . . the value of obedience . . . thankfulness . . . purity . . . love . . . Life Curriculum can help you tell the value of knowing that Jesus Christ is the Lord of life. There is no more important value. To those of you who share the same mission and have chosen Advent Christian materials to help you accomplish it, we say thank you. To others, we invite you to join us in our quest. Send for your free *Bible-in-Life* samples today!

Bible-in-Life Sunday school materials are produced by the David C. Cook Publishing Co. who have helped teach Biblical values for over 110 years.



Free Sunday School Curriculum Samples. Check any or all departments below.

☐ Nursery ☐ Kindergarten ☐ Primary (1-2) ☐ Primary-Junior (3-4)
☐ Junior (5-6) ☐ Junior High ☐ Senior High ☐ Adult

Name _____ Position _____

Church _____

☐ Church

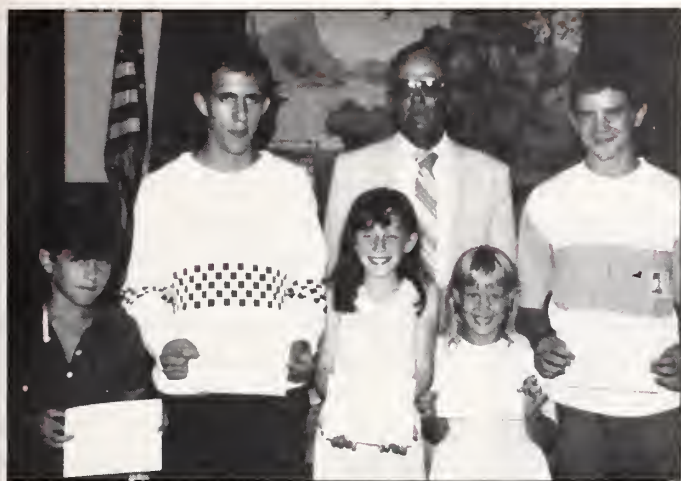
☐ Home Address _____

City _____ State _____ Zip _____

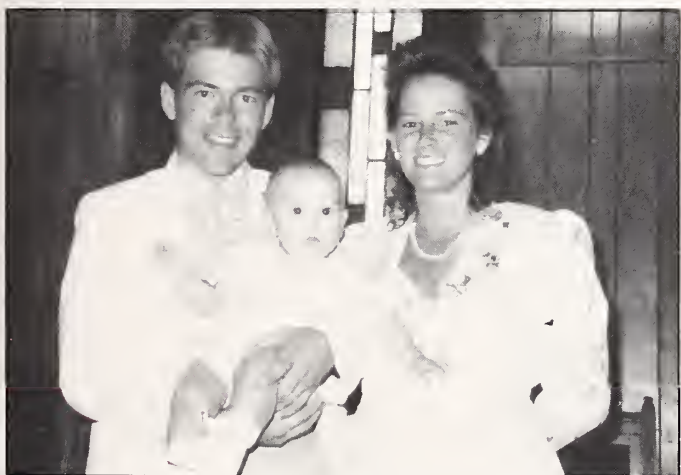
☐ Church

☐ Home Phone No. _____ / _____

**Send to: Dept. of Christian Education,
P.O. Box 23152, Charlotte, NC 28212**



Piney Grove congregation baptizes five: Pictured left to right: Jason Brennman, Eddie Brennman, Tabitha R. Ward, Sherry A. Tedder, Travis R. Wilkins. Back, Pastor Acie Faulk. These five young people were baptized by pastor Acie Faulk at Piney Grove Advent Christian Church in Delco, North Carolina. Tabitha, Sherry, and Travis were received into membership. Not pictured are David and Annette Lankston who were received into membership of Piney Grove by a letter of transfer. Congratulations to them all!



Berea congregation installs new pastor: Rev. John Foister, pictured with his wife Lori and son Caleb, was installed as Pastor of the Berea Advent Christian Church in Smoaks, South Carolina. Participants were Rev. Brent Carpenter, Director of Church Relations who gave the charge to the church; Rev. Freeman Nobles—the charge to the minister and welcome to the conference; Mrs. E. K. Robertson—the welcome from the Southern Region; Mr. J. E. Lyons—the welcome from the Church. Mr. C. C. Lyons read the Scripture and Miss Patti Robertson sang "In His Eyes."



Morrisville congregation honors Everett Pender: Pastor Melvin White (left) presents Rev. Everett E. Pender a certificate proclaiming him pastor emeritus of the Morrisville, Vermont Advent Christian Church. Rev. Pender served as the congregation's pastor from 1920 to 1924.



Pastor and wife celebrate 70th anniversary:

Mrs. Linwood Rowe celebrated their 70th anniversary at a special anniversary celebration at the Lone Star Advent Christian Church in Clifton Forge, Virginia. Family and friends from the church provided for a reception that included an anniversary cake, punch, and numerous special gifts.

After completing studies at the New England School of Theology, Rev. Rowe served the Advent Christian Church in a variety of pastorates. Churches served include Gardiner, Maine; Oxford, Maine; Lake City, Florida; Blake's Chapel, North Carolina; and Sumter, South Carolina. The Rowes have two sons, one nephew, one grandson, and a son-in-law in Christian ministry.

Chloe Hankins Loves to Proclaim the Gospel

Bill Harrington

Francis Chloe Hankins has made history in the Advent Christian Church and the Pocahontas Conference. In a day when whether or not women should be allowed to preach and teach is a hotly debated issue, Chloe Hankins' testimony reminds us that God can use all who make themselves available to Him.

Born, Francis Chloe Ray, in Linden, West Virginia on April 25, 1906, Chloe was one of twelve children, with eight sisters and three brothers. She describes Linden as a small county "spot." The nearest town was Spencer fifteen miles away. With only a dirt road and, of course, no cars, Linden boasted a post office and Chloe says, "That was about all there was."

Chloe attended a one room country Methodist church. She said that religion didn't mean much to her family. The church had a preacher that came one Sunday morning a month and they held a revival once a year during the winter. To get to church Chloe had to cross a hill, and crawl through barbed wire fences and then trek through the woods and fields.

When she was a small child, Chloe recognized Jesus as Savior. When she was thirteen, she made a public confession. That was the turning point of her life. Chloe believes it's extremely important for people to confess Christ publicly.

Sensing God's call

When she was in the 8th grade,



William and Chloe Hankins in 1953

Chloe decided to quit school. She went to Otto, West Virginia, and stayed with her sister. Her brother-in-law took her to church until he became discouraged and quit. But Chloe didn't quit. She sold Rosebud salve when she was seventeen, so she could buy her first Bible. That was when she felt the Lord wanting her to preach and so she did. She began in school houses and churches, mostly for revival services. She had no regular appointment. She went to a number of churches from a variety of denominations. She held one revival in Otto when the pastor was away. When pastor Herbert Spenser returned, he had twenty-six people to baptize as a result of the revival.

At age 18, Chloe joined the Advent Christian Church. She says it was her aunt, Betty Norman, who first approached her on the subject of doctrine. Until then she didn't know that a difference existed between Advent Christian and

Methodist teaching. Also Advent Christians attended the Methodist churches, especially during revival. One of the texts that changed her mind was Malachi 4. Another was the fact that Methodist women weren't involved in regular ministries. Just in the last few years have women been ordained and sent out.

Chloe tells of a time when she attended a meeting in Calhoun County and the Methodist church superintendent begged her to come back. She refused saying that she had more of a future with the Advent Christian Church. Chloe says had she gone back, "They would have put me where *they* wanted me. I would have had no say so."

At a 1928 conference meeting in Charleston, West Virginia, where she was ordained, Chloe met her future husband, William Hankins. He was a delegate from the Appalachian Region, trying to establish the Pocahontas Conference. The churches in Southwest, Virginia, Adria Advent Christian Church, for example, were in the Virginia Conference. The churches in southern West Virginia, such as War and Elbert, were in the West Virginia Conference. But these churches were all so far away from their conference headquarters that they needed their conference. Chloe says "If it hadn't been for William, the Pocahontas Conference would never have been started at that time. It would have been much later." William had to get permission from both conferences, which he did, and combined the churches from Southwest

Virginia with those churches fairly close in West Virginia to form the Pocahontas Conference.

On November 14, 1930, in Roane County, West Virginia, William Hankins and Chloe Ray were married by Pastor Herbert Spenser. He had performed weddings for all of Chloe's family. After their marriage they went to the parsonage at Victory Chapel in Mustoe, Virginia.

William and his new wife were involved in Appalachian regional work. They traveled in Virginia, West Virginia and western North Carolina, but William didn't really like the work. They moved back to West Virginia and Chloe preached at Rock Branch for a while.

"Got a joy out of helping them"

In 1945, the Hankinses left West Virginia and pastored churches in Crossroads and Harmon until William came down with pneumonia and had to quit. After William recovered from the illness they had a whole summer free. Chloe describes it as "the happiest summer of my life."

In 1950, they went to Elbert, West Virginia. They established a church in the office of a coal company. Chloe remembers when they had 125 in Sunday school and "no where to put them." They raised the ceiling of the building, put in new benches, and refinished it. During this time, William became very ill and Chloe spent many nights preaching when her husband was not able.

After six years in Elbert, the Hankinses moved to Fayetteville, West Virginia where William suffered his first heart attack. In 1958, they decided to move to Abbs Valley where they owned a home.

In 1964, William was unable to drive or to even get out much, so the Hankinses attended a small

church now a Wesleyan congregation called the Pilgrim Church. The first Sunday they went, no one was preaching. The pastor had handed in his resignation. The people could tell that William wasn't able to preach and they asked Chloe. She agreed and spent four years there. The people invited her to join the church but she refused. She related with a big grin, that she "Got a joy out of helping them, but I never let them forget for one moment that I was an Advent Christian."

In 1966, William died in Abbs Valley. Chloe said that she handled it the best she could but that it was a lonely time for her.

In 1968, two years after her husband's death, Chloe moved to Tazewell, Virginia and lived in the house owned by the conference her husband had helped to start. She lived there for fourteen years, then moved into a smaller trailer.

Chloe admits she would love to preach again. She misses those days. She's preached at every church in the Virginia Conference and recalled that in Iron Gate they

had to turn people away because there was no room left. She preached in Iron Gate for three weeks and the Sunday before the revival ended, thirty-five people were baptized. It would be safe to say that Chloe preached in *almost* every church in the West Virginia Conference too. Chloe admits, "I've been a busy woman."

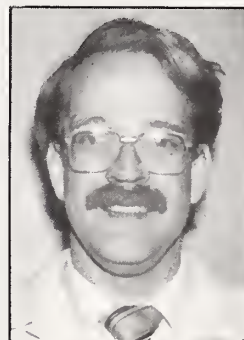
"A busy woman," is right! But Chloe Hankins says she has never regretted being ordained or preaching. According to Chloe, "I've been challenged especially by menfolk, but I don't regret God calling me to preach." Neither does anyone else who has had the opportunity to hear this wonderful woman speak. Chloe Hankins is a strong steady Christian woman and an example for, not just the women in Advent Christian churches but for women in all denominations. She allowed herself to be used by the Lord to make a difference, and we would do well to do the same. □

Bill Harrington is Pastor of the Adria, Virginia Advent Christian Church.

Scituate Church Calls Richard Barr

The Advent Christian Church of Scituate, Rhode Island called Pastor Richard Barr as Associate Pastor in January. Pastor Barr will work under the direction of Senior Pastor Ed Whitford in all aspects of ministry at the church.

Pastor Barr's first contact with the Advent Christian Church came several years ago in Melrose, Mass. Through the influence of Edward Fudge, noted conditionalist author, and contact with several Advent Christian leaders in New England, Pastor Barr was moved to examine Advent Christian beliefs more closely and subsequently become a part of the Advent Christian Church. Pastor Barr and his wife, Kathleen, have been married for fourteen years and have two children.



AROUND OUR CHURCH

California: Iglesia Christiana Nueva Vida, the Spanish language Advent Christian congregation in Pasadena, produced the first edition of their new church newsletter, *Esfuerzo* (meaning courageous). The church has been active in mission work in Mexico with one young man from the congregation helping start a new congregation in the Zacateca province. □ Carl Crouse will begin interim ministry with Parkside Community Advent Christian Church in San Francisco. Carl and his wife, Sally, both graduated in December from Fuller Seminary in Pasadena.

Connecticut: Faith Community Advent Christian Church in Windsor was challenged through the ministry of Jeff Tarbox and Harry Stoliker at a weekend conference on "Spiritual Life and Ministry."

Florida: Pastor Norman Phillips completed his ministry at First Advent Christian Church of Live Oak. He has moved to Tallahassee to work in church planting.

Georgia: Over seventy five participated in the annual Southern Region Pastors and Wives Conference at St. Simon's Island. Mr. Edward Fudge, author of the noted book on conditional immortality, *The Fire That Consumes*, provided leadership for the three-day event. In addition, several pastors from the Appalachian Region participated this year. Dates for next year's conference are already set: January 8-11, 1990.

Illinois: Advent Christians from several congregations gathered at

the Aurora Advent Christian Church for discussions with Berkshire Christian College administrator Clinton Taber and College Board Chairman Lee Welkley. The meeting focused on new developments and possibilities for theological education within the Advent Christian Church.

Maine: The Portland Advent Christian Church is helping plant a new Advent Christian congregation in nearby Raymond. The new congregation, called Christ Chapel, is under the guidance of Rev. Raymond Penney. Sixteen people from the mother congregation in Portland are assisting with the new congregation. The Portland congregation also celebrated a mort-

gage burning ceremony, held their second annual women's retreat, and hosted a week-long missions' program. □ The Friendship Advent Christian Church appointed a long-range planning committee to evaluate needs and develop plans for growth and development of the church.

Massachusetts: Contemporary Christian musician Ken Medema will be at Hope Advent Christian Church in Lenox on March 10 for his fifth concert visit there. Sunday evening services at Hope Church feature the five-part Tony Campolo film series, "I Have Decided to Live Like a Believer." □ Faith Evangelical Advent Christian Church in Melrose received seven new

Dulin's Grove Burns Mortgage



Dulin's Grove Advent Christian Church celebrated twelve years of faithfulness and hard work with a mortgage burning ceremony at a recent morning worship service. Pastor Harold Aldridge declared, "This time marks a milestone for our congregation. But we don't want to stop here. We're called to march forward in service for our king!" The congregation has also taken steps to add a Director of Ministries to work with youth and young adult ministries.

members into their fellowship. □ Berkshire Christian College has opened a learning center at Oak Hill Bible Church in Oxford.

Michigan: Pastor Paul Riley reports that the **Sylvester Advent Christian Church** in Mecosta received fourteen new members into their fellowship. Pastor Riley began his 26th year of ministry with the church in 1989.

New Hampshire: During the holiday season, the deacons at **Evangelical Bible Advent Christian Church** in Wolfeboro supervised the assembling and distribution of over eighty food baskets for the needy in the Wolfeboro area. The Christmas baskets each contained a ham, other items for dinner, a Scripture verse, a Bible, and a Christian book. □ Rev. Dwight Dean will become pastor of the **Dover Advent Christian Church** in April.

North Carolina: Berkshire Christian College has opened a learning center at **Tabernacle Advent Christian Church** in Lenoir. Two courses are being offered on every other Saturday from 9:00 to 3:00. □ **First Advent Christian Church** in Lenoir hosted a Sunday school staff breakfast. Mr. Ben Setzer provided a helpful review of the book, **Teaching to Change Lives** by Howard Hendricks. □ Pastor Louis Dodd of **First Advent Christian Church** in Concord reports, "The last quarter of 1988 was the best in our church for a long time. The spirit of worship events was wonderful, average attendance at morning worship has doubled over the past three years, and five more new members were received in

December." The congregation will celebrate its 25th anniversary in 1989 with a variety of special events planned.

Rhode Island: The **Scituate Advent Christian Church** sponsors a prayer group committed to intercessory prayer. Members and friends are encouraged to share their concerns, needs, and requests.

South Carolina: **Grace Advent Christian Church** in Walterboro has scheduled revival services and a family life seminar for April 21-25. Rev. William Batson, from the Portsmouth, New Hampshire Advent Christian Church will provide leadership for both.

Vermont: The **Newport Center Advent Christian Church** welcomed Rev. Larry Yeaton as their pastor. The young people of the church have started a monthly newsletter called the **Advent Christian Express**. □ The **Vernon Advent Chris-**

tian Church has called Adrian Todd as assistant pastor for a one-year term. Pastor Todd has just completed a fifteen-month interim pastorate at the **Advent Christian Church** in Margaretville, New York. The congregation also hosted a two-day family life seminar, titled "Building a Family That Lasts," with Rev. William Batson providing leadership.

Washington: Advent Christian missionaries Frank and Judy Jewett ministered at back to back mission conferences at the **Lynnwood and Seattle Advent Christian churches**.

Wisconsin: **New Life Community Advent Christian Church** in Baraboo held their sixth annual Valentine Sweetheart Banquet with Dr. Larry Larrabee, Director of the Pauquette Mental Health Center, as the featured speaker. The congregation has also been viewing the six-part film series, "Love is a Decision," featuring Gary Smalley. □

National Prayer-Conference on Revival for Advent Christian Ministers and Wives

April 5-8, 1989

*Hyattsville, Maryland
Metropolitan Washington D.C.*

A prayer season of confession, repentance, hunger and faith.

Planned by ministers for ministers.

All conference expenses will be covered except for travel.

For information and registration forms write:

Barry Tate, Pastor
Chillum Community Church
5909 Riggs Road
Hyattsville, Maryland 20783
(301) 559-6568/2121



Caroline Michael
Director



"Lord, Speak to Him!"

Dorothy Carter

The blade was at my throat. A strange man was in the room. Yet God's presence was with me in a special way that night. Since many robberies have been taking place at homes of our Christian friends, I decided that perhaps my story could help someone. Why does God allow such things to happen? I can only say that every experience should be a teaching from the Lord. Instead of asking "Why?" I am learning to ask, "What are you teaching me, Lord, from this experience?"

On the evening of October 5, I went to our monthly WHFMS meeting. As my husband was working on a 12-hour shift, he went to bed about 9:00 o'clock so he would be able to get up and be at his work by 6:00 a.m. For this reason, we decided that I would sleep in the spare room rather than awaken him by coming in after he was asleep. He slept in our regular bedroom across the hall.

About 3:15 a.m. my sleep was disturbed by a flashlight moving around the room. Thinking it had to be my husband, I looked up as the light came nearer and questioned, "What are you looking for?" It was then that I saw a knife blade shining near the flashlight. The blade was at my throat, and I knew at once that it was not my husband.

It was a strange man dressed in dark clothing. He urged, "Just do as

I say and keep quiet; I have a knife which I will use if I have to."

"I'll be quiet," I responded. Then I began to pray, silently. I knew that I was too frightened even to scream. But, when he lifted the bed covers from the bottom and put them over my head tightly, I heard myself praying out loud, "Lord, please speak to this young man and tell him that what he is doing is wrong. Lord, speak to him and let him know that you do love him and please keep him from harming me."

He immediately took his hands off me and I heard him utter, "He is speaking to me and I am leaving now."

I continued to pray, thanking the Lord for answering my prayer. Although I do not know whether or not he left immediately, I thanked the man for letting God speak to him. I told him I would continue to pray for him, which I have done. After a few minutes, I pulled the covers off my head and went in to awaken my husband, praying that he was all right. His door was shut and he had not heard a thing! He immediately phoned the police.

We discovered that the man had come in through an open window downstairs, after breaking the back door lock. He had also taken money from my purse, which I had left on the kitchen counter.

I definitely feel that the Holy Spirit spoke through me that night as I was too frightened and numb to make a sound. I do not know why God allowed this frightening thing to happen to me, except as a

witness of His great power and presence in time of need. I've had so many opportunities to witness for the Lord in telling my experience, especially to non-Christians.

My daughter reminded me that a few days before this happened, we had been talking about one of Rosalind Rinker's books on witnessing, I confided that it would be so much easier to witness if I had some definite experience about which to share.

The Lord answered that request and I can now thank Him for it. I have been drawn closer to Him and know that He is always with me, and that His Spirit dwells within me. I had just been teaching my kindergarten Sunday school class a simple Bible verse, "I am with you and will keep you in all places." How true this is! I believe it with all my heart.

This man was wanted in several states for robbery and rape. A few weeks later, the detective told us that the robber was wounded by gunshot, captured, and hospitalized in another state. □



Dorothy is a retired nursery school teacher living in East Norwalk, Connecticut. She and her husband Raymond are both Sunday school teachers at the Community Advent Christian Church in East Norwalk. They have two married children.

Children's Ministries

Caroline Michael

Crafts for Little Fingers...

Paper Flowers

Even small children can make flowers from cupcake papers and paper straws. Show the children how to flatten the cupcake paper into a circle. Provide small circles of contrasting color construction paper and have them glue them to the center of the cupcake papers.

Flatten paper drinking straws and paste one to the back of each cupcake paper to form the stems. Precut green construction paper leaves which may also be pasted to the stem if desired.



* * * * *

Finger Paint

½ cup cornstarch	1 envelope of Knox gelatin
1 cup cold water	½ cup soap flakes (not detergent)
2 cups hot water	3 tablespoons of household dye

Mix corn starch and 3/4 cup of cold water in sauce pan. Mix gelatin in ¼ cup cold water. Pour hot water over the starch mixture and bring to a boil, stirring constantly until clear. Remove from stove and stir in gelatin mixture. Add soap flakes and stir until dissolved. The mixture should be thick. Stir in the dye and store in tightly closed jar.

Finger painting may be done on freezer paper on the glazed side.

* * * * *

Gleanings from Special Junior Action Reports...

Garner, North Carolina with leaders Max and Elizabeth Keene

We appreciate this outstanding report and their

growth in 1988 from four members to eleven. The local WHFMS supplies funding for their Jet Cadets program materials. Jet Cadets is a club-type program with incentives to earn badges and ranks and may be ordered through Christian Ed. Publishers.

Notable accomplishments of this club:

- Memorized the books of the Bible
- Learned about salvation, giving one's life to Christ, and how to live for Him
- Learned the importance of bringing Bibles to all church functions
- Studied the Bible together
- Had class discussions and encouraged spiritual growth in the juniors
- Learned about the ten commandments
- Sent cards to the shut-ins and sick

Buckhead, Smoaks, South Carolina with leader Kathy Lyons

Kathy reports using programs from the leadership packets, Bible stories, and Bible Trivia for her club. They meet every two weeks and their activities include:

- Donated a picture and decorated the social hall for Christmas
- Presented a Christmas program
- Went Christmas caroling and took jars filled with candy for the elderly
- Collected clothes for needy people
- Made birthday cards for children in Russia
- Presented Mothers' and Fathers' Day programs
- Went bowling and had a pizza party

What Have You Been Accomplishing in Ministries to Children?

Both KJ Director Shelly Warren and Women's Ministry Director Caroline Michael will appreciate receiving reports from each church working with children. Please send Shelly reports for pre-school and primary groups and to Caroline information about junior-age groups. Addresses and Noteworthy forms are in the leadership packets.

January 4, 1989

Dear WHFMS Members,

Greetings from your National Spiritual Life Chairman. As you see from the date above, I'm writing this in the beginning of 1989. It's hard to believe that you won't receive it until March.



Already you are three months into the year! I hope you are as excited as I am about our theme, "Let Your Life Sing." Again our program committee has done an excellent job, and we are grateful. I sat down, read through my program leaflets, and decided that we have some talented people in our denomination. Some of the writers are unknown to me, but I want to thank them all for their time and efforts. They are appreciated.

Now about that theme. Yesterday I forgot to sing. I'm not proud of it either. My feelings got hurt. Somebody didn't even bother to notice that my daughter Amy and I had given a total of five hours of our precious Christmas vacation time to get a job done. No word of thanks! So I brooded — I even thought about getting revenge, "No more special favors from me." Now you're probably ashamed of me; but, honestly, haven't you ever felt that way? We all long to be appreciated. I let my feelings rob me of my song!

God was patient with me. He showed me how out of tune I was when I started to write this letter. I thank Him for putting harmony back into my life.

Now, I have a big question. Do you suppose God feels our lack of appreciation and thankfulness? Along with our endless petitions, doesn't He crave our thanksgiving and praise? I looked up the words "sing" and "praise" in my Bible concordance. I found we are to sing and praise God for His triumphs, His marvelous works, and His excellent attributes. Now that's not too hard. No wonder Miriam danced and sang when she saw her enemies engulfed in the Red Sea! We can't help but praise God when with His help we experience a great victory, achieve notable Penny Crusade offerings, or feel the uplift of a superb Easter

cantata by the church choir. This kind of praise comes easily and often spontaneously.

But how about singing songs about God's words which are always right, even when they prick our conscience? Do we sing songs about His truthful deeds even when we are chastened by His judgments? Then our life song doesn't flow as easily. Psalm 30:4 says to sing when we remember His holiness. That's hard when so often our eyes and ears are bombarded with the unholy, blasphemous, sinful expressions of this evil world. Do we take time then to sing, "Holy, Holy, Holy, Lord God Almighty" or do we wait for Sunday morning quiet to sing that song?

And what about those songs in the night? When we're sick, discouraged, and fearful, we need to let God "put a new song" in the heart, (Psalm 40:3). The song of praise in rough times causes our lives to sing out to a needy world with a message of hope.

Several times the Psalmist wrote, "The Lord is my strength and my song." I see real value in putting those two words together — strength and song. I've experienced new strength in my Christian life when I remembered to sing His praise. My problems of yesterday seem so petty now. I'm going to start singing. How about you?

Sing surely yours,

Connie Jones



Eastern Region WHFMS Convention

From the President's Pen,

It's been a while since I shared with you. During the last six to eight months, our family experienced two deaths. One was unexpected and the second a long terminal illness that left us drained physically and emotionally. A dearly loved mother, almost 100 years old, slowly slipped away from us. As her pain and suffering increased, so did ours. We could only try to make her comfortable, be there to hold her hand, and tell her that we loved her. Hers was a life totally lived for her church. Her life was a testimony to all, and a legacy to us who loved her. Death was a release. During those last months Psalms 28:6-7 were precious and true. "Praise be to the Lord, for he has heard my cry for mercy. The Lord is my strength and my shield; my heart trusts in him, and I am helped."



The Lord sent us support — people who helped us care for Grammie so we could keep her in her own home. He gave us people who prayed for us, and encouraged us during those hard days, and we thank Him for those answers to prayer.

Other changes came swiftly. Her home had to be taken apart and a lifetime of memories and possessions dispersed by her daughters. Our home for 37 years moved from upstairs to downstairs. How did we ever collect so much "stuff"? How much stress can a family endure? But again the Lord was "sufficient unto the day," and the move was completed.

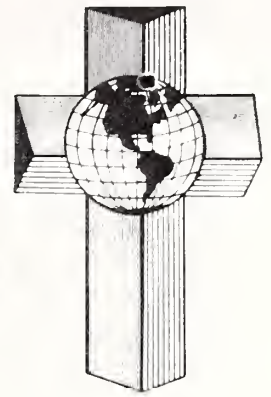
We have run the gamut of emotions from grief to joy to peace. Two new grandsons have come into the family, bringing such love and joy with them. Peace is ours, for we know personally the God of peace, hope, and strength.

Why do I share this with you? Because change is not ours alone. All around are people experiencing changes even more difficult and painful. As WHFMS women, we need to see our mission in these lives. In Matthew 25 Jesus speaks of the last judgment and says, "I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me." Let's open our hearts to these, and minister to them—let them know His love through ours.

National WHFMS President Beatrice Moore
Route 8, Box 274; Concord, NH 03301

Please continue praying for Bea as she recovers from a serious car accident in January.

Mission Prayer Partnership



MARCH

- 19 PRAISE Him! On this Palm Sunday. PRAISE the King Eternal. Unto Him be honor and glory forever and ever!
- 20 PRAY for Austin and Dorothy Warriner as they replace the memory of Japan's emperor with the love of Jesus Christ the true Royal King, in the people's hearts in Japan.
- 21 PRAY for James Devadasson, (Rev. T. Devairakkam's son) as he carries on the work in Malaysia that his father began. PRAISE God that Rev. Devairakkam's son is serving Christ.
- 22 PRAY for David Vignali as the students gladly receive him as their teacher at Oro Bible College in the Philippines.
- 23 PRAY for our Nigerian work. Join with us as we pray, "In the Name of Jesus; Satan, be gone from that country."
- 24 PRAY along with Alice Brown, on this her birthday, for those at Oro Bible College who hear God's word and pass it on to others that they may pass from death unto life.
- 25 PRAY for David Northup, Executive Vice-president, on this his birthday, that God would lead him in the important decisions he must make.
- 26 PRAISE Him! Could this be the day? PRAY, come Lord Jesus.
- 27 Celebrate with Marion Damon on this her birthday. PRAISE God for the newness of life that she shows others.
- 28 PRAY for Margaret Helms, our fellow worker, serving on the front lines for the army of Christ.
- 29 PRAISE God for all the faithful people who support Advent Christian Missions. May God bless you!
- 30 PRAY for Pastor Devasahayam as he remembers the victories Christ has won for him.

- 31 JOIN in prayer with Abel-Garcia Lara as plans are made to expand our Mexican churches.

APRIL

- 1 PRAY for Jerusalem.
- 2 PRAY that the Lord would be gracious to our cities and bless all Urban Ministry work.
- 3 PRAY for humility to be evident in the lives of those who need it most.
- 4 PRAY for Floyd and Musa Powers as they teach others to abide in Him.
- 5 PRAY that God would bless the people who listen to Francis Ssebikindu in Memphis.
- 6 PRAY for Barbara White as she represents the light of Jesus Christ to those around her.
- 7 PRAY for God to deliver His oppressed people.
- 8 PRAY for Bruce Arnold as the wisdom of God permeates his being and he deals in wisdom with the Filipino people.
- 9 PRAISE God for older people on this day, Vernon Home Sunday. May their wisdom from God be obeyed by the younger generation.
- 10 PRAY for the depressed and fearful. PRAY for their deliverance and to be filled with the joy of the Lord.
- 11 PRAY and fast for the pastor of your church.
- 12 JOIN with our Mexican workers in prayer to God for the important work in our sister nation.
- 13 PRAY for your Sunday school. May the lives of children whose parents do not bring them to church be touched by your work. Truly, this is a mission field.
- 14 PRAISE God with Letitia Jewett on this her birthday for she is blessed by the Lord.
- 15 PRAISE God for the hospitality of the people who have made the deputational work of the Jewett family such a success.
- 16 PRAY that this Sabbath will be held in loving esteem by Christian people.
- 17 PRAY that this is the day we hear the Bride say, "Come."
- 18 PRAISE God for Spring! May we be reminded of the Great God we serve. PRAISE Him for His Goodness!!



Why Have a Denomination?

Continued from page 3

commanded the church at Antioch to set apart Paul and Barnabus for a specific missionary task. Paul received financial and spiritual support from a number of congregations. How many individual congregations can plant a new church in their community or send a group of missionaries to another part of the continent or world? Churches working together can effectively carry out those ministries.

If we take the New Testament seriously, it's obvious that God has a purpose for denominations and the Advent Christian Church is no exception. While independent churches are fashionable in this day and age, denominations that focus their attention on the authority of Scripture and the tasks given to them by God, in this editor's opinion, will be strategic to fulfilling Christ's command to proclaim the gospel and make disciples for Him in our communities, our nations, and throughout the world. □

Celebrate the Passover

Continued from page 9

me" (Luke 22:19), means not only to bring to mind, but to actually bring the past event into the present, which is the very thing the Passover undertakes to do.

The Jewish Feast of Passover is important to the Christian church for several reasons: 1) The richness of its heritage contributes to our understanding of the words and deeds of our Lord as He dined with His disciples before He was crucified, 2) The Passover reminds us that the flesh with which the Son of God was clothed was *Jewish* flesh, and through our union with Him we likewise are united with God's covenant promises to Israel, and 3) The Passover reminds us of the sacred task with which we are charged, which is to teach our children of the wonderful things God has done for us in Christ Jesus.

So celebrate the Passover! For in it we discover the same God of faithfulness, justice, and compassion who not only redeemed Israel from its bondage to Egypt, but who also redeemed us from the power of sin and death, and will raise all believing flesh to be with Him upon His glorious return. □

Israel and the Church: Does God Have Two Brides?

Dear Editor,

It was encouraging, though perhaps coincidental, to read the editor's solicitation for responses to articles in the same issue that contained Les Lawrence's "Is the Church Becoming Anti-Semitic Again?" (Advent Christian Witness - October 1988). After all, writings that declare that Jews "need not renounce Judaism" do raise a few questions among evangelical readers. I would suggest that for the Apostle Paul (see Philippians 3:3-11), Christianity is something more than just a better way of being Jewish!

Specifically, look at the second topic of Pastor Lawrence's article: "Did God thereafter divorce His Jewish bride and marry the church as a second wife?" I ask, "Does God have two brides: unregenerate Jews and the church?" One must deal with the approximately 100 New Testament verses that are often used to demonstrate

that the church is the new and spiritual Israel which has replaced the old, natural Israel. The transition from Old Testament to New portrays a change in God's economy known as "supercessionism" (not "divorce").

For further reading on this subject, please refer to such works as William Hendriksen's *Israel in Prophecy*, R. B. Yerby's *The Once and Future Israel* and, if you really want a theological challenge, Jewish writer Arthur Koestler's *The Thirteenth Tribe*, in which the true ancestors of Western Jewry are shown historically to be not Semites, but rather the warrior empire of the Khazars!

—Jim Brandyberry
New Albany, IN

Right Direction?

Dear Editor:

Like Barron Knechtel (*Mailbox*, November 1988) I have been impressed by Hewitt's *Midnight and Morning*, the contrast between Advent Christian and

Seventh Day Adventist growth, and the tendency of Advent Christians to calendarize too much in our interpretation of prophecy.

The AC-SDA contrast is a ready made project waiting for one of our church growth experts to study. It is an unusual opportunity to compare two groups with similar beginnings and some common emphases but with quite different growth patterns. Why the difference?

I do not believe the answer lies in the direction which Mr. Knechtel points. Taylor, Sheldon, Davis, Gedney, and Waterman were (are) not monomaniacal apocalypticists but multi-talented dedicated contributors to many areas of Adventism and evangelicalism. Would that we had many more like them! Note, in addition, that Seventh Day Adventists have displayed, if anything, more interest in prophetic novelties than we have.

Blessings in the quest for a healthy Advent Christian ministry.

—Freeman Barton
Oakland, Ind.

Jesus is Lord: Heartbeat of Revival

Continued from page 11

rediscovering biblical truth; rediscovering the reality of the Holy Spirit; and rediscovering the church's calling. "We must return to biblical and evangelical truth," he writes, "and be willing to take some costly stands on behalf of God's word in an age of serious doctrinal declension."

In 1741, with the Great Awakening still at flood tide, Jonathon Edwards was invited to preach at Yale's commencement, a school that had largely scrutinized the golden revival with a detached air of intellectual sophistication. Taking 1 John 4 as his text, the great revivalist spoke on, "The Distinguishing Marks of a Work of God, Applied to that Uncommon Operation That Has Lately ap-

peared on the Minds of many of the People in New England." While examining some of the irregularities and errors which had inevitably been associated with the movement, he laid down five criteria by which the validity of a revival movement might rightly be weighed. I list them in reverse order: a true revival "operates as a spirit of love to God and man" (4:7f), will convincingly lead persons to truth (4:6), will cause a greater regard for Scripture (4:6), will operate against the interest of Satan (4:4-5), and will cause a greater esteem for Jesus (4:2).

A greater esteem for Jesus! Revival is the bringing to life of the church, and Christ, writes Paul in Colossians 3:4, "is our life." Doc-

trinal purity is always costly, and steps taken by a church or denomination to establish and maintain biblical integrity must be regulated by sacrificial prayer and by the wisdom, the wooing, and the sweetness of the Holy Spirit. Even so, some will be wounded and offended. As we "contend for the faith which was once for all delivered to the saints" (Jude 3), however, let this be our first thought — that we never, never offend the Head of the church, Jesus Christ, whom we love and in whom we believe "and rejoice with unutterable and exalted joy" (1 Peter 1:8), for it is "Him we proclaim" (Colossians 1:28). □

Your Servants for Christ's Cause

International Missionaries

Philippines

Alice Brown (March 24)
3 Howe Street
Rochester, NH 03867

Margaret Helms (September 18)
P.O. Box 263
6000 Cebu City
PHILIPPINES

Frank and Judy Jewett
(December 11 and January 29)
Danny Jewett (June 13, 1976)
Timmy Jewett (June 26, 1978)
Letitia Jewett (April 13, 1980)
34 Main Street
Eliot, ME 03903

David Vignali (May 10)
P.O. Box 223
9000 Cagayan de Oro
PHILIPPINES

Bruce Arnold (June 21)
P.O. Box 223
9000 Cagayan de Oro
PHILIPPINES

Japan

Floyd and Musa Powers
(October 8 and February 28)
Rebecca Powers (Nov. 11, 1971)
4-11-18 Motoyama Kitamachi
Higashinada ku, Kobe shi 658
JAPAN

Austin and Dorothy Warriner
(January 1 and January 18)
3-37 Okayama Higashi
5 Chome, Shijonawate Shi
Osaka Fu 575
JAPAN

India

Marion Damon (March 27)
Box 17, Andivilla
Kodaikanal 624101
INDIA

Beryl Joy Hollis (December 16)
American Advent Mission
Velacheri, Madras 600 042
INDIA

Barbara White (January 14)
Box 17, Andivilla
Kodaikanal 624101
INDIA

National Missionaries

Malaysia

Thambusamy and Victoria Devairakkam
15, Jalan Hang Tuah 2/2
Taman Muhibbah
86000 Kluang, Johor
WEST MALAYSIA

Lucas and Beulah Devasahayam
30, Jalan Cempaka
Taman Gembira
42700 Banting, Selangor
MALAYSIA

Memphis

Francis and Lyne Ssebikindu
(May 13 and May 8)
Faith Nancy (September 28, 1982)
Ashley Grace (November 21, 1985)
2590 Faxon Avenue
Memphis, TN 38112

Mexico

Abel Garcia-Lara
368 Anita Street, Sp. 62
Chula Vista, CA 92011

Alberto Gomez

Arturo Angulo
Ever Perez
Ezequiel Serrato
c/o Abel Garcia-Lara

Nigeria

E.P. Etuk-Akpan — Secretary
Nigerian Advent Christian Mission
Ediene Ikot Obio Imo Headquarters
c/o Use Ikot Ebio P.A. Offot
Uyo Local Government Area
Akwa Ibom State
NIGERIA

Advent Christian General Conference

P.O. Box 23152
Charlotte, NC 28212

Harold Patterson; World Missions
Millie Griswold; Christian Education
Caroline Michael; Women's Ministries

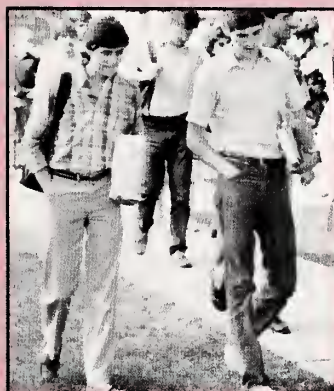
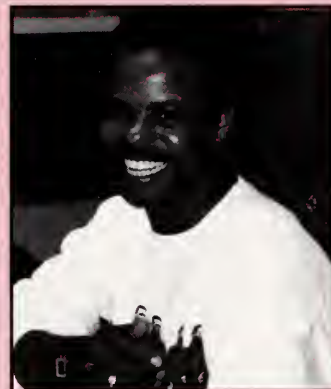
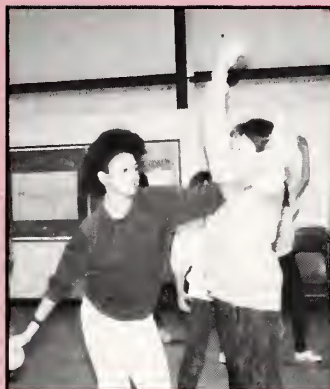
Robert W. Cole; Finance
Robert Mayer; Publications
David Northup; Executive Vice-president

Brent Carpenter; Church Relations

C286.7
A24

Advent Christian WITNESS

April 1989



Advent Christian Camps
Can They Meet Today's Challenge
page four

FEATURES:

Advent Christian Camps: Can They Meet Today's Challenge? 4

In a culture where young people place great value on summer jobs and material possessions, youth pastor Scott Linscott challenges Advent Christian camps to look for fresh ways to minister to teens and introduce them to the gospel.

Will Japan Dominate Century 21? 6

Most Americans view Japan's resurgence only in economic terms. But in discussing Japanese economic growth, the role of Shinto religion must also be considered especially by Christians concerned with missions in that country.

Ten Speed Bikes and Spiritual Warfare 8

While riding her bike, Francis Barter discovered some insights into the spiritual battle we fight as Christian believers.

Revival and the Life of Prayer 10

In this third of four articles on the need for revival in the Advent Christian Church, Pastor Barry Tate explores the relationship between prayer and how the Holy Spirit works to bring revival to the church.

DEPARTMENTS:

From the Editor 3

Around Our Church 13

Review 16

Women's Ministries 18

Prayer Partnership 21

Philippine Travels 23

ON THE COVER:

Christian agencies are called to focus their ministry on people. Our lead feature explores how Advent Christian camps can be effective in ministry to young people.

Volume 37, Number 4

Advent Christian WITNESS

Editor Robert Mayer

Contributing Editors Caroline Michael, Harold Patterson
William Batson, Clayton Blackstone, David McCarthy

Typesetting Susan Gettis

Proofreading Shirley Brooks

Art Director Linda Perault

The Advent Christian Witness (ISSN #007-740) is published monthly except for a combined July-August issue by the Advent Christian General Conference of America, 14601 Albemarle Road, P.O. Box 23152, Charlotte, N.C. 28227. Subscription rates in the United States and Canada: One year, \$11.00. Single copy: \$1.00. Overseas rate: One year, \$14.00. Second class postage paid at Charlotte, N.C. POSTMASTER: Send address changes to Advent Christian Witness, P.O. Box 23152, Charlotte, N.C. 28227.

As the official publication of the Advent Christian General Conference, the Advent Christian Witness publishes the teachings of the Advent Christian Church and promotes the task of evangelism both in North America and around the world. The views expressed in this magazine are those of the author and may not necessarily reflect those of the editor or the Advent Christian General Conference. Member: Evangelical Press Association. Copyright © 1989 by the Advent Christian General Conference of America, Inc.





SLAM DUNKS AND TRUE WORSHIP

Do you remember the loudest noise you've ever heard? For me, it was four months ago at the Charlotte Coliseum as the Charlotte Hornets and the Miami Heat, the two new pro basketball expansion teams, played their first game against each other. At one point, the crowd became so loud the players could not hear the referee's whistle.

Having been raised in a city where professional basketball was part of the culture, I expected Charlotte crowds to be mildly enthusiastic, yet at the same time reserved. But crowds at Hornets' games have been loud and raucous, with intensity levels that match the Friday night high school game between two old rivals. Tickets are next to impossible to get with only a few seats in the upper deck available at game time.

Last Sunday, as I sat in church, I noticed a different atmosphere. While at Hornets' games, everyone wants to be as close to the action as possible. In most of the churches I've been in, it seems like everyone wants to sit as far away from the pulpit as possible. The back seats always fill up first.

At the Hornets' games, everyone participates. The "wave" cheer happens at least three times during the game. A bad call by the officials brings a reaction similar to the sound of a bomb going off. In close games, the fans' loud cheering motivates the team to do its best.

At church, everyone seems afraid that something might happen to them. Worship becomes an event marked not by active participation but by a "passive spectator" men-

talidity. We're unsure how to act, afraid that if we show too much enthusiasm, we might be branded a fanatic.

Discovering true worship

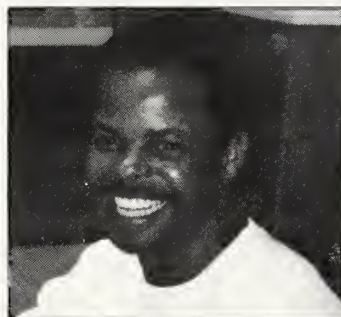
Perhaps we're hesitant because we've lost a sense of what true worship is. We tend to confuse worship with feeling right or with participating in the right activities. But true worship happens "when that part of human beings, their spirit actually meets with God and finds itself praising him for his love, wisdom, beauty, truth, holiness, compassion, mercy, grace, power, and other attributes." (James Montgomery Boice, *Foundations of the Christian Faith*, page 591)

That kind of worship raises some disturbing questions:

- When I feel good after a service, does that always mean I've truly worshiped God? It's easy to judge a worship service on how it made me feel. But it's possible to feel good and still not come to a genuine awareness of God.
- Is God pleased with my worship? Jesus taught that while God desires our worship; not all that passes for worship is acceptable to Him.
- How do pastors and church leaders measure the effectiveness of a worship service? Do our services turn our attention away from the service itself and onto Jesus Christ?
- Are we more concerned with tradition than with true worship? God can use a variety of things to draw us into true worship. It's easy

Continued on page 22

Advent Christian Camps Can They Meet TODAYS



CHALLENGE

Scott Linscott
Biddeford, Maine

Carrie is seventeen years old and a senior in high school. During the summer of 1988 she earned nearly \$2,000. She estimates that she spent 35 percent on clothes, 20 percent on entertainment, and 15 percent on her car, 10 percent was put into savings and the remaining 20 percent was spent

“here and there.”

Carrie opted not to spend a week at a Christian camp because she “couldn’t afford to miss a week of work.”

Rob, a sixteen-year-old junior, tells a similar story. His earnings totaled \$1,800. He estimates having spent 25 percent on his car, 40 percent on entertainment, 20 percent on clothes, and cannot account for the rest. Rob never even

bothered opening a savings account.

Rob, like Carrie, decided to miss out on summer camp because he did not want to miss a week of work.

Advent Christian camping ministries, on the whole, have seen better days. Long-time members of the denomination remember families traveling for hours to take part in week-long

summer camp programs. Tents and tabernacles were filled to overflowing with people who were anxious to hear the gospel.

Today, many of these same camps are struggling to survive. Camps that once attracted more than one hundred teenagers now see less than thirty in their programs, some even less than ten! Camps that attracted families from all over are now seeing cabins and cottages collapse from neglect.

Camping ministries are clearly not what they used to be. Discussions of change, rebuilding, or restructuring are often met with sharp criticism by people who carry memories of life-changing decisions made at these camps. To discuss the possibility that a thirty-year-old camping philosophy, which was once very effective, may have to be rethought or even thrown out can be quite painful for some.

Unfortunately, the time has come when many camps must consider change or face closing.

Changes in the culture

Camping philosophies, at least on the local level, must be periodically revised in response to cultural changes. This is not to say that camps are to conform to all cultural changes and adopt them as good. It is, however, to say that such changes must be recognized and met with the gospel of Christ through methods which acknowledge the culture.

The American culture has undergone drastic changes during the last fifty years. The family unit has disintegrated to the point

where single-parent families are now the norm. Children of divorce are more numerous than those of original marriages.

Another important change took place in the educational system which became overburdened. Teachers no longer have the luxury of time for quality contact with individual students.

In *Five Cries of Parents* Merton and Irene Strommen report several unsettling discoveries. Today's father spends less than three minutes a day, on the average, in conversation with his children.

The end result is that today's children are left to formulate opinions, values and lifestyles with little personal interaction with adults. They must draw their own conclusions through the things they observe in the adults around them, the media and in their peers.

Effects on camp ministries

As a whole, young people usually mirror adults. They adopt most of the values exhibited by their parents.

Parents that pursue wealth at the expense of all else teach their children to do the same. Parents that spend their lives on fast-forward, never taking time to relax or vacation, instill in their children the belief that a weekly paycheck is of the utmost importance and is far more valuable than personal enrichment.

A message that is often very clear is that vacations, when taken, must be spent in the lap of luxury and be totally self-indulgent.

When taken in contrast to what

numerous camping programs offer it is no wonder that camps struggle to maintain enrollment!

In a society where adolescents are enticed by action-filled, brightly-colored advertising, numerous camps send out hand-written, cluttered, photocopied flyers.

In a society where adolescents are confronted by drugs, suicide, teenage pregnancies, divorce, and AIDS many camps present programs that ignore these issues.

In a society where teens have been conditioned to being entertained, numerous camps feature speakers that are far-removed from the youth culture and are admittedly leery of speaking to adolescents.

In a society where teens are pampered and accustomed to high-tech recreation many camps offer run-down cabins, a deflated volleyball, and a tattered rope swing.

Possible solutions

The most obvious step camps must take in order to survive and even grow is to work to understand cultural changes and make appropriate adaptations. The message of the gospel is never to be compromised but the medium used to convey the message might be in need of change.

Christian youth camps that are growing consistently include at least several of the following:

1) An advisory board that is in touch with youth and understands their needs.

2) An area-wide support of

Continued on page 22



Will Japan Dominate Century 21?

Martin Johnson

Emperor Hirohito's death provides an occasion to reflect on the role of Japan in the modern world and more particularly, the relationship of Shinto religion to Japanese culture and tradition.

Hirohito was considered divine by the Japanese until he was forced at the end of World War II by the victorious Americans to renounce his divinity. Not so clearly understood is the role of the emperor played in the modernization of Japan and the continuing sentiment that attaches to him and Shinto faith as a whole.

Richard L. Rubenstein, professor of Religion at Florida State University and president of the Washington Institute for Values in Public Policy, has noted that with the arrival of Commodore Matthew Perry in 1853, Japan realized that if it were to retain its independence and attain a significant role in the modern world, it would have to alter its traditional patterns of social, economic, and political life. The feudalism of the past would have to

give way to a centralized government and the loyalty reserved for local rules would need to be transferred to the central government represented by the emperor.

The Meiji "restoration" of 1868 legitimated the necessary radical social and political break with the past by utilizing the Shinto doctrine of the emperor's divinity. Thus began the creation of a strong, centralized government and Japan's modern economy.

Religion and business

While Shinto's role in Japan's modern wars is generally well-known (all of Japan's modern wars have been holy wars fought in the service of Japan's divine-human emperor), less well-known, perhaps, is the role Shinto plays in Japanese technology and business.

Rubenstein cites Honda Soichiro, founder of the Honda Motor Company: "...the people who shoulder the responsibility for the Japanese economy are also genuinely Japanese in the sense of being worshippers of the Japanese deities. These people are guided in their

work by economic rationality, and they pray to the *kami* for the safety and prosperity of the enterprise communities over which they preside. Such Shinto belief is hidden at an unconscious level in the minds of the Japanese people and is the spiritual ground of belief tacitly controlling this industrial society."

Underscoring Honda Soichiro's comments is the fact that many leading corporations in Japan have Shinto shrines at their headquarters and branches. The companies include the Sanwa Group, Toyota, the Mitsubishi Group, Hitachi, Toshiba, and Matsushita. The shrines have become to the new business communities what the village shrines were to preindustrial Japan. Indeed, membership in a large-scale Japanese business enterprise has become the functional equivalent of the old village.

In modern Japan--and in America as well when new Japanese-owned factories are built--ground-breaking ceremonies usually involve a lengthy Shinto ritual. Such was the case, for example, in the 1985 groundbreaking ceremonies for



Mazda's automobile factory in Michigan. There was also a Shinto ritual for the groundbreaking for the new factory jointly owned by Chrysler and Mitsubishi in Bloomington, Indiana.

Konosuke Matsushita, founder of the giant Matsushita Electric Company (Panasonic, Quasar) has served for a number of years as president of the Worshippers of Ise Shrine, Japan's most sacred shrine. When "Sakura 2," Japan's first communications satellite was launched, three leading scientists from the Tenegashima Space Center visited Chichibu Shrine to pray for the success of the venture. The shrine has been dedicated for centuries to the god of the stars.

Collective unity

Rubenstein says that the power of Shinto to forge an attitude of collective unity within large corporations has largely gone unnoticed by western writers on Japanese business. Yet it's this Japanese sense of unity that puts Japanese business at an advantage over their American rivals who have to contend with a system of adversarial relationships.

It has been argued by some that all Japanese—whether Buddhist, Confucian, or even Christian—adhere to the religion of "Japanism" in which the religious, political, and economic realms remain essentially united. Indeed, between 1872 and 1946, State Shinto was classified as a government institution and made binding on all Japanese. Japanese economic activity has thus historically had a different meaning than it has had for the West. From the time of the Meiji Restoration, modern capitalism has been utilized not so much for personal as for political

“
**What appears to the
 average
 American as “the
 economic challenge of
 Japan” may in
 fact...constitute in reality
 a profoundly religio-po-
 litical challenge.**
 ”

gain; the central concern has been for national defense and it has been understood that only by the most rapid modernization could Japan retain its political independence. "In the modern era," Rubenstein writes, "the Japanese have never lost sight of the relationship between economic power and their nation's standing in the world."

In World War II, two and a half million Japanese soldiers and sailors died for the sake of the emperor they regarded as a living *kami* (a deity). They are enshrined as KAMI in Tokyo's Yasukuni Shrine on Kudan Hill. "For right-wing Japanese, denial of the emperor's divin-

ity is almost tantamount to declaring that the millions who fell in his service died in vain," Rubenstein says. It has not gone unnoticed that Yasuhiro Nakasone was the first post-war prime minister to visit the Yasukuni Shrine while in office.

Rubenstein notes that in 1986 Japan became the world's leading creditor nation. Without question the nation's extraordinary success has intensified Japanese pride in its indigenous traditions. Moreover, he says, "The voices currently calling for a return to the traditions forcibly abandoned at the end of the war are growing in number." The 1970 "protest" suicide of Yukio Mishima, perhaps Japan's most celebrated post-war writer, hints that renunciation of the emperor's divinity remains unacceptable to some very influential Japanese. The writer was fervently committed to the remilitarization of Japan and to emperor worship. "By his death," Rubenstein says, "Mishima demonstrated that the issue of the Emperor's divinity remains alive in postwar Japan."

A multi-dimensional contest

Western societies, in contrast to China and Japan, have over time evolved separate institutions with separate spheres of influence. In the West the church emerged as the custodian of man's faith and spiritual life with government and commerce occupying separate roles. But such separation of political, religious, and economic institutions characteristic of the West did not take place in Japan. What appears to the average American as "the economic challenge of Japan," may in fact, according to Ruben-

Continued on page 22

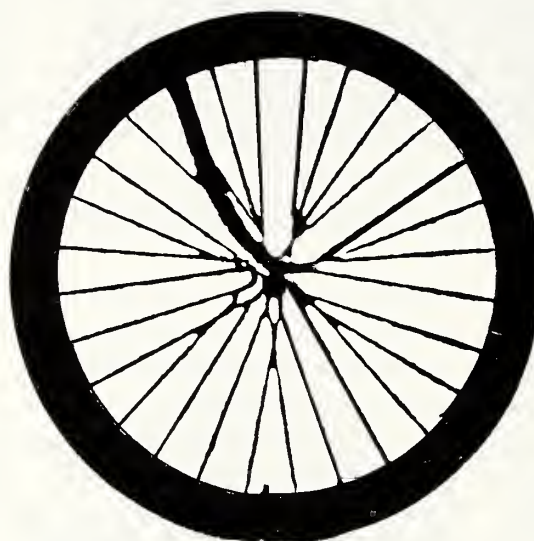
TEN SPEED BIKES AND SPIRITUAL WARFARE

Francis Barter
Presque Isle, Maine

Some of the best learning experiences come at the most unlikely times. One recent afternoon, while riding my bicycle I passed a house patrolled by an English Sheep dog. She barked a hostile greeting and began a rousing chase toward me. Before reaching me, she was commanded back by her owner. Moments later, prompted by a sudden and heavy rain, I returned to pass the house again. Lulled into security by the first encounter, I gave the dog only a quick thought, soon dismissed. The dog, however, had not so easily dismissed me. Without warning he was by my side and had solidly left his mark in my flesh.

Equipped with the realization that I would have to change my biking behavior, I immediately programmed my brain to take note of each house inhabited by a dog, the size of the dog, whether it was tied or loose, whether the tie was of rope or chain, and approximately how long this dog would have to strain at its restraint before it broke.

One day I took a road I had



traveled only once before. As I started I reminded myself of the dog at the very first house, and I sped past it with a great burst. No dog. Then I remembered that was the wrong house. It must be the next one. Again I gathered all my energy for the rush past the house and its dog. And again I discovered it to be the wrong house. Having only one more house on the road, I knew it must be the next one. The only problem was that I had used all my power the first two times and had little in reserve. Thankfully, the dog at the third house was not outside.

Spiritual Warfare

As I continued my ride, my

thoughts began to discover spiritual lessons to be learned from the experience. The first is that I must not forget that the Bible suggests that the devil may appear as an angel of light (2 Cor. 11:14). He may present himself in a benign and beautiful package, and I must be prepared to recognize the difference. It is a dangerous precedent to become oblivious to the real spiritual warfare going on about us. Just as I ignored a dog who seemed harmless, do I also ignore the appearance of evil (1 Thess. 5:22)? There's also another side to consider, a side which we all too frequently neglect.

In our everyday Christian walk we often, like Don Quixote, strike out at imagined enemies. The enemy may be certain forms of behavior that Christians are supposed to shun, such as dress or movie attendance, and we may fight it through legalism. Or the enemy may be the weakness of a public school, which we fight through denigration and smugness. And we spend so much time talking about it, worrying about it, and investing our spiritual energy in it, that

when the *real* enemy presents itself we have expended our energy on the facsimile. There is not a dog at every house, and there is not a demon in every corner. It is my responsibility to recognize the difference.

Do we pay too much attention to Satan?

One need not look far to find evidence of an almost obsessive preoccupation with demons. A quick glance at book store shelves reveals a potpourri of titles on the occult, demonology, and astrology. The Christian community is not exempt from this preoccupation; however, it is done with subtlety and finesse. We expend energy talking a great deal about the devil. Often his role in our current troubles is presented through testimonies... "The devil has given me a hard time all week, but the Lord has seen me through it." We are sincere and seeking to give glory to God, but there is a way in which it becomes a back-handed compliment to Satan. Years ago the slogan "The devil made me do it" was popular. Today the same effect is achieved by our almost casual regard for demons. We speak about them in the same breath in which we speak of God. They bother us, God saves us. Just as I paid over much attention to the unseen dog, perhaps

we pay too much to the devil.

We do well to remember the power and influence exerted by Satan and his angels. To speak of him as "old split hoof" or "the old boy," though, is to flirt with danger. This creature is not a mythological being or a cute, little cherub holding a pitchfork. This is the hater and, if possible, the destroyer of our souls. But we would also do well to remember that for all his power he is not omnipotent. C.S. Lewis in his *Screwtape Letters* cautions that the devil is not the wicked counterpart of God. As a created being, he is but the counterpart of the archangel Michael. His power is mitigated by that of God and he goes only as far as God's constraints allow him.

What, then, should be the Christian's approach to the devil? It has been observed by many that apart from the devil, we are quite capable of choosing evil on our own. Much of what we credit the devil with is really of our own making. We need to be cautious and aware of the evil one, but more than that we need to be most aware of the pure one.

Scripture makes it plain that the one on whom we are to concentrate is God. In times of temptation and distress, our eyes need to be on Jesus and not on Satan. There is a certain power in con-

centrating on our Savior, a power that is lost when we take our eyes from Him and put them on the adversary. Instead, then, of underscoring the source of our worry, we need to underscore the source of our salvation from that worry.

A simple, quick rebuke of the devil is sufficient. God, who is the lover and savior of our souls, has robbed Satan of his sting through the shed blood of Jesus. Paul instructs us to concentrate on those things that are true, honorable, right, pure, lovely, of good repute, excellent and worthy to be praised (Philippians 4:8). It is toward God, not Satan, that our energies must be directed. And victory comes not through fighting the devil, but through resting in God. □



Francis Barter attends the West Chapman, Maine Advent Christian Church and teaches English at Presque Isle, Maine High School. She holds the MA degree in Biblical Literature from the Assemblies of God Theological Seminary.

Revival and the Life of PRAYER

Barry J. Tate
Chillum, Maryland

Revival begins when God calls His people to prayer - not opening and closing prayer, or table prayer, not prayer that faints or prayer to be seen by men, but burdened, prevailing, persevering prayer. Every historic revival has had its chronicle of brokenness and importunity in prayer.

When the disciples were unable to deliver the lad of Mark 9:14-29 from a "dumb and deaf spirit," Jesus said, "This kind cannot be driven out by anything but prayer," and because Jesus then proceeded to deliver the boy without Himself pronouncing a prayer, we take Him to mean; "This kind cannot be driven out by anything but *the life* of prayer."

Mercy, when bestowed on a preacher, will win fewer souls than power. When a man casts up an emergency petition as the choir files in on Sunday morning - "Lord, I haven't prayed much this week, but help me now to preach by Your mercy", or when the hospital calls a church member to the bedside of a loved one, and that man or woman tries to make up for years of prayerlessness in the time it takes the car

to speed across town; God will often answer that plea. But in time, He expects us to become disciplined people of prayer. Alexander Whyte spoke of preachers who attempted flights of prayer in public of which they knew nothing in private.

David Brainerd, who lived in the days of George Whitefield and Jonathan Edwards, witnessed revival while a student at Yale. Sent as a missionary to the Indians of Pennsylvania, New Jersey and New York, and unable to speak the language of his Indians, he determined to see them come to Christ by means of a personal ministry of prayer and fasting. Frail and melancholy of nature, and required by frontier conditions to travel to preaching stations by horseback through unsettled wilderness and every extreme of weather, he gave himself to intercession. He often spent entire days and nights alone with God, coming out of the woods in summer with his clothing wet from closet wrestling, and leaving the snow around where he had knelt in winter reddened from his tubercular condition.

The break came on August 8, 1745. After reaching without fruit by means of an interpreter to a

gathering of Indians at Crossweeksung, and at a low ebb emotionally, God answered the life of prayer with an outpouring of His Spirit in awakening. Brainerd recorded it this way in his journal - "The power of God descended on the assembly 'like a mighty rushing wind,' and, with an astonishing energy, bore down all before it." The year 1745 became the year of harvest among the American Indians, with God performing a redeeming work from among the very young to the very old, snatching some from the fires of alcoholism and the occult.

Brainerd's published journal went on to become a decisive testimony in the lives of William Carey, Robert McCheyne, Henry Martyn, Thomas Coke, Samuel Marsden, Oswald Smith, Jim Elliot and others. This prayer soldier died early, at age 29, and yet A.J. Gordon wrote of Brainerd, "The hidden life of communion with God in trying to reach the source of power, is the life that moves the world." When asked, "What can be done to revive the work of God where it has decayed?", John Wesley replied, "Let every preacher read carefully the life of David Brainerd."

God is waiting. We watch for signs that God is working among us to instill a hunger for revival, but God watches to see if we go to prayer in response to His work. We are revealed to God in prayer.

The life of prayer reveals our weakness

"I was ready to be sought by those who did not ask for me; I was ready to be found by those who did not seek me. I said, 'Here am I, here am I,' to a nation that did not call on my name" (Isaiah 65:1). Prayer is a supernatural ministry, and the flesh rebels against it. The

resolve to labor in seasons of prayer causes every sin and weakness to surface in the life of the intercessor. Those who commit themselves to the work of waiting upon God must prepare for numerous defeats, and must follow every "stop" with another "start" until the grace of God prevails and takes them deeper into prayer.

The life of prayer reveals our dependence

"When the poor and needy seek water, and there is none, and their tongue is parched with thirst, I the Lord will answer them, I the God of Israel will not forsake them. I will open rivers on the bare heights, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water" (Isaiah 41:17-18). These words of sovereign assurance to "the poor and needy" echo the first beatitude of Christ, "Blessed are the poor..." (Luke 6:20); but first we must acknowledge to God our poverty and need. Dr. O. Hallesby, the prayer theologian from Norway, has written, "Prayer is helplessness." To say, "This kind *cannot* be driven out any other way," is the spirit of prayer.

C.L. Culpepper, a Baptist missionary, recalls the convention of the North China Mission in 1930... "Three Chinese evangelists made discouraging reports of work among "dead" churches. A note of despair and spiritual hunger permeated their messages." In utter dependence, the laborers went down on their faces before God, who sent Marie Monson, a Swedish missionary who helped them to search their hearts. Soon, God poured out revival, the Shantung Revival, and opened for His people rivers on the bare heights.

In 1931, another mission meeting was convened in Tsingtao. "Most of us were so eager for spiritual blessings that we didn't want to follow the

usual business procedures," wrote Culpepper. Consequently, the agenda was set aside as quickly as possible. "I had never heard such brokenness in prayer and such pleading to God," he remembers.

The Holy Spirit led them in prayer to reorganize their training program, a task that human reasoning would not have chosen, inasmuch as only four students were enrolled in the seminary. When the term opened, however, the revived churches of North China sent twenty-five applicants to the school, a story which illustrates the flip-side of our total dependence - God's total dependability.

The life of prayer reveals our desire

"For Zion's sake I will not keep silent, and for Jerusalem's sake I will not rest, until her vindication goes forth as brightness, and her

salvation as a burning torch... You who put the Lord in remembrance take no rest, and give Him no rest, until He establishes Jerusalem and makes it a praise in the earth" (Isaiah 62:1; 6-7). Short-lived desire results in short-lived prayer; superficial desire results in superficial prayer; but deep desire fuels the watchfires of prayer. It is thirst that drives believers to redig the wells of their fathers.

When British evangelist Gipsy Smith was asked how to start a revival, he said "Go home, lock yourself in your room, kneel down in the middle of your floor. Draw a chalk mark all around yourself and ask God to start the revival inside that chalk mark. When He has answered your prayer, the revival will be on."

Revival of the Advent Christian Church will begin when God calls Advent Christians to prayer. When

Continued on page 22

I'm Thankful for the Family of God

E.A. "Buddy" Dowd
Hampstead, North Carolina

Much is said today concerning the negatives within the church of Christ. As a pastor, I would like to say a few words about the positives.

There is a hymn called, "The Family of God." For me this hymn had special meaning this past month as we laid to rest one of the sweetest and most loving people we know, our mother. While Mom was in the hospital our church family which is located in another state called several times a day to check on her and to let us know that we were in their prayers. The elder and deacons saw to it that the work of the church was carried on. Two couples from the church drove 700 miles to be with us and to attend her funeral. Calls, cards, letters, and most of all prayers of Christian friends from all parts of the country came as a reminder that others were thinking of us.

Another church in the town made available to us their fellowship hall so that we could have a meal with all of the relatives (fifty) which came to the service from out of town. This reminded me that regardless of denominations, we are all part of His family. The hurt is still real to us but we're thankful for that Blessed Hope that we have in our Lord and for the warmth that comes from being a part of His family. I just wanted to thank the Lord publicly for allowing me the privilege of serving such people as those at Blake's Chapel and for being a part of His family.

Why I Recommend Bible-in-Life Curriculum

Bible-in-Life curriculum provides a well-balanced, systematic presentation of Biblical truth. I like the integrated study plan, particularly throughout the younger age levels. We are fortunate to have a curriculum that avoids contradiction of our distinctive doctrinal emphases.

Thank you for the excellent work done there in Charlotte by you and your staff to provide us with this service.

Pastor David Ross, Presque Isle, ME

No curriculum will meet all of the needs for that Sunday school, but there is one that comes close. Bible-in-Life covers the basics of Christian faith in a way that enhances a person's Bible knowledge through a newness-repetition process.

Pastor Adrian B. Shephard, Wilmington, NC

The Bible-in-Life material is easy for children to use. They enjoy the student books: reading stories, filling in the blanks, working puzzles and especially the craft books. It also helps me in my spiritual life.

Teacher Pearl Carroll, Clifton Forge, VA

As a teacher of adults, I learn more and enjoy Sunday school. We discuss life situations openly and compare them with the teachers of God's Word. It is my prayer my students will be drawn closer to God so that we'll all hear from Jesus as Judge at the end of time, "Well done good and faithful servant — enter in."

Teacher Irene Liptrap, Clifton Forge, VA

When I was elected Sunday School superintendent our church was already using the Bible-in-Life literature. The classes enjoy it so why change if you like something? I think the curriculum should be used in all Advent Christian churches.

Supt. Harold Branham, Columbia, SC

I recommend the Bible-in-Life curriculum for your Sunday school for two reasons. First, it's a tool to study the Bible in an organized systematic way with helps for the busy teacher. The audio and visual aids help to make the class both interesting and instructive. Second, the literature has the Advent Christian stamp of approval.

Pastor Larry M. Withrow, Garner, NC

There are several advantages to using the Bible-in-Life curriculum in our Sunday school:

1. Salvation's plan is consistently presented.
2. The gospel is geared for each age level, yet with helps to instruct the pupil who doesn't quite fit that particular level.
3. It is good to know that materials ordered through our headquarters are carefully edited for the Advent Christian Church.

Pastor Louia R. Gransee, San Diego, CA

I recommend Advent Christian Bible-in-Life curriculum because of the unique opportunity to present a quality, Bible-based continuum of study that has been carefully edited by Advent Christians.

Supt. Susan Searles, Torrington, CT

I teach older adults and find Bible-in-Life to be exceptionally well organized. I particularly like the logical progression: Life Need, Bible Learning, Application, Response. The Teacher Growth Section and Windows on the Word illustrations have been very helpful to me.

Teacher Elsie M. Kirk, Mechanicsville, VA

Japanese Advent Christians Celebrate 90th Anniversary

Dorothy Warriner
Asukano, Japan

The history of Advent Christianwork in Japan begins with Mr. Masazo Iwagoye. He went to America in 1890 to study and was led to Christ in Oakland, California. Ordained an Advent Christian minister at Santa Cruz Campground in 1898, Mr. Iwagoye returned to Japan as a Christian worker sponsored by the Pacific Coast Loyal Workers Society of young people. He established the Kurayoshi Advent Christian Church in his native Tottori Prefecture and became supported by the American Advent Mission Society.

To celebrate the 90th anniversary of Pastor Iwagoye's first message and the beginning of the Advent Christian Church in Japan, a service was held at the Tsuyama Church, located half way between Tottori Prefecture and Osaka, the two major areas of Advent Christian churches. A grandson, Shigeo Iwagoye, an active Christian businessman and President of the Osaka YMCA, was the main speaker. He reminisced about many things he could remember concerning his remarkable grandparents. He was baptized by his grandfather on August 3, 1925, though he lived with his family in Osaka, where a second Advent Christian Church was later established. Two women: Mrs. Yoneda of Kurayoshi, and Mrs. Hirai of Yura; who also remembered Pastor and Mrs. Iwagoye, told of



their experiences as children in the early Kurayoshi Church.

The opening message was given by Conference President Pastor Shinichi Masuda of Kayashima, and the closing message of Pastor

Nishimura of Uenoshiba. Floyd Powers brought greetings from the mission and Pastor Chikayo Nakai from Yonago gave the benediction after brief but challenging remarks. The members of the Tsuyama Church provided delicious box lunches and warm hospitality. It was a memorable day.

An additional blessing was that one of the seekers at Asukano Church, a man studying the Bible regularly with Austin Warriner, attended the meeting and was encouraged by the messages and the fellowship to make a definite decision to be baptized. □

Scott Linscott Named Eastern Region Youth Director

The Eastern Regional Association of Advent Christian Churches, at its convention in October 1988, voted to establish a regional office of youth ministry with a part-time director beginning in January 1989.

Scott Linscott, pastor of youth ministries at New Life Christian Fellowship, was appointed regional director of youth ministries. Linscott will dedicate one day per week to regional youth ministry concerns.

Linscott is also the coordinator for the state of Maine for the National Network of Youth Ministries, director of Teens Alive Ministries and is a member of the national committee for youth ministry in the Advent Christian denomination. He has served as pastor of youth ministries at New Life since August of 1985.

The new regional office of youth ministries will be located in Biddeford, Maine at New Life Christian Fellowship.

Around our Church

California: The **Santa Cruz Advent Christian Church** was blessed by the presentation of "Christ in the Passover," a worship program sponsored by Jews for Jesus. • Mark Collins began service as Pastor of **Marengo Avenue Community Advent Christian Church** in Pasadena in March.

Connecticut: The **Danbury Advent Christian Church** offers a variety of Bible study groups to its membership and community. The Alpha Group completed a study of Acts and is now looking at proper methods for interpreting the Bible. The Shekinah group is studying the gospel of Matthew. The Omega Group is focusing their attention on what Scripture teaches about contemporary issues. In addition, there are two special study groups for ladies and children.

Florida: A number of people from **Maranatha Chapel Advent Christian Church** in Clearwater have been involved with Operation Rescue protests in their area.

Idaho: The **Advent Christian Church** of New Hope in Lewiston sponsored a women's retreat with the theme: "Running the Race at a Slower Pace."

Illinois: The **Aurora Advent Christian Church** hosted the biannual meeting of the **Prairie States Conference**. The conference fea-

tured the musical ministry of Pastor Eddie and Ruth Carter from **Hope Community Advent Christian Church** in Chicago; and the **Joshua Project** team from Fort Worth, Texas.

Maine: The **Kennebunk Advent Christian Church** is active in promoting missions. The church helped support two short term missionaries through Youth With a Mission and sponsored a missions weekend in March with Advent Christian missionaries Frank and Judy Jewett. • From the newsletter of **Friendship Advent Christian Church**: "Early in January we were challenged to pray more fervently for the neighborhoods in which we

reside, particularly for the communities of Friendship and Cushing...Let us pray that God will build a wall of protection about the people of our area...Ask the Lord to pour out His Spirit and renew His people and bring sinners also to repentance and faith."

Massachusetts: The Board at **Oak Hill Bible Advent Christian Church** designated the first Sunday in March as a day of prayer and fasting. Members and friends of the congregation were asked to pray about a proposed building program and the spiritual welfare of the congregation. Young people from the Oak Hill congregation were featured on a Christian radio program

"What Flavor Was It, Pastor?"



Two perspectives of Pastor Wendell DuBois: At Fellowship Advent Christian Church, we had two teams for our Penny Crusade - men vs. women. Our picture shows the losing Captain Rev. Wendell DuBois with "pie in the face." We raised \$3,139.72! We begin each year with a "kick-off" breakfast. Donations are expected and accepted, then divided equally between each team. Last year we ended the crusade with a cook-out and "pie in the face" for the losing team. Our Sunday school superintendent Lynn Preslar adds spice each Sunday during open assembly with a program geared to Penny Crusade. Our children are given banks at the beginning and encouraged to work towards filling them. We do many fun things to raise money for a worthy cause - Penny Crusade.

on station WCUW. • **Blessed Hope Advent Christian Church** in **Springfield** hosted a farewell program for interim pastor Raymond Taber and welcomed their new pastor, Gary Havener.

New Hampshire: The **Portsmouth Advent Christian Church** showed the Howard Hendrick's film series Making An Impact: Holy Living in a Hostile World. From the church newsletter, "What kind of person does it take to make an impact on a deteriorating and disintegrating society? It takes a person of competence, courage, character, and conviction."

North Carolina: Youth Conference '89, sponsored by the Southern and Appalachian regional boards of youth ministry, is set for April 21-23. A variety of activities are planned. Greg Hubbard, last year's evangelist, will return as featured speaker this year. For more information, contact Rev. Tony Jernigan at (919) 865-5180. • **First Advent Christian Church** in **Morganton** hosted the annual **Piedmont Conference** meeting. • From the newsletter of **United Advent Christian Church** in **Wilmington**: "After undergoing numerous routine inspections, our United Advent Christian preschool has measured up to excellence again. In the words of one inspector, our school is without question among the best in the state." • **First Advent Christian Church** in **Lenoir** hosted the choir from Montreat-Anderson College in Black Mountain.

Nova Scotia: Ken Perkins has accepted the call to become pastor of the **West Head Advent Christian Church**.

Rhode Island: The **Scituate Advent Christian Church** sponsored an all day Walk Through the Bible seminar. The seminar is designed to help Christians develop a better understanding of what the Bible teaches and how the Scriptures apply to daily living.

South Carolina: The congregation at **Grace Advent Christian**

Church in **Walterboro** viewed a new video presentation about the Japan Advent Christian Conference. Churches interested in using this video presentation can contact the Department of World Missions at the Advent Christian denominational offices.

Wisconsin: **New Life Community Advent Christian Church** in **Baraboo** is planning a 100th anniversary celebration this August. A Centennial Committee is busy working on details for the planned three-day event. □

Asleep in Christ

We acknowledge the passing of these faithful Christian servants and recognize their contributions to the work of God's kingdom.

Charlotte Norman
Blanche Moore
Nell Hagin
Agnes Durett
Rev. Fleming Highsmith
Rev. Herman Owens
Alice Shelley
Marjorie McMillan
Rev. Leon Bohy
Mattie "Penny" Erlander
Inez Moore
Roy Knox

Bellingham, Washington
Sumas, Washington
Bellingham, Washington
Morrisville, Vermont
Waycross, Georgia
Gadsden, Alabama
Chillum, Maryland
Melrose, Massachusetts
Chetek, Wisconsin
Ossipee, New Hampshire
Loudon Ridge, New Hampshire
Ossipee, New Hampshire

"Listen, I tell you a mystery. We will not all sleep, but we will all be changed...Death has been swallowed up in victory" (1 Corinthians 15:51, 54)

Nothing but the Truth?

Bob Mayer
Charlotte, North Carolina

Newspaper columnist Cal Thomas has a way with words: "Powerful and wealthy ministers use God's name to ratify behavior and thinking that is clearly unbiblical, even to the person who does not go to church. It has been my personal experience that non-Christians often have a better notion of what constitutes proper and acceptable Christian behavior than do some Christian leaders."

That's only a sample from Thomas' newest book *The Death of Ethics in America* (Word Books, 1988). The author maintains that our society has a huge problem, reflected by the numerous scandals that continue to parade across the television screens of America. "Democracy without people of character and morality will," according to Thomas, "fall into disrepair and, eventually, into disrepute and anarchy..."

The moral and ethical crisis in America didn't happen overnight and the author does an excellent job in tracing how our society has come to this point. Thomas points out striking similarities between our time and the 1920s; "Like our

present times, the 1920s in America was a period of ethical decline. Although it was not until 1929 that the stock market crashed, many were hammering away at the moral foundation of America..."

Thomas also relates the current day moral and ethical crisis to the relationship between church and government. He labels efforts to strip American laws and institutions of Judaeo-Christian values as "spiritual apartheid" that could lead ultimately to the end of democracy and religious freedom as we know it.

Most importantly, Thomas declares that the only way out of the moral/ethical crisis faced by America is for citizens to once again recognize that ultimate truth exists outside of ourselves. Personal peace, material possessions, and happiness are not the most important values in society. To use Ted Koppel's words, "The Ten Commandments are not the ten suggestions!" And treating them as optional in personal and public affairs will make our society no better than the barbarians.

Cal Thomas is one of the best newspaper writers in the United States. This book is forceful, well written, and concise. Like any newsman, Thomas has a tendency to simplify at times. I also wish he would have named names when he dealt with corruption in the Christian realm. (He named names when he dealt with business and government corruption.) In spite of those two minor weaknesses, *The Death*

of Ethics in America is a book any layman or pastor will benefit from reading, especially if you want to know why the United States and much of western society is in moral and ethical decline.

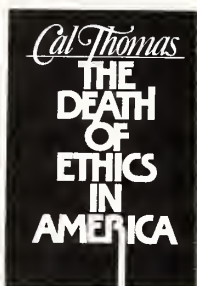
Spiritual Growth and Communication in the Home

Glenda Carpenter
Charlotte, North Carolina

David and Karen Mains' newest book, *Living, Loving, Leading* (Multnomah Press \$11.95) is targeted at the husband/wife team that desires to create a home encouraging spiritual growth for each member of the family.

This book is designed to enhance the communicative process as spouses work through it together. This could become a source of frustration for the person whose mate is not a committed Christian and shares the yoke of responsibility for the family.

Almost every chapter concludes with a set of discussion questions to be answered separately, then addressed by the couple in hopes that indepth communication will follow. Some pairs find themselves engulfed in little tug-o-wars over spiritual leadership in the home. This book would definitely help settle those



David & Karen Mains

skirmishes. The spousal interaction spurred by these questions will far outweigh any new concepts found on the pages.

However, there are many "gems" of wisdom scattered throughout the book. Say Mains, "I have come to the conclusion that the best way I can improve my children's spiritual lives is to continually improve my own." How true. Several additional resources are included that back up the concepts of spiritual growth presented by David and Karen.

A couple of chapters are written in narrative form. In these the wife is asked to read "her" part and the husband "his," almost like a little skit. I really didn't care for this kind of conversational writing and found it a bit contrived for my taste. The book as you might imagine is reflective of their personalities and what worked for them. Therefore, some of their examples were not applicable for me. For example, David kept the home and four children, two in grade school, while Karen had the "opportunity" to spend six weeks touring the refugee camps of the world. Needless to say my husband would never go for that one.

If you are seeking help in establishing a home that nourishes spiritual growth then *Living, Loving, Leading* will certainly head you in the right direction.

Glenda Carpenter is a homemaker and pastor's wife living in Charlotte, North Carolina.

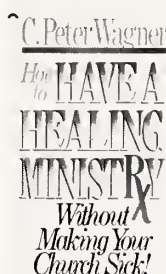
Is the Holy Spirit Active in Your Church?

Richard DuBois
Rochester, New Hampshire

In his own unique style, Peter Wagner has written another informative book on a difficult subject. This book presents an explanation of events that are occurring in traditional, evangelical churches in an easily understandable manner. There is at present a movement which Dr. Wagner has labeled the *Third Wave* of the Holy Spirit.

The whole thesis of *How to Have a Healing Ministry* (Regal Books, \$8.95) revolves around the premise that the Holy Spirit is in fact having tremendous impact among traditionally conservative churches, even to the extent of manifesting healing ministries in these communities.

I found this book to be interesting, stimulating, and easy to read. Peter Wagner writes with an easy to read style found in his many previous works. This fact, however, can also be a weakness to some as the theological basis for his conclusions are not developed as fully as could be. Wagner answers this criticism by pointing out he is not a theologian but a reporter of what he sees and observes in local congregations across the country. His theological observations are an attempt to explain a phenomenon that he



and many others have observed.

I recommend this book and after much consideration found that I would personally place myself in what the author calls the *Third Wave* movement. There is no doubt that we need to utilize the power of the Holy Spirit as we seek to increase God's Kingdom. This book may help reveal some avenues to accomplish this.

Richard DuBois is pastor of Emmanuel Advent Christian Church in Rochester, New Hampshire.

REMEMBER THOSE IN PRISON

HEBREWS 13:3

A WEEK LONG
CALL TO PRAYER

APRIL 9-15,
1989



PRISON
FELLOWSHIP
MINISTRIES



P.O. Box 17500
Washington, DC
20041-0500



Caroline Michael
Director



Serving with an Island Mission

Bonnie Helms
Cape Elizabeth, Maine

To what islands do missionaries go? To Japan, to the Philippines, to Indonesia, of course. The Lord gave me a special opportunity for an island ministry much closer to home near Portland, Maine.

Peaks Island, a beautiful rocky spot in Maine's Casco Bay, is located three miles from the mainland. The regular commute from Portland by ferry takes nineteen minutes. The year-round islanders are a strange mix of humanity: crusty fisherfolk, artists, professional people, and escapees from the pressures of city life. From Memorial Day until Labor Day, the summer people swell the island's population from two thousand to six thousand.

The island's two churches hold Sunday services, but offered few opportunities for small group Bible study. In 1979, Pastor Glen Jordan of the Portland Advent Christian Church began going to the island one night each week to disciple seven or eight Christians who desired a closer walk with the Lord. Pastor Glen, however, found that he could not keep up the travel along with his other pastoral responsibilities. The Peaks Island Bible study, it seemed, was about to die before it had really begun.

Answering a simple question

Not only for the Bible study group but also for me, my going to live on Peaks was definitely part of God's directing. I had taught "Bible as Literature" on the secondary school level for eight years. During that period the principles of God's word had scant influence on the way that I lived. In 1979, I attended a Bible study and heard again the basics of the Christian life that I had been taught in Sunday school. With all layers of sophisticated philosophy stripped away, the question I needed to answer was a simple one, "Do you believe that God loves you?" The wonder of this experience was that I learned that, despite my years of walking far away from Him, the loving heavenly



Father was graciously waiting for the prodigal daughter to come to her senses.

In order for my new commitment to hold, I had to change my lifestyle. Despite my intellectual knowledge of God's word, I knew little about seeking His will for my life on a daily basis. Having hidden for a long time behind a wall of self-sufficiency, I had to humbly begin to let Christ really be Lord. When the opportunity to move to Peaks presented itself, I asked for a promise from His Word. The Lord answered with David's words from Psalm 139, "If I take the wings of the dawn, if I dwell in the remote part of the sea, even there thy hand will lead me and thy right hand will hold me" (v. 9-10).

Living on Peaks for six years was a strange mix of joy and pain. I failed Christ frequently because my former behavior patterns were still very much alive. Many times I had to return to David's words and realize that God had indeed sent me to Peaks. If I had known everything that those six years were to hold, I would never have packed a single suitcase to leave Portland. God's grace, however, was sufficient for it all.

Relating Scripture to life

When Pastor Jordan could no longer come, I was asked to teach the Bible study. We had six hardy souls

who came to our Tuesday night sessions in the worst winter weather. Our summer regulars increased the membership to about twelve.

We studied the Gospel of Matthew for eighteen months. The joy came as each person related the lesson to life, and shared his or her experiences with the Lord. The group members ministered to each other.

Dorothy is an elderly lady whose life shines with the beauty of Christ's presence. Although living in constant pain, she praises her Lord for his goodness. Grace, a retired school teacher from Philadelphia, blessed us each summer. Her love for Christ gleamed from her snapping brown eyes. Her keen questions, always gently phrased, usually began, "Could this verse possibly mean...?" Lucy and Tony, a young married couple, also brought to our group a commitment to Christ and a desire to know Him better. After their daughter was born, she also came to Bible study each week. Myrtle, whose ministry lay in cleaning people's homes until the floors shone, blessed us with her sense of humor and her love. Helen and Chris, two summer regulars, also gave quiet, loving support.

Each person brought a special blessing to the others and could share his or her concerns for prayer. Many times, as members of the group would meet on the dock or on the island's main street, a smile or a handclasp indicated that each group member was bonded to the others by Christ's love.

Exciting spiritual growth happened during the next six years. Group members prayed for and encouraged each other. Sometimes, the lesson notes that I had prepared were never used because God's Spirit led the discussion in a different direction. Denominational barriers made no difference. We became brothers and sisters in Christ.

Two years ago I moved off the island. Since then the group has met spasmodically during the spring and summer. Each time we gather for fellowship, however, the Holy Spirit meets with us. Our special relationship with the Lord and with each other is strengthened and renewed.

Too often we evaluate the success of a ministry in terms of size. This small group, however, was much like the New Testament churches that Paul spoke of when he wrote to Philemon, "greetings to the church in your house" (v. 2). The Holy Spirit used the material that I had prepared and the words that were

spoken for God's glory.

Effective ministry in small group study

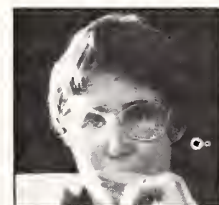
Does an "island" near you need the ministry of a small group Bible study? My island is surrounded by water; the boundaries of your island may be the streets of your neighborhood. If God calls you to leadership in small group Bible study ministry, He will teach you what you will teach others. Good teaching comes frequently, not from the lack of spiritual struggle, but because of it.

The spiritual armor that Paul describes in Ephesians 6 is meant to be worn in a fight. As the Lord has opened various avenues of service for me during the last decade, Satan's attacks have been most vicious when God's tasks were most crucial. If any teacher or other Christian worker waited until his own walk with the Lord was free of mistakes, God's work would never be done.

Scripture clearly states that those who teach will be held accountable (James 3:1). The best remedy for sin is honesty before God and with others. God can best use those who keep the records straight and apply 1 John 1:9 to failed responsibilities or broken relationships. "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

As I taught the Peaks Island study group, my close relationship with them permitted an honesty which would not be possible in a more formal setting. We grew together and learned from each other.

Pray that God may lead you to your "island," the special place where you may be His missionary. Obedience to such a call forms a vital part of the Great Commission. Missions begin where we are. God does not require that we be expert teachers or profound intellectuals. Our Lord can best teach through those who themselves are willing to be taught by Him. How about you?



Bonnie is a secondary English teacher in Westbrook, Maine and an active member of the Portland Advent Christian Church. She is an adult Sunday school teacher, and has led small group Bible studies and retreats for college students.

Publicity Makes It!

Why is it that so often we spend oodles of time developing meaningful, much needed, creative programs, but spend little time promoting or publicizing them? Is something out of balance? It is important to catch the attention of your prospective audience. Think of unusual ways to stimulate the minds of those who will read your announcements and whet their appetite for the upcoming program. This applies to a notice for the Sunday bulletin or the monthly newsletter. How is your WHFMS meeting announced on Sunday morning?

Could this be the typical announcement in your bulletin? "Tuesday, April 18, at 7:30 p.m. the WHFMS meeting will be held in the fellowship hall. All ladies are welcome." Let's try a different approach. Would the following catch your attention? "Are you feeling an emptiness in your life? Have you recently experienced a hurtful loss in your family? THERE IS HELP! SOMEONE DOES CARE! Ladies, you are each invited to Jane Andrews' home on Tuesday evening, April 18, at 7:30. We'll be discovering together the answers to these feelings and explore specific ways to experience satisfaction and fullness in life in today's world. Baby-sitting will be provided for a minimal fee. Transportation will be provided for any who need it. Please phone Janet Young at 545-4698 if you need baby-sitting or transportation."

Doubtless you have a talented lady who can design an attractive invitation or a bulletin insert that could be duplicated and distributed on the Sunday before your meeting date. Have you used the suggestions in the "Letter from the Program Committee" in the current program kit to advertise your monthly meetings? Try making use of one of those neglected bulletin boards at your church.

Publicity and personal contacts can make all the difference in your attendance.

A Mighty Mission Force

The aim of the Connecticut and Western Massachusetts WHFMS is to become a mighty mission force for God. Shirley Dicaev reported and showed slides about Cambodian refugees in Thailand in keeping with the conference theme for the year, "Let's Look at the

World." Thirty-five women attended, enjoyed a delicious manicotti dinner, and Ann Ball reported an uplift of the Spirit throughout the day. Plans were made for their second annual retreat which will be held at Coventry House on May 13, 1989. Ann challenged the women in each society to work on their goals throughout the year. Conference leaders include: President Ann Ball, Vice-president Mary Lou Krauss, Secretary Dorothy Stevens, Treasurer Lucy Greisner, and Auxiliary Director Marion Drake.

Mother of the Year Featured

During the morning devotional hour, Hazel Sorrell, a recent mother of the year in Eastern North Carolina, shared her experiences in relying on the Lord as she as a single parent brought up her large family. Eastern North Carolina President Janet Jackson moderated the business session with over eighty women participating. Director of Women's Ministries Caroline Michael led a discussion time about progress on national WHFMS goals, Trained Resource Persons, and how to grow in our relationship with Christ. She announced the ten honor societies in this conference. The Parliamentary Procedure Team from Mt. Olive Junior High gave an impressive demonstration. Jeanette Johnson effectively installed the incoming officers: President Ann Jackson, Vice-president Linda Register, Secretary Edna Phipps, Treasurer Phyllis Barefoot, and auxiliary leaders Eleanor Graham, Virginia Yates, and Kathy Stephenson. Jeanette Johnson will serve as spiritual life chairman and Beatrice Adams and Mickey Raynor as field workers.



Eastern North Carolina WHFMS

Functional Program Booklet

The Women's Fellowship at Aurora, Illinois, publishes an annual program booklet with a wealth of information which details their program plans for the year, their projects and the ladies serving on the various committees (with their phone numbers), our missionaries and their addresses, and their officers. Their purpose is to provide avenues of service, encourage spiritual growth, and make women aware of needs in the church, community, country, and world.

Projects include meals for new mothers, for recently hospitalized, and following a funeral; rummage and bake sale; cakes/pies for nursing homes; bridal showers; coordinating weddings; and serving men's fellowship breakfasts. Several of these are fund raisers. A complete guide with the fee schedule for wedding receptions is included with a request sheet for any desiring this service.

These women are good supporters of United Ministries, sending \$55 each month beside giving to Christmas in October, Penny Crusade, college scholarship funds, and to each of the Advent Christian homes. Currently serving as co-presidents are Pauline Easley and Miriam Richardson.

May Each of You Have...

Enough happiness to keep you sweet,
Enough trials to keep you strong,
Enough sorrows to keep you human,
Enough hope to keep you happy,
Enough failures to keep you humble,
Enough success to keep you eager,
Enough friends to give you comfort,
Enough wealth to meet your needs,
Enough enthusiasm to look forward,
Enough faith to banish depression,
Enough determination to make each
day better than yesterday,
Enough trouble to keep you looking to
Him.

Mission Prayer Partnership



April

- 19 **Praise** God for His great love for each one of us and for our blessings from His hand.
- 20 **Pray** for more young people from our Japanese churches to feel called of God to preach the Gospel in Japan in places where there are no churches.
- 21 **Pray** for **David Vignali** as he teaches at Oro Bible College in the Philippines.
- 22 **Praise** God for the good health of all our missionaries. **Pray** for **Caroline Michael**, Director of Women's Ministries.
- 23 **Praise** God for all the workers in **Malaysia**. **Pray** that God will give them lives for the harvest.
- 24 **Pray** for **Margaret Helms** as she works with national pastors in planting new churches where there is no witness for Christ.
- 25 **Pray** for all the retired missionaries; many are living at the Advent Christian Village in Florida.
- 26 **Praise** God for the new baby girl, **Lyne**, who arrived to bless the home of the **Ssebikindu family** in Memphis, Tennessee.
- 27 **Pray** for **David Northup**, Executive Vice-president. May God help him as he makes many decisions regarding the work of the Advent Christian General Conference.
- 28 **Pray** for World Missions director **Harold Patterson**, as he makes many decisions in regard to World Missions, trying to reach as many as possible for Christ.
- 29 **Praise** God for the good organizational work **Millie Griswold** is doing among our Sunday schools.
- 30 **Pray** for **Beryl Joy Hollis** working alone in the Madras the Philippines.

May

- 1 **Pray** for **Austin and Dorothy Warriner** as they labor in Asukano, Japan, trying to establish a strong church there.
- 2 **Pray** for Advent Christian congregations in the United States and Canada.
- 3 **Pray** for revival and renewal as we all prepare for Christ's Second Coming.
- 4 **Praise** God for **Floyd, Musa and Rebecca Powers** as they continue to witness for Christ in the Kobe area of Japan.

- 5 **Pray for Barbara White** in her many duties in Kodaikanal, India.
- 6 **Praise God** for the many Sunday schools that are raising money through the **Penny Crusade**.
- 7 **Pray for Bob Cole**, Director of Finances, as he receives and distributes the money for God's work in our denomination.
- 8 **Pray for Marion Damon** as she teaches the students the Bible at Kodaikanal, India.
- 9 **Pray for Pastor Devasahayam** as he labors in Malaysia.
- 10 **Pray for David Vignali** on this his birthday.
- 11 **Praise God** that **Alice Brown** is now home with her mother in Rochester, New Hampshire. **Pray** as she tells of the work in the Philippines in our churches.
- 12 **Pray for the Jewett family**. They are still busy in deputational work among the churches.
- 13 **Praise God** for each Mexican worker He has called to preach the Gospel: **Alberto Gomez, Arturo Angulo, Abel Garcia-Lara, Ever Perez, and Ezequiel Serrato**.
- 14 **Praise God** for Christian mothers on this Mother's Day. **Pray** for the Christian influence they have over their children.
- 15 **Pray** for the many elderly and sick people in the world today. May they see God's love in those who care for them.
- 16 **Pray** for **Brent Carpenter** as he serves Advent Christian churches here in Canada and America. **Pray** for him as he preaches the gospel.
- 17 **Praise God** for two new Associate Missionary candidates, **Karen Rigney** from Arleta, California and **Sheryl Kampenhout** from New Zealand. Both are going to Japan this Spring.
- 18 **Pray for Bruce Arnold** as he teaches at Oro Bible College in the Philippines.

Advent Christian Camps

Continued from page 5

youth ministry by local churches. Relational youth ministries in area churches can almost guarantee increased enrollment in camps no matter what the program or the condition of the facilities.

3) A program designed to address the needs of today's adolescents.

4) A speaker who is actively involved in youth ministry.

5) Recreational facilities.

6) Quality promotional materials directed at teens.

7) Family programs designed with the time constraints of working parents in mind.

8) An emphasis on educating parents on the importance of camping ministries.

Who will pay for all this? The people who attend. Most camps are not lacking campers because they charge too much, camps are lacking campers because they are failing to provide an appealing product.

Most of today's teens can find the money for the things they want. New Reebok sneakers at \$65 a pair, a first car, money for driver's education, and so on.

The challenge before many camp boards now is to creatively and in a non-compromising manner, surround the gospel message with a program that is appealing to today's culture. □

Scott Linscott is Eastern Region Director of Youth Ministries and youth pastor at New Life Fellowship in Biddeford, Maine.

Slam Dunks and True Worship

Continued from page 3

for worship services to become repetitive, traditional, and yes, boring. Are Advent Christian churches providing fresh opportunities for believers to experience true worship?

Several weeks ago, one of the Charlotte Hornets players thanked the city for the enthusiastic support the team had received from the city and its people. "The crowds have made us play better and helped us win some games we would have lost otherwise."

We need enthusiasm for true worship. If fan support can make a difference in how a team plays, think about how much impact true worship would have in our lives and our churches. □

Will Japan Dominate Century 21?

Continued from page 7

stein, constitute "in reality a profoundly religio-political challenge."

While Rubenstein does not at the moment anticipate a scenario in which a remilitarized Japan, inspired by the State Shinto, once again attempts to dominate the Pacific world by force of arms, he suggests that "there is more than one way to alter power relations so that the power of command flows from one nation to another. The present Japanese-American economic competition is in actuality a multi-dimensional contest in which religion, economics, and politics are all inextricably bound together. The real issue in the conflict is which nation and which civilization will dominate the world's richest and most productive region, the Pacific rim, in the twenty-first century."

As a result of contacts with Japanese academics and leaders, Rubenstein says the Japanese are confident the twenty-first century will belong to them.

He concludes by saying, "Perhaps the most intriguing question for American politics and civilization is whether individualist, American Protestantism's spiritual and cultural resources can provide the nation with the leadership necessary to meet the most profound, multi-dimensional, long-term challenge the United States has ever faced. It has not been difficult for Protestantism to provide the leadership necessary to meet the weaker challenge of Marxist collectivism. The Soviet Union is hardly a model of a successful society. It remains to be seen how well the stronger challenge of Japan can be met. □

Copyright World magazine, January 16, 1989. Published by God's World Publications, P.O. Box 2330, Asheville, North Carolina. Used by permission.

Revival and the Life of Prayer

Continued from page 11

our knees are bowed down upon the earth atop Mt. Carmel, and our faces are between our knees, then it is when we have prayed the seventh time that we will see rising from the sea a cloud the size of a man's hand (1 Kings 18:41-44). Let prayers be heard day and night from Advent Christian homes, churches and institutions; from conferences, conventions and campmeetings; and from the offices and workrooms at Charlotte. May we "look to the Lord our God till He have mercy on us" (Psalm 123:2). □

Barry J. Tate is coordinator of the National Prayer Conference on Revival for Advent Christian pastors and wives.

An Overnight Trip Opens New Opportunities

David Vignali
Cebu, Philippines

Josie and Romeo Castro are Bible study contacts of the Cebu Advent Christian Fellowship in Banilad. They live near the Banilad Church in an area with the interesting name of "Blind Site." Romeo comes from the north—from the town of Lipata on the small island of Gibitgnil about a mile and a half off shore from the main island of Cebu.

Since none of us had been that far north on Cebu Island, we decided that while Bruce Arnold and I were in Cebu with Margaret Helms, we would take a trip to Gibitgnil to see that part of the island and to meet Romeo's family. We would go up one day and come back on the next and we would take some Project Philip Bible studies with us for the people there. Project Philip enables people who want to get a Bible of their own to do so.

New feature

"Philippine Travels" is a new bimonthly feature you'll be seeing in the *Advent Christian Witness*. In each column, Advent Christian missionary David Vignali will give you a glimpse of life in the Philippines and the work of Advent Christian missions. This month's feature focuses on how an overnight trip to one of the many Philippine islands opened a new opportunity for Advent Christian missions to communicate the gospel of Jesus Christ.

If they complete a short study booklet entitled "Who is God?" and pay three pesos (about fifteen cents) they can receive a New Testament, either in English or in Cebuano. If they complete a second study, in the Gospel of John and pay ten pesos (fifty cents), they will receive a complete Bible. When they have completed each study, a graduation service is held and they receive their Bible or New Testament as part of the graduation.

Our journey begins

We started out one morning with the three of us — Bruce, Margaret and I, Romeo and Josie, their two daughters and two of their nephews in the car. The drive to the north end of Cebu takes about two hours on a paved road which is in good condition. (That's not always the case in the Philippines!) Only the last ten or twelve kilometers, to Kawit, Medellin, the town on the main island across from Lipata, were unpaved. Here we left the car with some of Romeo's friends and loaded ourselves and our luggage into the pump-boat for the ride across the Lipata.

A pump-boat is the primary means of transportation for the people of the Philippines who live on small, off-shore islands. It is used for traveling from one town to another, for fishing, for transporting their products to market and for bringing home groceries, supplies, fresh water and whatever else they may need. It may be anywhere from twelve or fifteen feet long up to twenty-five or thirty feet or more. It is from two-and-a-half to three or three-and-a-half feet wide and has bamboo outriggers on each side for stability. It's powered by a two-cycle Briggs & Stratton or Wisconsin gasoline engine.

Lipata is one of three settlements on the island. There are about forty houses which either cling to the coral rock cliffs rising up out of the water all around the island or are located on the flat top of the island near the edge of the cliff. There is another larger

village on the south end of the island and a smaller settlement on the westside across from Lipata. The top of the island is flat and covered with coconut palms which belong to the owner of the island. Like the others, Lipata is a village of fishermen who also have some small plots scratched out of the thin soil where they can raise corn, and onions which they take to the main island to sell.

Spreading the gospel in Lipata

We had invited the people of Lipata to a meeting that evening at the home of Romeo's parents and there were probably fifty or sixty people who came. There is a Catholic church in the larger village and a small chapel in Lipata. The people told us that a group of young people had once come to the village witnessing and distributing Project Philip materials, but they had not returned. We talked about our work and how the Lord had led each of us to be in the Philippines. Then Margaret explained the Project Philip studies and how those who were interested could get a Bible by completing one of the booklets. We were able to give out about fifteen of the booklets and before we left at noon the next day, five had already been completed and returned to us. Margaret arranged to return in mid-February to collect the rest of the completed studies and to hold the graduation program.

The next morning, we made a tour around the island, again in a pump-boat.

Continued on page 22



David Vignali serves as an Advent Christian missionary in the Philippines.

Your Servants for Christ's Cause

International Missionaries

Philippines

Alice Brown (March 24)
3 Howe Street
Rochester, NH 03867

Margaret Helms (September 18)
P.O. Box 263
6000 Cebu City
PHILIPPINES

Frank and Judy Jewett
(December 11 and January 29)
Danny Jewett (June 13, 1976)
Timmy Jewett (June 26, 1978)
Letitia Jewett (April 13, 1980)
34 Main Street
Eliot, ME 03903

David Vignali (May 10)
P.O. Box 223
9000 Cagayan de Oro
PHILIPPINES

Bruce Arnold (June 21)
P.O. Box 223
9000 Cagayan de Oro
PHILIPPINES

Japan

Floyd and Musa Powers
(October 8 and February 28)
Rebecca Powers (Nov. 11, 1971)
4-11-18 Motoyama Kitamachi
Higashinada ku, Kobe shi 658
JAPAN

Austin and Dorothy Warriner
(January 1 and January 18)
3-37 Okayama Higashi
5 Chome, Shijonawate Shi
Osaka Fu 575
JAPAN

India

Marion Damon (March 27)
Box 17, Andivilla
Kodaikanal 624101
INDIA

Beryl Joy Hollis (December 16)
American Advent Mission
Velacheri, Madras 600 042
INDIA

Barbara White (January 14)
Box 17, Andivilla
Kodaikanal 624101
INDIA

National Missionaries

Malaysia

Thambusamy and Victoria Devairakkam
15, Jalan Hang Tuah 2/2
Taman Muhibbah
86000 Kluang, Johor
WEST MALAYSIA

Lucas and Beulah Devasahayam
30, Jalan Cempaka
Taman Gembira
42700 Banting, Selangor
MALAYSIA

Memphis

Francis and Lyne Ssebikindu
(May 13 and May 8)
Faith Nancy (September 28, 1982)
Ashley Grace (November 21, 1985)
2590 Faxon Avenue
Memphis, TN 38112

Mexico

Abel Garcia-Lara
368 Anita Street, Sp. 62
Chula Vista, CA 92011

Alberto Gomez

Arturo Angulo
Ever Perez
Ezequiel Serrato
c/o Abel Garcia-Lara

Nigeria

E.P. Etuk-Akpan — Secretary
Nigerian Advent Christian Mission
Ediene Ikot Obio Imo Headquarters
c/o Use Ikot Ebio P.A. Offot
Uyo Local Government Area
Akwa Ibom State
NIGERIA

Advent Christian General Conference

P.O. Box 23152
Charlotte, NC 28212

Harold Patterson; World Missions
Millie Griswold; Christian Education
Caroline Michael; Women's Ministries

Robert W. Cole; Finance
Robert Mayer; Publications
David Northup; Executive Vice-president

Brent Carpenter; Church Relations

AC04343
Serials Department
CB# 3938 David Library
University of N.C.
Chapel Hill, NC 27599-3938

C286.7/A24

Advent Christian WITNESS

May 1989



Who's the Boss?
How Christians View Their Jobs

FEATURES:

Who's the Boss?

4

Christians are not immune to the dissatisfactions others experience in their work. Clayton Blackstone explores how the Christian faith relates to our jobs.

Teacher Makes Career Change to Missions

10

Why would a teacher with 30 years service leave his profession to serve as a missionary? In this interview, David Vignali shares why.

Revival and the Soon Coming of Christ

12

Jesus is coming soon and he wants us to be ready. Pastor Barry Tate explores the relationship between the soon coming of Christ and our need for revival.

DEPARTMENTS:

From the Editor	3
Around Our Church	14
Women's Ministries	18
Prayer Partnership	21
Family Builder	23

ON THE COVER:

How does our Christian faith affect how we do our jobs and view our career choices? This month's lead feature explores those questions.

Photo by H. Armstrong Roberts

Volume 37, Number 5

Advent Christian WITNESS

Editor Robert Mayer

Contributing Editors Caroline Michael, Harold Patterson
William Batson, Clayton Blackstone, David McCarthy

Typesetting Susan Gettis

Proofreading Shirley Brooks

Art Director Linda Perault

The Advent Christian Witness (ISSN #007-740) is published monthly except for a combined July-August issue by the Advent Christian General Conference of America, 14601 Albemarle Road, P.O. Box 23152, Charlotte, N.C. 28227. Subscription rates in the United States and Canada: One year, \$11.00. Single copy: \$1.00. Overseas rate: One year, \$14.00. Second class postage paid at Charlotte, N.C. POSTMASTER: Send address changes to Advent Christian Witness, P.O. Box 23152, Charlotte, N.C. 28227.

As the official publication of the Advent Christian General Conference, the Advent Christian Witness publishes the teachings of the Advent Christian Church and promotes the task of evangelism both in North America and around the world. The views expressed in this magazine are those of the author and may not necessarily reflect those of the editor or the Advent Christian General Conference. Member: Evangelical Press Association. Copyright © 1989 by the Advent Christian General Conference of America, Inc.





YOUR RESPONSE TO OUR QUESTIONS

Two years ago, the *Advent Christian Witness* staff asked over 700 of you, our readers, to tell us what you think. What do you read (and not read)? What articles and features do you want to see? What do you like best (and least) about the *Witness*?

Almost 200 of you responded with a variety of helpful ideas and suggestions. And your message was clear. You read the *Advent Christian Witness* primarily because the *Witness* keeps you informed of Advent Christian ministries, especially world missions. You also want more inspirational, testimony, and missions articles.

Your opinions are valuable to the *Witness* staff. Since we received, tabulated, and analyzed your responses; we've been changing our content hoping to give you more of what you read the *Witness* for:

- Pastor William Batson writes the *Family Builder* semi-monthly to provide easy to understand guidance on the many issues facing Christian families today.

- Our newest semi-monthly column, *Philippine Travels*, comes from the pen of Advent Christian missionary David Vignali. David's column debuted two months ago and will provide you with first hand glimpses into how Advent Christian missions proclaims the gospel in the Philippines.

- Church news now has a prominent place. Each *Witness* now features three to five pages of news and features from Advent Christian churches across the United States and Canada. The *Around Our Church* column, long a popular *Advent Christian News* feature, now

appears here every month.

- The Advent Christian writers we feature on these pages give special effort to making the Christian faith and Advent Christian doctrinal distinctives relevant to Christian living. They sense that the question, "What difference does what we believe make in daily living?" is important to you.

- In *Witness* issues to come, we've planned features on a variety of Advent Christian people and congregations and what they're doing to serve Jesus Christ effectively.

We want your continued input

The *Advent Christian Witness* is your magazine and one of the best ways you can tell us what you think is through letters to the editor. Is there a particular article or idea expressed that you like or dislike? Tell us about it. Anything published is fair game for your response. All that we ask is that you keep it short (under 150 words); keep it kind (please no personal attacks); and focus on the issues at hand.

Also, tell us about articles you'd like to see. Is there an issue that needs to be addressed? A person in your church who you think is worth a feature article? A question about the Christian faith you'd like to have someone address? We want to hear from you. Write to us at the address listed on page two and tell us what's on your mind. □

Christians are not immune to the dissatisfaction others experience in their work. How does the Christian faith relate to our jobs?

Who's the Boss?

Clayton Blackstone
Lewiston, Idaho

If the law of averages holds true, I'll encounter major trauma in four years (give or take a year or two). The experts label it "Mid-Life Crisis." Its symptoms include severe depression, career change, an exercise binge, a move to recover lost youth, the increased possibility of an extramarital affair, and the purchase of a motorcycle or sports car.

Dr. James Dobson suggests that the problem suffers from mislabeling. "I believe that it is more a phenomenon of a wrong value system than it is the age group in which it occurs. All of a sudden you realize the ladder you've been climbing is leaning on the wrong wall."

Like you, I suffer from the ef-



fects of a values system shaped in part by an influential secular culture. I began my chosen profession with certain expectations... expectations which have proven unrealistic. These unrealized aspirations and the resulting frustration sometimes send me spinning into depression. I get angry. I mull over the possibility of a career

change to increase the potential of job satisfaction.

I share my private agony because I sense that many of you have visited or are visiting this black hole too. We began adulthood with grand dreams. We expected our occupations to provide security, stability, and a measure of satisfaction. Today, while

some expectations have been at least partially met, others loom as impossible attainments.

William Falkner puts his finger on the pulse of our souls. "You can't eat for eight hours a day or drink for eight hours a day or make love for eight hours a day. All you can do for eight hours a day is work. Which is the reason why man makes himself

and everyone else miserable and unhappy.”

A bumper sticker I saw recently captures similar feelings. “I owe. I owe. It’s off to work I go.”

Most of us, even if we do not find ourselves in the slough of despond, experience routine frustration with our occupations. Some of us flirt with the notion of bailing out. Others tolerate the position because of the money. And we probably all subconsciously buy the notion that greener grass grows in the pasture of someone else’s work.

Activity without insight?

Thomas Carlyle once observed that “There is nothing more terrible than activity without insight.”

Eugene Peterson attempts to put things into perspective. “A job is what we do to complete an assignment. Its primary requirement is that we give satisfaction to whomever makes the assignment and pays our wage. We learn what is expected and we do it. There is nothing wrong with doing jobs. To a greater or lesser extent we all have them: somebody has to wash the dishes and take out the garbage. But professions are different. We have an obligation beyond pleasing somebody. We are pursuing or shaping the very nature of reality, convinced that

when we carry out commitments we actually benefit people at a far deeper level than if we simply did what they asked of us.”

I hear your protest, but these lines transcend the “noble professions.” They speak to mill workers and maintenance people and retirees and a thousand other craft workers who seem to be involved in mundane jobs that have BORRRRRRRRRRING written all over them.

Our search for insight into our work and its frequent frustration leads us first to Genesis 2 and 3.

“The LORD God took the man and put him in the Garden of Eden to work it and take care of it” (Genesis 2:15).

I pause here long enough to observe that work began with lots of promise. God entrusted the operation of his creation to this man. If God was the Chairman of the Board, Adam held the position of Chief Executive Officer.

God finished the creative process. Earth waited. Man must exercise care if the productive powers of this magnificent creation were to be realized. Adam was given enormous responsibility with only one restriction: he could not eat fruit from one tree in the garden.

As the CEO moved to complete his assignments, it became obvious he needed help in achieving his objectives. He was alone and it was not good. So God set

out to make him a suitable helpmate.

As I studied the text, I grew more and more enthralled with this glimpse into the relationship Adam shared with God. Perhaps envious better suited my feelings.

“Now the LORD God had formed out of the ground all the beasts of the field and all the birds of the air. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name. So the man gave names to all the livestock, the birds of the air and all the beasts of the field” (Genesis 2:19,20).

Here’s God and man working side by side in the process of naming the animals. God didn’t do everything even though he could have done it better. (Something those of us with perfectionist tendencies struggle with.) God created. Adam named. They comprised a team. God apparently exercised no veto power over this man’s choices.

But the good times didn’t last forever. When Adam and Eve chose to disregard God’s command to abstain from eating the fruit from the tree in the center of the garden, things changed. The relationship with God fractured. Relationships between people came to reflect some of the same tensions evident in the relation-

Continued on next page

Who's the Boss

ship between God and people. Work became work.

Realism and work: three lessons

A recent television interview with a New Hampshire couple in their sixties arrested my attention. They described the process of leaving the city for the relaxing life of the country. Their mission: to restore and run a turn of the century inn. Several years after embarking on this adventure, they were ready to call it quits. Boston beckoned once more. Their reason for aborting the mission: "When work becomes work, it's time to do something else."

Lesson One on realism in the workplace: Work this side of eternity contains an element of hardness. Different jobs demand different muscles and skills, but work will always be difficult. Adam's disobedience etched that one in stone.

Lesson Two: Work this side of eternity contains an element of frustration. I enjoy many things about living in Idaho. The scenery. The climate. The people. But a product of the Fall drives this lover of gardening crazy! Morning glory.

I labor long hours hoeing, watering and spraying for insects. And just when I think the garden is the model of a truly weed free society, I spot the cursed enemy. Before I can lift a hoe to destroy the invader, it sprouts up in a dozen other spots as well.

All of work sports similar frustrations. Just when one disappears,

a dozen more appear out of nowhere. Work hard and more problems than solutions stare you down. Sometimes, the more one does right, the more things seem to fall apart.

Lesson Three: Work this side of eternity contains treadmill like qualities certain to heighten our dis-ease.

Work. Eat. Work. Eat. Work. Eat. Work. Eat. Work. Eat. Die.

Contrary to popular opinion, a career change seldom, if ever resolves the issue. In fact, it often further confuses the issue for the cycle repeats itself in Catch 22 like fashion when the new job fails to fill the void.

The Gospel bursts into our black hole with news of liberation. The sentence of frustration need not be served.

The apostle Paul wrote to a group of people confused by a number of issues. They tended to be people followers. They projected an arrogant spirit. They looked past some very immoral behavior. They acted selfishly. They fought with each other to the point of taking fellow believers to court to resolve their differences. They had questions about divorce and remarriage.

In his treatise on divorce and remarriage, Paul digresses from the specific issue to a broader principle, one certain to give us insight into our activity and remove our frustration.

"Each one should retain the place in life that the Lord assigned to him and to which God has called him" (1 Corinthians 7:17).

Understanding the terms

Before we become too deeply engaged in the text, let's pause for an observation. Paul makes a distinction we must be sure to pick up. There's a difference in the apostle's mind between our calling (little c) and our calling (big C). To avoid confusion, I'll use "occupation" for calling and "vocation" for Calling.

Before we march head on into the subject, let's define our words. "Vocation" originates with the Latin *vocare*, to call. Though society tends to use both words interchangeably, the primary definition allows a careful distinction to be drawn. Occupation is what we do to provide an income. Vocation is not always the same. Paul earned a living as a tent-maker, but considered his calling that of an ambassador of Jesus Christ.

Peter helps us understand the difference. "We are," he contends, "a chosen people, a royal priesthood, a holy nation, a people belonging to God that we may declare the praises of him who called us out of darkness into his wonderful light" (1 Peter 2:9).

Our vocation (Calling): to be God's people in the world. We share this common ground with all believers.

In a society absorbed with occupation, the person of faith practices giving priority to vocation. In a world gone mad with getting ahead, the Christian follows the way of contentment, knowing that a faithful God will provide when we set His Kingdom as our priority.

Money, power, position, and

survival prove to be second class goals. Check out the human wreckage scattered along these secular interstates. The rich, the famous, the powerful and the successful litter the median strips.

Solving the puzzle

Christians lock in on a different signal. Paul invites us to participate in radical goal setting. Cleanse all objectives by passing them through a heavenly filter. "Since you have been raised with Christ," he urges, "set your hearts on things above, where Christ is seated at the right hand of God. Set your mind on things above, not on earthly things. For you died, and your life is now hid with Christ in God. When Christ, who is our life, appears, then we also will appear with him in glory" (Colossians 3:1-4).

We followers of the risen Lord have been "Easterized." "The evil within me is not going away in the present time," Gordon MacDonald suggests. "However, with appropriate energy, a gift from God's spirit, it can be *managed*." We measure history from this event. The rules of life changed in the hours between darkening sky and shuttering earth.

Like snarled yarn, our lives and his life merge in a tangled knot. Believers bank on this truth. If Jesus stayed in the tomb, we waste time and energy living out the values He taught. If Jesus doesn't sit at the Father's right hand, cast aside any pretension of ethics and make getting ahead the all consuming pas-

sion. It's all there is to life.

We make positive moral choices, deny fleshly passions, give time, energy, and money to His Kingdom's cause. To some, we waste our time. To us, we invest in a future that will not rust or fade.

J. B. Phillips translates verse 4 this way: "One day, Christ, the secret center of our lives, will show him-

“

**Work this side of eternity
contains an element of
hardness. Different jobs
demand different muscles
and skills, but work will
always be difficult.
Adam's disobedience
etched that one in stone.**

”

self openly and we will all share in that magnificent denouement."

Since I can barely pronounce "denouement," let alone understand it, I look to ole Webster again. What I discover there leaves me stunned. "A final revelation which clarifies the nature and outcome of a plot. The solution to a complex puzzle."

There seem to be more than our share of unsolvable mysteries cluttering the file cabinet of life. Sometimes we feel we're going through life with several pieces of the puzzle missing. The fog will clear in that

single moment. The laughter and mocking of those chiding us for misplaced faith will cease as humanity stands breathless...Jesus and us, side by side in undiluted glory.

While we live as God's people in the world, we support ourselves by means of an occupation. Our job...the primary consumer of our time. We teach, clean house, care for the elderly, go to school, repair equipment, work with electricity, take pictures, write, and perform a host of other tasks.

What we do and what we are

Tim Hansel tells of watching Merv Griffin interviewing some body builders one evening. Merv was standing there watching these guys who had muscles on muscles, and he asked a poignant question: "What do you use all these muscles for?"

One of the fellows answered by flexing his muscles in one of those body building poses.

"No, you don't understand me," Merv said. "What do you *use* all those muscles for?"

The guy responded, "I'll show you." And he flexed his muscles again, posing in another way.

"No. No! You still don't understand my question. Read my lips. What do you *use* them for?"

And the guy posed again.

An "Easterized" vocation redeems work from some of the hardness, frustration, and treadmill like qualities which drag us down. Contentment comes as we begin to discern the distinction between

Who's the Boss

vocation and occupation.

Paul continues. "Was a man already circumcised when he was called? He should not become circumcised. Was a man uncircumcised when he was called? He should not become uncircumcised. Circumcision is nothing and uncircumcision is nothing. Keeping God's commandments is what counts. Each one should remain in the situation he was in when God called him" (1 Corinthians 7:18-20).

Greek Jews felt so self-conscious of their circumcision that they underwent a surgical procedure which made it impossible to distinguish a Gentile Greek and a Jew in a locker room.

We bend to the same pressure. Christians receive hair transplants and submit to face lifts and tummy tucks to avoid the appearance of aging, something culture urges upon us. We envy the appearance or abilities of others.

Not everyone can be seven feet tall. Few possess the looks which will propel them into stardom. Not many enjoy the build and talent of a top draft choice in the NFL. And even if we did, we'd discover that these physical features don't yield a harvest of fulfillment and satisfaction.

We avoid stumbling over the comparison of physical features only to trip over a desire to do what they do.

A few months ago, our son, Elliot, sat down at the table and composed a brief paragraph which

showed insight I hope he carries into adulthood.

"If I were a snake I would eat bugs, crawl around and make noise. But I'm just a person. And I always will be. And my dad, my mom and my sister, too. (A major concession to his sibling.)"

Underline Paul's response. *What we do doesn't matter nearly as much as who we are.* In the end, it doesn't matter whether we are short-order cooks, teachers, mechanics, state troopers, professional students or occupational Christian workers. Enough of the guilt trips we lay on people. Any occupation honors God provided we use it as a means for living out our vocation. God doesn't recognize an occupational hierarchy.

Who's the boss?

There's still more about the correct underlying motivation for our work in this brief paragraph. "Were you a slave when you were called? Don't let it trouble you - although if you can gain your freedom, do so. For he who was a slave when he was called by the Lord is the Lord's freedman; similarly, he who was a free man when he was called is Christ's slave" (1 Corinthians 7:21, 22).

Today's culture defines our self-worth within the context of work. If things go well on the job; promotions, raises, and perks trumpet our accomplishments. We feel good. If a series of reverses, miscalculations, or circumstances beyond our control haunt us, people

consider us a dimming star. We feel like a failure. And if we cannot find work, cannot work, or stay in the home as a full-time houseperson, we bear the sneers of a society which considers us unproductive.

Paul gives his OK to accepting a promotion when he says that a slave may free himself if the opportunity presents itself. Scripture places no limitation on how high is high enough. But here's the word of caution: "Don't be obsessed with the climb."

Ben Patterson's paraphrase hits the mark. "Don't let restlessness and dissatisfaction in your job distract you from your calling to be God's man or woman where you are. Learn to be content in your work. Regardless of your situation, look for ways to be of service to your true Master, Jesus."

Christian values may be lived out in any situation. Christ defines the manner in which we do our jobs. We may work for a driver of a boss, but in Christ experience a soaring spirit unrestrained by the oppressiveness of our work environment. We may be self-employed, free from the restraints of time clocks and regimented coffee breaks. In Christ, we are under his control with orders to bring each area of life under his lordship.

Contentment holds ambition in proper tension when we discern the distinction between vocation and occupation.

Phillips Brooks once commented that "Christianity helps us face the music even when we don't

like the tune."

"The tune may be sour," says Ben Patterson," less than a desirable salary, a fool for a boss, difficult working conditions. But one's sense of vocation will drown out the dissonance as the called look for ways to serve Christ *in not out* of the difficulty.

"You were bought with a price," concludes the apostle, "do not become slave of men. Brothers, each man, as representatives of God, should remain in the situation God called him to" (1 Corinthians 7:23, 24).

Satisfaction begins to grace our occupations as we begin to view God as our boss.

Signing bonuses seem to be in these days in a number of professions. The generous amount pales when compared to the amount the Father paid to purchase our contracts. He traded his Son's life for ours at the cross. Now he asks something of us: to use our occupation as a channel through which our vocation translates into practical reality.

Continued on page 22



A graduate of Berkshire Christian College, Clayton Blackstone is pastor of the Advent Christian Church of New Hope in Lewiston, Idaho.

Relating Faith to Your Job

Henry Ford once claimed "Work is the salvation of the human race physically, emotionally, and spiritually."

Our sagging spirits scream in denial. We need something more. In a lecture titled "Knights of Faith," Os Guinness suggests that the more we need lies in understanding our vocation (Calling).

A vocation gives us a deep sense of purpose. Too often need determines what we do. Need rules us like a cruel dictator. Our lives end up diffused in a thousand directions. When we possess a clear sense of vocational calling we choose to respond to certain needs based upon the gifts God gives us.

The suggestion has, at first hearing, a sharp edge. To ignore some needs while responding to others seems cruel. Yet we possess neither the emotional or financial resources to meet them all. We must be selective of spreading ourselves so thin we do no one any good.

A sense of vocational calling provides incentive to remain true to our values. The values of our calling to be the children of God soar beyond the values of the company who underwrites our salaries. Daily reminders that we are commissioned as ambassadors of Jesus Christ tend to keep us more honest than we would be otherwise. Believing that God is our principal employer pulls out our best effort.

A sense of vocational calling also maintains singleness of mind. The writer of Proverbs notes that "the person of understanding makes straight for his goal."

Life contains many fascinating sidelights. The allure of the exciting whets our appetite for the unusual. People with a variety of needs surround us. So many of life's opportunities bear the urgent label.

"Jack of all trades and master of none" people seldom make much of a splash in the sea of life. Repeatedly, Jesus resisted opportunities to meet needs because they would divert his energy from his mission.

If this truth is to wrestle us to the ground and bring us under its dominion, we must seek to translate theory into action. Here are a few ideas:

1. Spend an hour writing down what you want out of life. How do your personal aspirations coincide with God's vocational call? Remember our goal: to achieve the team spirit which characterized Adam and God's working relationship in the beginning.

2. Spend an hour prayerfully researching the Scriptures to determine your calling as a believer in Jesus Christ. What spiritual gifts has God given you? What opportunities seem to be repeatedly open to you?

3. In God's Kingdom the traits of gentleness, kindness, peace, faithfulness, joy, patience, love, self-control, and goodness will be evident everywhere. Commit yourself to giving your co-workers a daily taste of this fruit. Plan specific acts which demonstrate the trait.

Os Guinness recalls a painting in the Government Law Offices in Neuchâtel, Switzerland depicting the Second Coming of Christ. This huge mural by Paul Robaire is unlike any other European painting of this nature. All others picture the conquering king returning in power and glory with people hiding in the rocks and crevices of earth. In this painting, the people of Neuchâtel rise to meet the returning King holding in their arms the products of their labors.

Their faces shine with eagerness. The doctor holds lives delivered from pain through the practice of medicine. The architect embraces drawings of attractive buildings designed to reflect the glory of the Creator. The cobbler carries shoes crafted and repaired with excellence, done to the glory of God. The gifts return to the Giver.

In the absence of vocation, despair reigns. Through Christ, work takes back its old place in the fulfillment of our calling as stewards of earth.

Maranatha! And until He comes, let's do whatever we do to His glory!

- Clayton Blackstone

Teacher Makes Career Change to Missions

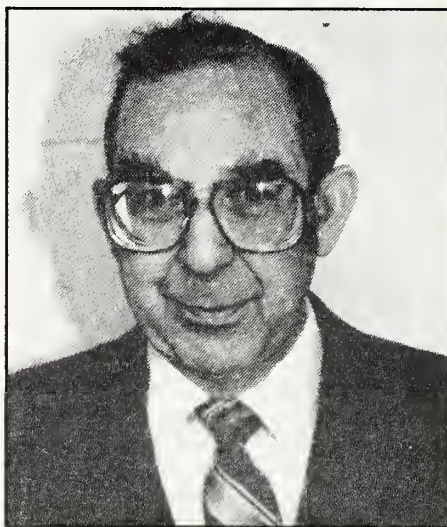
Three years ago, David Vignali changed careers. God's call led him to retire from teaching after 30 years to serve with Advent Christian missions in the Philippines. When David was home last summer, he talked with the *Advent Christian Witness* about his experiences of serving Jesus Christ in the Philippines.

Dave, you entered mission service after completing a successful teaching career. What motivated you to consider mission service at this stage in your life?

In 1981, I went to the Philippines with a Teens Mission team who was building a church for our congregation in Surigao. One day the pastor asked me when I was coming back to the Philippines to work with them. At that time, I didn't take him too seriously. But when I was able to take early retirement from teaching, I knew there was a need particularly in the Philippines for missionaries. That's when I began to consider seriously his question as to when I was going to go back. So when I took my early retirement in 1986, I went to the Philippines to work with the mission there.

I had worked with Teen Missions at that point in 1981 for three years. The first mission involvement I had was with our Advent Christian mission in India. For many years Roland Griswold and I worked together on the National Youth Council. We wanted to give our young people some kind of mission experience. By associating with Teen Missions, because of Roland's acquaintance with their director Bob Bland, we were able to send our first team to India in 1977 and after that I led several of the teams for Teen Missions to various parts of the world.

In making this career change at this stage of your life, have you found that adults in their 40s or 50s can be effective



as missionaries after having worked on other jobs all their lives?

Very much so. I just filled out a questionnaire in *Modern Maturity*, the magazine of the American Association of Retired Persons. There are many people at that age who are retiring and moving into other jobs. You're not really retired, you're retreaded. Yes, we see many adults in their 40s and 50s coming to the Philippines to serve Jesus Christ through construction projects that need to be done, and other important support ministries.

You've completed your first two years in the Philippines. What have been your major responsibilities during that time?

My major responsibilities have been serving as treasurer of the mission and doing the accounting and bookkeeping. This has freed Alice Brown to concentrate on her primary responsibilities as Director of Oro Bible College. Also with Frank Jewett home on furlough, I have taken over as the Business Manager. That term is a little misleading because the major responsibility involves arranging of visas and the necessary papers with the govern-

ment for new missionaries. Now I'm also teaching part-time at Oro Bible College.

So teaching and administration are your primary responsibilities?

There is one more. Teen Missions has another branch called *Teen Missions Overseas*. This gives the same kind of opportunities for Filipino young people to be involved in construction ministry during their school vacation. So one of my assignments is to be the liaison between Advent Christian World Missions and Teen Missions Overseas. I've taught in their boot camp training for young people and I usually supervise one team of Filipino young people every summer.

Tell us more about Teen Missions International. What is its purpose and what does it try to do?

Teen Missions International gives young people exposure to the mission fields. It started when a young woman in high school came to the founder Bob Bland and said she wanted to do something for missions. She didn't want to wait until she was out of school, or after she had finished college. So he devised this program in which teams of young people every summer can go to mission fields. They do construction projects for missions: church buildings, parsonages, schools and health clinics. Now Teen Missions also has evangelistic teams as well, particularly in countries where English is readily understood.

We have had many Advent Christian young people go out with Teen Missions. How did the connection between Teen Missions and our denomination start?

It started with that team to India in 1977. At that time Teen Missions occasionally sent out a team of young people primarily from one denomination to that

denomination's mission. While they don't do that anymore, many Advent Christian young people have served on Teen Missions summer teams since 1977. Some of our young people have served on the staff of Teen Missions. Karen Osborne, the daughter of Jim and Arlene Osborne, has spent some time on the missions staff. Tom Mahar, who is in charge of their printing plant, is originally from the Aurora Advent Christian Church.

In the Philippines, you've had to make some cultural adjustments after having lived in the United States all of your life. What have been some of the adjustments that you had to make to live in a different culture?

One of the adjustments I've had to make, of course, is because I lived by myself twenty-five years. I did all of my own cooking, cleaning and housework. It's common in the Philippines to hire helpers in your home to do that and so I do that. But I've had to adjust to having someone do those things that I've always done myself.

Another adjustment, personally of course, is that I think I'm a fairly organized person, whereas the Filipinos tend to be a little more relaxed in their approach to things. It sometimes gets frustrating trying to deal with the Filipino way of doing things. Those are probably the two major adjustments that I've had to make.

For many years Advent Christians both in the Philippines and here at home have dreamed of planting churches in the capital city of Manila. That's over 400 miles from our existing congregations. Do you see it happening in the near future?

Yes, in the *very near* future. There is a woman, who has been a pastor of one of the churches on Mindanao, who spent the last year in Manila studying for her master's degree in church ministry. She's had a burden to start an Advent Christian Church in Manila and she has settled in a middle-class neighborhood not far from the Manila airport. She's starting to work there particularly with the children in the neighborhood and also with Bible studies. From that, I see the nucleus for a church in

Manila, probably not too long in the future.

Missions Director Harold Patterson told our readers a few months back that he senses great openness to the gospel in the Philippines. Do you see that in the work you do?

Yes. I see that in Cebu where I have lived in the past two years. People are interested and are willing to attend home Bible studies. It's very easy to begin Bible studies. We had three young men who had become associated with the Mandane Fellowship and wanted to start a Bible study in their own neighborhood. The new Filipino pastor agreed to do that and on the first night they had eighty people for the Bible study.

Daily Vacation-Bible-schools are also well attended. The Banilad Church had four Bible schools. Three of those were in areas that had never had a Vacation-Bible-school before. They had seventy-five to eighty children attending.

Another avenue for ministry is day care centers. There are a lot of children because Filipinos still have big families. Almost any place you go there are a lot of children and it's easy to start a day care and through that, reach the parents. The Free Methodist mission uses day care as one of their primary methods of church planting. They start day care centers and through them reach the parents with the gospel.

Politically, the Philippine situation is ever-changing and I think most of our readers who follow world events wonder exactly what is going on there. How do you think the changing situation will affect your work in the coming months and years?

Contrary to the image portrayed by the American media, the political situation seems to be much calmer than it was even a year ago. I don't really see it as having any adverse effect on our work there. For Advent Christian missionaries, as well as those of other organizations, I think there is going to be more and more emphasis on urban ministry and not so much out in the rural areas. That's the direction we're going and I think that will probably continue. The Philippines, like the rest of the world,

is becoming urbanized.

You're not dealing primarily with a rural culture anymore?

More and more, people are moving into the cities and so the need probably is not as great in the rural culture. The people are in the cities and that's where the major needs seem to be at the present time. The only people I see working primarily in the rural areas are the Wycliffe Bible translators who work in areas where there are still tribal languages that need translation. But more and more the emphasis is going to be on urban ministry as it is in the United States and Canada.

What is your assessment of Mrs. Aquino and her first three years in power?

Mrs. Aquino has lots of opposition because she has three major groups to contend with. She has the right-wing followers of Marcos who are still trying to get him back into power. Then the Muslim areas of southwestern Mindanao who want autonomy from the government. And, of course, the government contends with the Communist New People's Army, (NPA).

But some people still tend to underestimate Mrs. Aquino. I think she is a very shrewd lady even though she doesn't come on strong. But she seems to survive and get things done and she is still very popular. If the economy continues to improve, which it seems to be doing slowly, and particularly if the land reform program will take effect, I think she will be able to serve out her term until 1992.

Do you sense that Mrs. Aquino has been able to restore some hope for the future of the country?

I think so, yes. I think there is probably more optimism than there has been in the past.

What do you see as the greatest challenge facing Filipino Christians in the coming years?

The biggest challenge is affecting the whole Filipino culture with Christianity. The Philippine culture has problems. It has a tradition of corruption in politics and an

Continued on page 23

Jesus is coming soon.
He wants us to be ready.

Revival

and the Soon Coming of Christ

Barry J. Tate
Chillum, Maryland

Do my prayers make a difference to God? Can I be effective in praying for my church, my community, and the needs of others? Every intercessor finds himself struggling against such enemies of prayer as fear, worldly attachments and spiritual sluggishness:

Fear: When the townspeople of Matthew 8:28-34 saw that the Gadarene demoniac had been healed, they “begged” the Lord to leave their neighborhood. Why? Were they afraid of spiritual power when confronted by it at close range? Were they afraid of the Master’s easy ability to spend their personal property, their swine, when setting the prisoner free?

Worldly Attachments: When the great tribulation comes, even those who flee with prophetic discernment will find themselves not wanting to leave earthly possessions behind (Mark 13:14-16). We observe something of the same thing in ourselves each time that we arrive home from an evening

evangelistic service, with its call to the altar, and gratefully change clothes and get comfortable in front of the television with a snack. Even pastors can be relieved to see the evangelist go home at week’s end so that things can come down from the mountain top and return to normal. If revival comes, however, we sense that things can never go back to being the same, and our attachment to the world prevents us from seeking such an awakening.

Spiritual Sluggishness: The heart, wrote Isaiah (6:10), can become “fat” - too tired to respond when the Holy Spirit consecrates a holy season of prayer.

Are there fears, affections, preoccupations, weaknesses, and schedules that stand between you and revival? Let this, then, be your reason for prayer - the soon coming of Christ.

The soon return of Jesus Christ

In the third chapter of his second letter, Peter addresses those who have begun to lose confi-

dence in the soon-coming of Jesus Christ. His purpose is to arouse their sincere minds to issue an exclamatory call to holiness, godliness, zealousness, and to growth in grace and the knowledge of the Lord and Savior (vv. 11-18).

By “sincere,” Peter refers to minds that as yet are unmixed “with the error of lawless men” (v. 17) and of “scoffers” (v. 3). His hearers had been fully and carefully taught the adventual truths. What they needed was not instruction but awakening.

He counters their doubts on two fronts, first with the authority and trustworthiness of Scripture (vv. 2-7), counseling them to “remember” the uniform testimony of the prophets (Old Testament) and the apostles (New Testament). Second, he counsels them not to “neglect” the facts of God, of which he emphasizes three - God’s eternal perspective; His love; and His sobering dependability (vv. 8-13).

God’s Perspective

Peter’s audience had been

waiting for the return of Christ as promised by God (vv. 4,9). They had been judging the faithfulness of that promise using human computations ("...as some count slowness," v. 9). Anxious, finite, and self-absorbed, they believed they had already waited a long time. Thus they made themselves vulnerable to the jabs of "scoffers," entertaining worries that Christ had been "delayed" (see Matthew 24:48). True perspective, however, belongs to the Lord, for whom "one day is as a thousand years and a thousand years as one day" (v. 8). God, in other words, exists in eternity, outside of time and space, and the perspective needed by the occupying colony of Christ is the perspective of the eternal Father.

Zephaniah prophesied for Judah toward the end of Assyria's reign, about 600 years before Christ's birth. In less than twenty years, the Chaldeans would seize center stage and set into motion the events that would bring Old Testament history to a close. History, as seen by the prophet under inspiration, had moved through its great prophetic ages and was now approaching the climatic end stages of the redemptive plan. The impending Babylonian captivity, revealed to Zephaniah, was a harbinger of the judgment at world's end. The consummation, viewed from God's advantage outside of time, was hastening upon the nations. "Be silent before the Lord!" the

prophet cries. "For the day of the Lord is at hand; the Lord has prepared a sacrifice (slaughter) and consecrated His guests" (Zephaniah 1:7).

Three feasts had been appointed by God to mark the progress of the Jewish year (Exodus 23:14-17). They outline God's prophetic program in history. The Feast of Unleavened Bread (v. 15), or Passover, was fulfilled in the cross of Christ and confirmed by the empty tomb. The Feast of Harvest (v. 16), or Pentecost, which heralded the yearly season of agricultural harvest, was fulfilled at Jerusalem when God sent His Holy spirit to empower the church to fish for men. The Feast of Ingathering (v. 16), or Tabernacles, came at the end of the calendar year. Its fulfillment, however, is still future, at "the close of the age," when the angels will be sent to "gather out" the "evildoers" and "throw them into the furnace of fire" (Matthew 13:36-43).

At Pentecost, then, the church took up the good news of the Passover Lamb and began its stewardship of earth's "last days" (Acts 1:16-17), thereafter stationing herself at her nets until the last trumpet would announce to the laborers that time had run out and that the Ingathering had begun. The church must never lose sight of this reality, that the time remaining to us in this present age, of whatever duration it may prove to be, is all the time that's left. "Surely I am

coming soon," said Jesus (Revelation 22:20). "The night is far gone," said Paul (Romans 13:12). "The end of all things is at hand," said Peter (1 Peter 4:7), echoing Zephaniah with dreadful finality.

God's love

The soon-to-come character of Christ's return is explained not only by God's perspective on the march of temporal events, but by His heart - His unwillingness that any should perish (v. 8).

The country of Turkey, home of the Apostle Paul's birthplace, has only 1,000 known evangelical believers out of a population of over 50 million, making it the largest unevangelized nation in the world. Suppose for a moment that God poured into your heart the name-by-name love that He has for the lost of Turkey, sending you among them with an unwillingness that any of her 50 million people should perish. Would you not at that moment feel the pressure of time-for-the-task that is constantly diminishing? Would you not experience the nearness of Christ's return?

God's dependability

God has made promises to the redeemed, but He has also made promises to the lost (John 5:28-29), and can be depended upon to keep both. The world either stands on the promises or under them. "The day of the Lord *will* come...the heavens *will* pass away...the elements *will* be

Continued on page 22

God Provides X-ray Machine for Mission Work

Pastor William Facticeau, of the Northside Community Advent Christian Church in Massena, New York, reports the following account of God's provision:

"As Christians we claim that Jesus can use all things and circumstances for His glory and that if we are in Jesus, good can come out of the bleakest life situations. But what about a trip to the dentist? We walk in with pain and have additional pain inflicted on us as part of the healing process. I guess the end result can be seen as good. But the pain? And then comes the bill. Many have had an instant relapse, espe-

cially if the dentist assumes that all people have insurance and charges accordingly! How can our faith be stretched to see the good in this common-life experience?

"My wife, Marian, stopped at our dentist's office to pay a bill. We had thanked the Lord for providing in such a way that the obligation could be taken care of but like most men I would rather have seen the check in our bank account. Our dentist has a sizable practice and his office is located in what was once a barn. I mention this only so you can get a picture of how the Lord can use even the structure of a building

for His purposes. It is possible to have multiple entrances in a building of this size and if you have ever been in a barn you know all about the little storage places tucked neatly into dark corners. How did the Lord use all of these circumstances for good?

"Marian was invited by the dentist's receptionist to leave the building by a door marked "Employees Entrance Only" instead of the normal door used by patients. To get to this door you must travel through one of the neat little dark storage areas that I described earlier. In the process, Marian tripped over a large object stored away in a corner of the entryway. To make a long story short, the object was a dental x-ray machine in perfect working order which our dentist had been trying to sell for over a year. When Marian asked about it the dentist told her that he would give it away to a good home. One call to Director of World Missions Harold Patterson found that good home-Mexican Medical Mission, Jamuel, California; a meeting with the Advent Christian Conference of New York State secured funding for packaging and freight.

"The rest is now history. The dental x-ray machine is now in transit to do, in its own way, the Lord's work.

"Praise God, good things can come from dark corners and dark circumstances if we would but trust in Him." □

Calvary

T'was Calvary's cruel cross He bore,
While "crowds around, did mock Him sore."
But from His eyes, there fell no tears,
The 'Man of Sorrows,' had no fears!

The day about was dark and grim,
As on the cross, He bore our sin.
God sent His Son to bear our pleas,
To bring to us, our soul's release.

Men today are seeking peace,
They wish for sin and wars to cease.
They need only to look at Him,
And let His wondrous love enter in.

-Rickie Newhall Hickel

ATTENTION WRITERS

The *Advent Christian Witness* announces its first annual Writer's Contest. The 1989 Writers Contest features the theme:

MY MOST UNUSUAL ANSWER TO PRAYER

Have you seen God answer prayer in a significant, unusual way? Have you been involved in a group where you've seen God work in special ways to answer your prayers about a personal, church, or community need? Has God's answer ever surprised you? Whatever your unique prayer experience, we invite you to share it by entering this year's writing contest. This year's contest features three awards:

First Prize: \$50.00
Second Prize: \$25.00 Third Prize: \$10.00

In addition, each of the winning entries will be published in an upcoming issue of the *Advent Christian Witness*. Contest rules are:

1. Articles must be 500-750 words, typed, double-spaced, and in essay form.
2. Members and friends of Advent Christian congregations are eligible to participate.
3. Deadline for entries is June 1, 1989. Winners will be announced in the October 1989 issue with winning articles to be published after that.
4. If you wish your entry returned to you after judging, please include a stamped self-addressed envelope.

Mail your entry to:

Advent Christian Witness Writing Contest
P.O. Box 23152
Charlotte, NC 28227



Pastor Appreciation Sunday

A special program to highlight the role of the pastor and honor him for his faithfulness and commitment.

Special Features

- Step-by-step Planning Guide
- New Sharing the Vision video
- Full color bulletin board streamer
- Preprinted offering envelopes, certificates, etc.
- All new Pastor's Desk Award
- Appreciation dinners, parties, etc.
- Prepared messages for laity

Our Planning Packet is a must!

Write today and order your all-new complete "how to" promotional packet. It is packed full of ideas, promotions, guidelines, sample forms, poster and much more! Cost \$3.95 postpaid (Payment *must* accompany order)

NAME _____ PHONE (____) _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

NAE
NATIONAL
ASSOCIATION of
EVANGELICALS

Clip and mail to: Venture Bookstore, P.O. Box 23152, Charlotte, N.C. 28227; Phone (704) 545-6161.

Around our church

California: The Southern California Conference youth retreat at Camp Maranatha featured a variety of activities including a study of the differences between the Christian faith and the cults. □ The **Santa Cruz Advent Christian Church** hosted a concert featuring Christian musicians Reggie Bryant and Nick Koumbiadis.

Connecticut: Projects at **Community Advent Christian Church** in **East Norwalk** include improvements to pastor's office and choir room; a new basketball backboard and hoop for the education building; and overhaul of the church organ.

Florida: Allan Meuter is serving as interim pastor at **First Advent Christian Church** in **Live Oak**. The fourth Wednesday evening of each month is fellowship dinner night at the church.

Idaho: The **Advent Christian Church of New Hope** in **Lewiston** sponsored a weekend of special services with featured speaker Rev. Brent Carpenter, Director of Church Relations at the Advent Christian General Conference. The congregation has established a Development Fund to provide money for plans, estimates, and other costs relating to future building needs.

Illinois: Dr. Sidney Bradley, from the Advent Christian Village, was the featured speaker for special services at the **Aurora Advent**

Christian Church. On Easter Sunday, the congregation received ten new members into their fellowship.

Iowa: During the recent National Prayer Conference for Advent Christian pastors and wives, the **Villisca Advent Christian Church** developed a prayer emphasis that focused on prayer and fasting at special times during the week of the conference.

Maine: The **Maine Conference** sponsored two activities in March: A church basketball tournament for teens, and a men's retreat at the Ramada Inn in Bangor. □ Several folks from the **Kennebunk Advent Christian Church** traveled to the Central American nation of Belize on a short-term missions trip with Youth With a Mission.

Massachusetts: On Sunday, January 29 the **Advent Christian Church in the Pines** in **West Wareham** honored Pastor Leon Horne on the occasion of his retirement. Representatives from the Wareham Area Clergy Association, the Tobey Hospital Chaplaincy, the Eastern Region, and the Massachusetts/Rhode Island Conference were present for the occasion. After the program, the church hosted a reception at which the Hornes were presented a "prayer quilt" with members and friends names on each square. □ **Hope Advent Christian Church** in **Lenox** sponsored a 24-hour prayer vigil on the Saturday before Easter. Each member was invited to sign up for a 30-minute slot and the church office

provided a prayer list for each participant. □ Pastor Gary Havener has begun his ministry at **Blessed Hope Advent Christian Church** in **Springfield**.

New York: The annual business meeting of the **New York Advent Christian Conference** will be held at 7:00 p.m. on Thursday, May 18, 1989 in the fellowship hall of **Northside Community Church** in **Massena**.

New Hampshire: **New Life Fellowship** is the new Advent Christian church planting project in **Concord**. The fellowship is training leaders to assist in small groups and home Bible studies. □ The young people at **Calvary Bible Advent Christian Church** in **Meredith** are sponsoring through Christian Children's Fund a 13-year-old young man from the Carribean nation of Antigua.

North Carolina: The **Garner Advent Christian Church** is trying something new in their evening service on the first Sunday of each month. Anyone who has a question about a particular Bible passage is encouraged to place their question in a box marked "????." Pastor Larry Withrow then deals with those questions in the evening service. □ **Confidence Advent Christian Church** in **Lenoir** celebrated communion on the Wednesday evening before Easter. Easter Sunday began with sunrise service at 6:30 followed by breakfast. The church had set a goal of

153 for Easter Sunday worship attendance and broke that goal with 167 celebrating the Lord's resurrection. During worship, the children's choir performed and the adult choir performed special music. Following worship, a bap-

tistal service was held in the John's River near the church building. □ **First Advent Christian Church** in **Concord** is celebrating their 25th anniversary throughout 1989. Palm Sunday was also "Character Member Sunday" and each char-

ter member present was given special recognition. □ **Dulin's Grove Advent Christian Church** in **Charlotte** celebrated Easter week with a special service titled "The Seven Last Words of Christ." Communion, special music from the choir, and Scripture readings by several men in the congregation highlighted the service.

When Sunday School Teachers Receive

Flowers from God

Marlene LeFever
Elgin, Illinois

Exhausted, I dragged myself home from work, grabbed my mail and a cup of coffee, and headed off to teacher training meeting. I was so tired. Was teaching really worth the trouble—Sunday after Sunday after Sunday?

At a three-way light I shuffled through my mail—bills, "to occupant," and one letter from a name I didn't recognize. I ripped it open.

"Dear Marlene, You probably don't remember me, but years ago you were my high school teacher. I'm a pastor's wife now and I'm writing to tell you how much you boosted my self-confidence. You made me feel as if I could survive that difficult year in my life."

The light changed. And so did my attitude. It was as if God had sent me a bouquet of flowers, and He had chosen the perfect day to deliver it. I could hardly wait until the next red light to "smell" them again. The letter continued with phrases that teachers rarely hear from students when they are in our classes: "You made a difference...I watched your life and...You helped me think through..."

Flowers from God! We Sunday school teachers will get them—but not always in this world. Louis Lotz, a pastor from Sioux City, Iowa wrote an open letter to his childhood teacher after he read of her death: "I remember the way you broke down and laughed when Joseph's coat of many colors kept falling from the flannelboard, leaving poor Joseph unclothed. I remember how you didn't lose your temper when the Elmer's glue top came off and the contents drained into your purse. I remember the way your face looked happy when we kids sang, 'Jesus Loves Me.' Thank you for slicing great concepts into pieces small enough for a child to swallow."

There is no greater calling than teacher, no more important job in the church. The next Sunday when you've worked hard to prepare and you're tired and you wonder if it's worth it, stop for a minute. Picture a student in your mind's eye—and ever so softly breathe in. You just might smell the flowers!

Marlene LeFever is the author of Creative Teaching Methods, a handbook for getting students involved in learning. Article supplied by David C. Cook Publishing Company, Elgin, Ill.

Ohio: The **Stantontown Advent Christian Church** held revival services with Rev. Cameron Ainsworth from Forth Worth, Texas serving as evangelist.

South Carolina: **Grace Advent Christian Church** in **Walterboro** enjoyed the ministry of Rev. William Batson as he conducted a workshop on marriage enrichment for the congregation and led revival services in late April.

Texas: **Pleasant Hill Advent Christian Church** in **Southlake** enjoyed their annual spring camp out at Lake Lewisville.

Washington: The **West Valley Advent Christian Church** in **Auburn** received seven new members into their fellowship. From **Contact** the newsletter of the Seattle and West Valley congregations: "Membership in the Lord's body is not just for our own benefit; we must be, in the world, Christ's agents to do His work. The church can be kept true to its calling by remembering that its first and fundamental activity is worship, for without worship the church will die. Our task is not to keep the Church going, but to be the Church." □



Caroline Michael
Director



Quest for Fulfillment

After careful examination and consideration of some resource materials to stimulate our thinking, and time in prayer, the national WHFMS program committee chose the theme, "Quest for Fulfillment," for the 1990 program materials. Biennially women representing several regions of General Conference come together to develop plans for implementing our programs for the coming two years.

This past January, Dorothy Randolph of LaGrange, Illinois came representing the national Vice-president's office; Angela Johnson, representing the Appalachian Region; Pat Brill, representing the Central Region; and Leigh Worley came from the Southern Region as our hold-over member of the committee. They met in Charlotte with Director of Women's Ministries Caroline Michael for three days of diligent work.

Twelve monthly program topics and a paragraph or two describing each topic are developed for each year to fit the annual theme. A list of writers is selected as well as a list of alternates. Letters and information about the needed program are prepared for mailing to these prospective program writers. And thus the ten-month-long process of arriving at a new program packet for our women's groups has begun!

We as a program committee are excited about the possibilities of the topics chosen and are prayerfully awaiting the work of our writers.



Left to right: Angela Johnson, Pat Brill, Caroline Michael, Leigh Worley, and Dot Randolph

News from Connecticut & W. Massachusetts WHFMS

President Ann Ball shares that the paper work has been completed for signing over the cottage at Plainville Campground to the WHFMS Conference. This will be refurbished to become the retirement home for Barbara White and Marion Damon when they retire from serving as missionaries in India.

Ladies in this conference will want to plan for these upcoming events: Conference Retreat at Coventry House, Coventry, CT on May 13, and a one-day seminar, "Tripping through the Fields of Evangelism" conducted by TRPs Alma Lampard and Ann Ball on June 3 at the Windsor Church.

South Carolina WHFMS Conference

President Barbara Nobles reported a well-attended annual meeting with all but one of the ten societies represented. Myrtle Lyons gave an inspiring devotional which set the tone for a happy day together at the Berea Advent Christian Church, Smoaks, South Carolina. There were seven honor societies and the conference has two YWA, eight Junior Action, and seven King's Jewels groups. Southern Region WHFMS President Eloise Robertson presented her report and former national WHFMS President Marian Wrigley installed the officers. A \$50 love offering was sent to National President Beatrice Moore.

World Day of Prayer

What is prayer? Communicating with God! Linda Register, TRP and WHFMS President at Castle Hayne, North Carolina, developed a program and worksheets for the combined World Day of Prayer service at the Castle Hayne Church. Thirty-six men and women from the Wilmington area representing First Church, Middle Sound, and United joined with those from the host church. The program also included music, testimonies, and prayer time around

the altar. Fellowship was enjoyed during dinner provided by the ladies of Castle Hayne. Marjorie Denius, WHFMS President at First Church, reported they felt the blessing of the Lord.



Men and women at prayer service in Wilmington, N.C.

New President in Southern California

The Tustin Advent Christian Church hosted the annual WHFMS meeting and Elsie Meeker of Covina was elected president. Other officers include Vice-president Edna Carpenter, Secretary Peggy Castleman, and Treasurer Loretta Shelton. Their keynote speaker for the day was James Hill of REAP International. Rev. Ernest Carpenter of the host church served communion and Loretta Shelton and Treat Kile provided special music. A potluck salad luncheon and fellowship were enjoyed after the business session.

Program Booklets

A number of our women's groups design an annual program booklet with helpful information for their members. An attractive one I received recently was from First Church in Lake City, Florida. Beside a listing of women of the church and the monthly plans for program, they listed a number of special events and projects. They are planning a Mini-Missions Conference for the last weekend in May. A group of twelve to eighteen including some who work in the community have lunch together each Tuesday after their "sewing bee" — working on a quilt or projects for the Advent Christian Village nursing home. Three ladies

volunteer one day a week at a Christian Service Center in a ministry to transients. There's also a monthly evening craft meeting to work on things for the "Craft Fair." Vice-president Rickie Hickel also noted they are selling the second printing of their cookbook.

Candlelight Service

The seventeen-member WHFM Society of Charleston, South Carolina planned a candlelight service to challenge its members to go out and let their lights shine for Jesus Christ this year. The new officers were installed and are pictured below.



(Left to right) Treasurer Patty Lupo, Vice-president Lupy Pajaro, Spiritual Life Chairman Lorene Browning, Secretary Charleen Steen, and President Jean Wait.



Buckhead Advent Christian Church, Smoaks, S.C.: Pastor Freeman Nobles led his congregation in the dedication of their new fellowship hall. Billie Craven, Joe Padgett, Harry Doyle, and Gerald Lyons worked diligently to complete the building for homecoming. The King's Jewels and Junior Action groups gave a picture of Christ and utensils.

A Lifeline to Tired Parents

As I unlocked the door and walked in, I was bombarded with..."Mommy is home!...what's for supper?...can we?...I want to...Jared took my...Darrick keeps...."The temptation to quietly back out of the door and return to the hospital to work overtime on post partum was great. That sounded much better now than it had several hours earlier when the nursing supervisor had asked me and I declined. Several years ago I read in a popular ladies' magazine that a survey revealed women generally felt younger than their chronological age except for moms of preschoolers who, as a group, felt at least five to ten years older than their chronological age. Being the mom of a five and a seven year old, I can relate to that. I'm sure many of you can as well.

During this year let's be mom and dad encouragers. This year could be the most important one ever for the children to whom you are ministering in your programs. The time that you are able to spend encouraging moms and dads of the children you teach will not only benefit these children, but can be a lifeline to a tired, discouraged parent. A wonderful couple in our church are foster parents. They both feel that God is using them to touch children's lives. But, I've heard them say that frequently it's the mom or dad of a child in their home to whom they feel compelled to minister.

Some ideas of ways that you can minister to the parents of the children involved in your group are listed below.

1. Learn the names of mom and dad and a little bit about the family. Place any needs that you discover on a prayer list. Then, depending on the size of the group, pray for the families on a daily or weekly basis.

2. Periodically send Scripture verses home with a note of encouragement for the parents.

3. Place a special emphasis on teaching the chil-



dren the importance of obeying and honoring their parents according to the Scriptures.

4. Before the start of each children's meeting, try to speak to each parent as they drop off their child. Be a good listener who is sensitive to the unspoken words and body language shown.

5. If any child in your group has parents who are not Christians, pray for the opportunity to share the gospel message. This could be done through a special Christmas or Easter program or with an informal visit.

6. Have a special book shelf available with parent-help books that each parent can borrow. Send home a list of the books that are on the shelf with a short synopsis of each book.

These are a few ways we can encourage the parents of our children. As I mentioned in the beginning, I have days in which I'm not ready or willing to be the kind of mom God is calling me to be and I'm sure some of you have had these days as well. In ministering to children let's use any opportunities that God gives us to minister to the whole family. □

The Trap of Resentfulness

Suzy Langford
Clovis, New Mexico

"I resent that!" Little slights, little cuts, little thoughtless incidents build up like coat upon coat of varnish into a hard layer.

Between husbands and wives, parents and children, unresolved daily grievances and hurt feelings build patterns of behavior that lead to bitter resentment. It seems safer if you keep your feelings protected inside yourself. You react defensively. You instinctively respond, "Now, what!" You expect the worst, and you're ready for it. "It's no use to say anything, it'll never change; just make the best of it," you think to yourself.

The Lord has been showing me how destructive resentment is. The free flow of God's love is totally blocked when these feelings are held against someone. Brick by brick, resentments build a wall around your heart and harden the heart. Proverbs 28:14 admonishes, "He who hardens his heart falls into trouble." And Paul writing to the Ephesians, (4:17,18) tells of the worthless thoughts of the heathen, how they lack understanding, and are separated from God due to the "hardening of their hearts."

To get out of the trap of resentfulness, you must recognize and acknowledge your feelings. Be totally honest with yourself and face the fact that resentment is a form of hatred. Repent, ask God's forgiveness, give up the petty grievances, and let God's love soften your heart again. When you let go of resentment, God's glorious love, joy, and a sense of well-being flood back into your life. And the whole world seems a brighter place!

Suzy is the wife of a farmer, a mother, and an active member of the Clovis, New Mexico Advent Christian Church.

Mission Prayer Partnership



May

- 19 **Praise** God for the good work of Women's Ministries. They have done excellent work by standing behind the missionaries in prayer.
- 20 **Pray** that God will keep all of the missionaries and national workers in good health.
- 21 **Pray** for **Margaret Helms** as she teaches the members of the two churches in the Cebu area so they can become truly self-supporting.
- 22 **Pray** for the many young people who are planning on going out with Team Missions this summer.
- 23 **Pray** for **Bruce Arnold** and **David Vignali** as they teach at Oro Bible College, preparing others to win their own fellow men for Christ.
- 24 **Praise** God for the faithful work of **Victoria Devairakkam** on this her birthday.
- 25 **Pray** for **Brent Carpenter** as he tries to strengthen our churches in their outreach for Christ.
- 26 **Pray** for the national workers in Malaysia. The Muslims have passed a new law that will make evangelism in this country difficult.
- 27 **Pray** for new career missionaries in **Japan** and the **Philippines**. **Pray** for **Harold Patterson** as he recruits new candidates.
- 28 **Praise** God for all the national pastors and workers that are so zealous to reach their own people for Christ.
- 29 **Praise** God for the emphasis on prayer and also for **REVIVAL** among Advent Christian churches everywhere.
- 30 **Pray** for **Millie Griswold** as she seeks to prepare Sunday school teachers and equip them for winning the souls of their pupils for Christ. Many of us have been won to Christ in the Sunday school. Praise His Name.
- 31 **Pray** for all the faithful pastors and their wives who are continually giving forth the Word of God. May it bear much fruit for His Glory.

June

- 1 **Praise** God for His abundant blessings and grace He gives us every day. Remember **Francis** and **Lyne Ssebikindu** as they labor in Memphis, Tennessee.
- 2 **Pray** for **Bob Cole** as he has the difficult task of directing the finances of the denomination.
- 3 **Pray** for the **Jewett family** as they are still speaking in Advent Christian churches, giving the challenge of missions.
- 4 **Pray** for **Floyd** and **Musa Powers** as they prepare for the coming of **Karen Rigney** from California and **Sheryl Kampenhout** from New Zealand, who are going to Japan as associate missionaries.
- 5 **Praise** God for the **Penny Crusade** and the money that has been raised for evangelism.
- 6 **Pray** for **Beryl Joy Hollis** and her many responsibilities as she works in the Madras area of India.
- 7 **Pray** for **Austin** and **Dorothy Warriner** as the hot weather of summer comes to Japan. May God give added strength and opportunities for service.
- 8 **Pray** that more young men and women from our churches in Japan will feel the call of God to go and preach in new areas where Christ is not yet known.
- 9 **Praise** God for the Bible school where **Marion Damon** and **Barbara White** are teaching at Kodaikanal, India.
- 10 **Pray** for all the workers at Advent Christian Conference denominational offices in Charlotte who are trying to serve Christ and their fellow Christians.
- 11 **Pray** for **Alice Brown** as she speaks to churches and women's groups on her busy deputation schedule. Pray for safety as she travels.
- 12 **Praise** God for **David Northup**, Executive Vice-president, and for the spirit of unity and love that goes out from the denominational offices.
- 13 **Pray** for **Danny Jewett** because this is his birthday.
- 14 **Pray** for the national workers in Mexico who are reaching others for Christ.
- 15 **Praise** God for the **Oro Bible College** in the Philippines and for all of the teachers and students who have caught the vision of fields white unto harvest.
- 16 **Pray** for **Caroline Michael** and her many responsibilities as she seeks to help women in their ministry where God has placed them.
- 17 **Praise** God for the many who give so generously to support the workers and missionaries serving overseas.
- 18 **Pray** for fathers on this Fathers' Day. Pray also for **Bob Mayer** as he directs in the Publication ministry.
- 19 **Pray** for revival among the national workers and churches in Nigeria.

Who's the Boss?

Continued from page 9

Studs Terkel quotes Nora Watson in the preface to *Working*: "I think most of us are looking for a calling not a job...Jobs are not big enough for people."

The Lord of life calls us to be His ambassadors in the

workplace. The responsibility fits the bigness billing Watson suggests we need. Dancing to His tune in the ballroom of otherwise unfulfilling work relieves our level of frustration. Dancing to the tune of Easter transforms the dragging spirit of dead-ended occupation into a quick stepping vocation with purpose.

The faithful one calls us. So dance in your work ... even if you have never danced before. □

Revival and the Soon Coming of Christ

Continued from page 13

dissolved...and the earth and the works that are upon it *will* be burned up" (1 Peter 3:10; italics mine). While our hearts rejoice at the missionary's assurance that some from every tribe will wear the robes of salvation (Revelation 7:9), don't forget that some from "all tribes of the earth will wail on account of Him" (Revelation 1:7), will "perish."

Advent Christians have understood the Biblical word "perish" to mean eternal extinction of being. D.T. Taylor, who identified himself with the Millerites in 1844, and began serving Adventism as pastor, evangelist, and important author in 1846, wrote of what he called the church's "last work of world-warning." Lord, help us as a people to pray and to repent. Revive us again! Grant a second advent awakening! Quickened us with power and purity to alarm and warn the world that the appearing of her Savior and judge is soon.

The world still has contempt for those "date-setters," the Millerites, and do we not wish at times to dissociate ourselves from them as well? Our denominational forebears, however, have served us well in the heritage they have left. Among other things, they've demonstrated for us how people behave who sincerely believe that there are only thirteen years left until the end (Miller began preaching in 1831). Can anyone reading this article feel boldly confident that we have any longer than that remaining to us today? O.S. French, who built the Dover, Maine Advent Christian Church and who became one of our respected pastors, was a small boy in 1843. He remembered the Millerites as having, "a seriousness, a solemnity, a consecration."

William Miller was an uncelebrated apple farmer of 50 years when he knelt in a grove of trees and surrendered to the call of God. I am dumb-struck at what he believed that call to be - to go and tell *the world*. These spiritual ancestors of ours had granite in their souls, Calvary in their veins, and God in their eyes.

In his "Life and Experiences," Luther Boutelle relates listening to several lectures on prophecy given by William Miller. Reviewing parts of the evening lecture, his wife said to him, "Don't you believe that, husband?" He said, "Wife, it is Bible, but I hardly think I believe it." She replied earnestly, "Well, if it is the Bible, why don't you believe it?" To this he replied, "When I believe it you will know it; for I will have to leave you and run with the message."

Run he did, leaving the shoe-bench, as others had left the plow, the mill, the store and the farm, to tirelessly labor at their nets, unwilling that any should perish. □

Do Real Men Enjoy the Ballet?

As we sat watching the Christmas ballet, my thoughts turned to our friend who had invited us to join him and his wife. He is a man's man. All the traditional manly stereotypes fit him. An avid hunter, he is often spending spare time in the woods tracking deer and wild turkeys. When he's not hunting you'll find him fishing in mountain lakes and streams.



Winter ice and snow do not stop him. Ice fishing is another avocation. And, if that is not enough, he does his own car repairs.

There he sat, this "real" man, watching what many men consider sissy stuff. I wondered - does a real man enjoy the ballet?

What is a "real man?"

We live in a society where traditional concepts of a real man are up for grabs. The modern man is being pushed to adopt feminine characteristics. Men are rocking babies, buying groceries, vacuuming and dusting the house, cooking meals, and doing needlepoint.

It used to be that men worked for the daily bread and women baked and served it to the family. All the rules have changed, however, in my married lifetime.

In the classic musical "My Fair Lady," Professor Higgins asks: "Why can't a woman be more like a man?" But today women are demanding: "Why can't a man be more like a woman - sensitive, flexible, articulate, loving children, and listening. Above all listening and connecting." What's a man to do?

I have found help in Chuck Swindoll's description of a true man — discipline of character, strong determination to set a course of action, integrity, and courage to stay at a task. Now, that sounds

like a real man. Swindoll also adds that real men are not afraid "to show affection, release their feelings, hug their children, cry when they're sad, admit it when they're wrong, and ask for help when they need it" (from *Growing Wise in FamilyLife*, Multnomah Press, 1988).

"I know what I'm doing"

Vulnerability is not a characteristic that comes easy to most men. We would love to release our emotions and be more open. Yet, there is some inner voice cautioning us that real men do not demonstrate such things. We must be strong, invincible.

When I talk about marital roles in seminars, I like to show a comic strip of the Viking, Hagar the Horrible, sitting with his wife in a horse-drawn cart at the end of a bridge. They cannot continue across because the rest of the bridge has crumbled into the river below. His wife says: "Men sometimes do...even Vikings occasionally do...but a husband will never admit when he's lost!" Hagar, who is holding a map and looking over the edge of the dead-ended bridge, says, "I know what I'm doing..."

Researchers have disclosed the five most difficult statements for the modern man. They are: (1) I don't know; (2) I was wrong; (3) I need help; (4) I'm afraid; and (5) I'm sorry.

To prove the validity of these results, I repeated the statements standing in front of a mirror. I had a hard time looking myself in the eyes as I spoke them. There was such a rush of powerlessness through my spirit. Real men do not admit any vulnerability - or do they?

I've decided they do. John the Baptist qualifies as the typical real man. He was strong, forceful, courageous, daring, unique, and afraid of no man. But, he did falter in that macho man image at one point. While imprisoned by Herod he began to doubt his calling. He

wondered if maybe he had been wrong about Jesus. So, he sent his disciples to ask Jesus if He really was the Messiah. He reveals a refreshing vulnerability for us to consider.

Real wives are seeking real husbands who share the interiors of their lives. I hear this from countless women who are alienated by their husband's refusal to be vulnerable. Come on, men! Let's try it. Begin slowly. Perhaps Ogden Nash's advice is timely:

"To keep your marriage brimming,
With love in the loving cup,
Whenever you're wrong admit it,
Whenever you're right, shut up."

Vulnerability and sensitivity are not weaknesses. They are opportunities for growth. They are virtues of a real man. □

William Batson is pastor of the Portsmouth, New Hampshire Advent Christian Church and founder of "The Family Builders", a teaching ministry devoted to building strong marriages and families.

**Teacher Makes Career
Change to Missions** Cont. from pg. 11

emphasis on the family at the expense of concern for society as a whole. And I think Filipino Christians need to be setting that example - - being that witness of Christians affecting their society. Filipino Christians need to set the standard of morality, integrity, and honesty; because those are the things that will help to solve some of the problems that they face.

WHERE DO YOU FIND

Spiritual renewal, intellectual stimulation, physical relaxation and refreshment in one package? You find it at a:

SUMMER CAMPUS OF BERKSHIRE CHRISTIAN COLLEGE

How many times have you returned from vacation feeling you needed another to recover from the one you just had? Wouldn't it be wonderful to return to work refreshed and excited about the possibilities God has given you for ministry?

The summer campus program of Berkshire Christian College is designed to enrich you spiritually and intellectually in a relaxing, recreational environment. The Blowing Rock campus and the Alton Bay campus are located in choice vacation areas providing a variety of leisure opportunities.

Our faculty are all highly respected practitioners who are qualified academically and spiritually. They are knowledgeable in their subject area and skilled in communication techniques. You will be challenged intellectually and spiritually by their masterful teaching.

School of Bible and Ministry

June 14-24

Appalachian Camp, Blowing Rock, N.C.

Courses/Faculty:

- Advent Christian Theology
- The Ministry of Counseling
- Video Workshop on Preaching

David A. Dean
Kenneth Olsen
Clinton E. Taber

School of Church Growth and Planting

July 5-15

Christian Conference Center, Alton Bay, N.H.

Courses/Faculty:

- How to Plant a Church
- Mobilizing the Church for Growth
- Understanding the New Testament Church

Gary Bailey
William Chadwick
Raymond Penney

For information on courses and registration procedures write:



BERKSHIRE CHRISTIAN COLLEGE

BOX 826
HAVERHILL, MA 01831

"Christian Leadership Development for Advent Christian Ministry"

C286.7
A24

Advent Christian WITNESS

June, 1989



**What Business is
Your Church In?**
page four

FEATURES

What Business is Your Church In?

4

As the Advent Christian denomination wrestles with its future mission and purpose, Pastor Michael Gooding reminds us of our Lord's command to make disciples for Jesus Christ.

Jesus: Lord of All

8

Advent Christian Missionary Austin Warriner delivered the closing address to a group of Japanese believers gathered to study Christian discipleship. In his message, printed here, Pastor Warriner challenges believers make the Lordship of Jesus Christ their central focus in life.

Christians and Muslims: On a Collision Course in the Philippines

10

On Mindanao, the island with the heaviest concentration of Advent Christian congregations, Christians and Muslims find themselves in a political and spiritual battle that could decide the island's future. Ron MacMillan, from News Network International, outlines the situation in this special report.

DEPARTMENTS

From the Editor	3
Around Our Church	13
Women's Ministries	18
Prayer Partnership	21
Philippine Travels	23

ON THE COVER

Jesus' command to "make disciples" of all nations and peoples is the focal point of the Advent Christian church's ministry and mission.

Photo by Steve Skjold

Volume 37, Number 6

Advent Christian WITNESS

Editor Robert Mayer

Contributing Editors Caroline Michael, Harold Patterson
William Batson, Clayton Blackstone, David McCarthy

Typesetting Susan Gettis

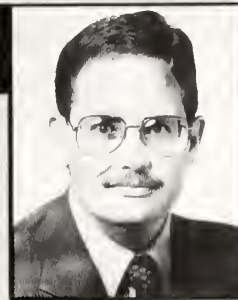
Proofreading Shirley Brooks

Art Director Linda Perault

The Advent Christian Witness (ISSN #007-740) is published monthly except for a combined July-August issue by the Advent Christian General Conference of America, 14601 Albemarle Road, P.O. Box 23152, Charlotte, N.C. 28227. Subscription rates in the United States and Canada: One year, \$11.00. Single copy: \$1.00. Overseas rate: One year, \$14.00. Second class postage paid at Charlotte, N.C. POSTMASTER: Send address changes to Advent Christian Witness, P.O. Box 23152, Charlotte, N.C. 28227.

As the official publication of the Advent Christian General Conference, the Advent Christian Witness publishes the teachings of the Advent Christian Church and promotes the task of evangelism both in North America and around the world. The views expressed in this magazine are those of the author and may not necessarily reflect those of the editor or the Advent Christian General Conference. Member: Evangelical Press Association. Copyright © 1989 by the Advent Christian General Conference of America, Inc.





PLEASE, LET MICHAEL WORSHIP GOD

"Imagine sitting in your pew, trying to worship God, while the rest of the congregation is openingly worshipping you. Then the preacher asks you to give the sermon. After the service, the parishioners reach out to touch your garments."

While those words sound far fetched, they come from a Charlotte Observer story about the relationship between basketball star Michael Jordan and the Christian church. The newspaper then quotes Mr. Jordan, "When I go to church, any church I go to, it doesn't seem like church to me, because everybody stares. I went back to my own church in Wilmington (North Carolina) a few times since I've been in the pros, and it really hasn't been the same old church. It's more or less, 'Well, Michael is here today, let's have him speak for us.'"

Finally, according to the newspaper Mr. Jordan "says he still says his prayers, but he mostly says them at home."

Let's face it. We live in a culture that worships celebrities; especially those in sports and entertainment. And if we have a chance to meet someone famous, that for many of us is a once in a lifetime experience.

And let's be honest and admit that the Christian church, especially in the United States, has become celebrity conscious. If we can get that basketball star to speak at our service; if we can hire the "perfect" pastor (You know what I mean, the one who delivers perfect sermons, spends six nights a week on meetings and pastoral calling and still has plenty of time for family); if we can get that

prominent person to join our church... You know the rest. We think the right person can do it all—including making our church a better, more interesting place to be.

James, the half-brother of Jesus, wrote the following to the churches under his pastoral care: "My brothers, as believers in our glorious Lord Jesus Christ, don't show favoritism. Suppose a man comes into your meeting wearing a gold ring and fine clothes, and a poor man in shabby clothes also comes in. If you show special attention to the man wearing fine clothes and say, 'Here's a good seat for you,' but say to the poor man, 'You stand there' or 'Sit on the floor by my feet,' have you not discriminated among yourselves and become judges with evil thoughts"(James 2:1-4).

Celebrity worship causes us to judge people by human standards. We see the celebrity not as a person whom God loves but someone who can do something for us and our church. And celebrity worship becomes a sign that we do not fully trust God and that we want him to use someone else, not us, to accomplish His plans for our world. We become spectators, not active participants in God's work.

Something else happens. Prominent people who are followers of Jesus Christ begin to think that God's people, and by extension God himself, don't care about them as persons. Worship becomes another time to perform, not praise and glorify God for his goodness. Sadly, I think the church is responsible for a number of prominent people who made

Continued on page 22

As the Advent Christian Church wrestles with its future, what does our Lord Jesus Christ command us to do?

What Business is Your Church In?

Michael Gooding
Hamilton, New Zealand

What business are we Advent Christians in as a denomination? Who are we as a people and what are we about? As I talk with Advent Christians about this, I'm somewhat embarrassed to discover that no one seems to know. Apparently we're suffering some kind of corporate identity crisis. There was a time when we had a pretty clear idea who we were as a people and what we were about as a denomination. Our twin distinctives - life only in Christ and the Second Coming - gave us a message to proclaim and an identity to rally around. But today nearly all evangelical churches preach the Second Coming, and the doctrine of conditional immortality is widely acceptable, if not openly affirmed in many quarters. Of course, we should be thankful for this! But it does leave us somewhat at a loss to explain just what we're about as a people. So the question, "What business are we in?" is a good question.

I don't pretend to be able to answer that question completely. But it may be helpful to remind ourselves that whatever our



unique mission as a denomination might be, it will be consistent with the larger mission the Lord Jesus Christ has given to the church as a whole, namely, the Great Commission.

The Great Commission

Throughout his history with us, God's great concern has been "to seek and to save that which was lost" (Lk. 19:10). This is the motivation lying behind the creation of the nation of Israel, the sending of the Lord Jesus Christ, and the calling of the Church. He calls us to join him in this great venture of seeking and saving that which was lost. In fact, this is the primary mission - the Great Com-

mission - our Lord has given us on earth. Whatever else we may say about the unique calling of Advent Christian churches, it must take this into account.

Each of the gospel writers records the Great Commission in his own, but it is in Matthew 28:18-20 that we find it in its clearest and most complete form. In this passage the Lord himself gives us the basis for the Great Commission, its heart, and a method for accomplishing it.

The authority of Jesus Christ

The basis for the Great Commission is the authority of the Great Commissioner himself, our Lord Jesus Christ. "Then Jesus came to them and said, "All authority in heaven and on earth has been given to me!" This takes place after his death and resurrection, and just before his ascension into heaven. He has completed the task for which the Father had sent him into the world. He stated that task quite clearly himself in Luke 19:10: "The Son of Man came to seek and to save what was lost." Now that the great work of salvation has been accomplished, the good news must

be proclaimed. The world must be told! Men and women everywhere must hear and believe the good news. But who will tell this good news to the world? *We* will: "As the Father has sent me, I am sending you" (Jn. 20:21).

The Great Commissioner himself - the Lord Jesus Christ - has given us the Great Commission. It is not a suggestion. It is not one option among several. It is not something we can take or leave as we like. It's a command. Therefore, the question we are confronted with is not, What are we supposed to be doing? The question we are confronted with is, "Are we or are we not going to obey the Lord of the Church?"

Making disciples

Many people equate the Great Commission with evangelism. But it's much broader than that. Matthew continues:

Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. (28:19-20)

There are four verbs in this sentence: go, make disciples, baptize, and teach. In the Greek, which is the language in which the New Testament was originally written, the main verb is 'make disciples.' The others are secondary or sup-

porting verbs. The heart of the Great Commission is to make disciples. Going, baptizing, and teaching tell us how to do it.

What does it mean to make disciples? A disciple is a follower, a person who patterns his life after the life and teaching of another. Jesus' disciples were men and women who left everything they had to follow him. He became the one, over-riding, all-consuming,

“

As you go about the business of life at work, at school, at the supermarket among your friends, with your neighbors, over the dining room table - as you go about the business of living, look for opportunities to introduce people to Christ.

”

all-important priority in their lives. He was the center around which everything else in their lives revolved. They were 100% sold out to Jesus Christ. To make disciples means to influence men, women, and young people so that they become this kind of people.

It's not enough to get people to make decisions for Christ. It is not enough to get them baptized.

It is not enough to get them to believe our particular doctrines. It is not enough to get them involved in the various activities of the church. We have to bring each and every person to the place where he is a disciple, a follower, a 100% sold-out-to-Jesus person. That's the Great Commission. Anything less simply misses the mark.

How do we do it? How do we go about making disciples? The Lord gives us a three-step method: going, baptizing and teaching.

Going

First, we're called to go. Verse 19 says: "Therefore go..." Going has to do with winning people to Christ. The first step toward making disciples is to introduce people to Jesus Christ.

We can understand this command in two ways. First, it means actively seeking out men, women, and young people who need to hear the good news about Jesus Christ, and sharing the gospel with them. There are all sorts of ways to do this: door-to-door evangelism, outreach programs, evangelistic home Bible studies, evangelistic crusades, neighborhood canvases, and many others. 'Going' means getting up from where we are and going to where the unbeliever is and telling him the good news about Jesus Christ.

Most of us will probably never work up enough nerve to get this aggressive about it. And most of us would probably not be particu-

What Business is Your Church In?

larly good at it if we did. In fact, according to Ephesians 4:11 there is a spiritual gift of evangelism, and it is probably the people with this gift who will be most effective at this kind of evangelism. But there is another way to look at the command to 'go'.

In the Greek, the verb translated 'go' literally means "as you are going." In other words, as you go about the business of life - at work, at school, at the supermarket, among your friends, with your neighbors, over the dining room table - as you go about the business of living, look for opportunities to introduce people to Christ. This is sometimes called 'lifestyle evangelism.' Lifestyle evangelism builds on the natural relationships we already have, and seeks to turn those relationships into bridges for the gospel.

Any church that wants to take seriously the Great Commission will want to develop both kinds of evangelism. We should identify members with a gift for evangelism and see to it that they are trained, supported, and mobilized for action. But we should also see to it that every believer in the body is trained and equipped for lifestyle evangelism, so that every member is able to reach out in the name of Jesus and touch people with the gospel.

Baptizing

The second thing that goes into the making of disciples is 'baptizing.' Jesus commands us, "Therefore go and make disciples of all nations, baptizing them in the name

of the Father and of the Son and of the Holy Spirit (Matthew 28:19)." Baptism has to do with incorporating new believers into the church, the body of Christ. It is not enough to win people to Christ. We have to bring them into the life of the church.

Several things happen when a person is baptized. Two are important for our purposes. First, God does something. Water baptism is the outward and visible sign of the

**“
Confessing Christ publicly and openly is an essential part of becoming a disciple. In baptism the new believer in effect says, “I stand with Christ and his people.”
”**

inward and invisible work of the Holy Spirit, called baptism by the Holy Spirit. 1 Corinthians 12:13 tells us that "we were all baptized by one Spirit into one body." And Ephesians 1:13 says that "having believed, you were marked in him with a seal, the promised Holy Spirit." As the person being baptized acts out symbolically what has happened to him spiritually - the old man has died, the new man has been born - the Lord Jesus is present confirming his salvation with the seal of the Holy Spirit.

Second, the person being baptized does something. He makes his public confession of faith in Christ before the world. Romans 10:10 tells us that "it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved." Confessing Christ publicly and openly is an essential part of becoming a disciple. In baptism the new believer in effect says, "I stand with Christ and his people."

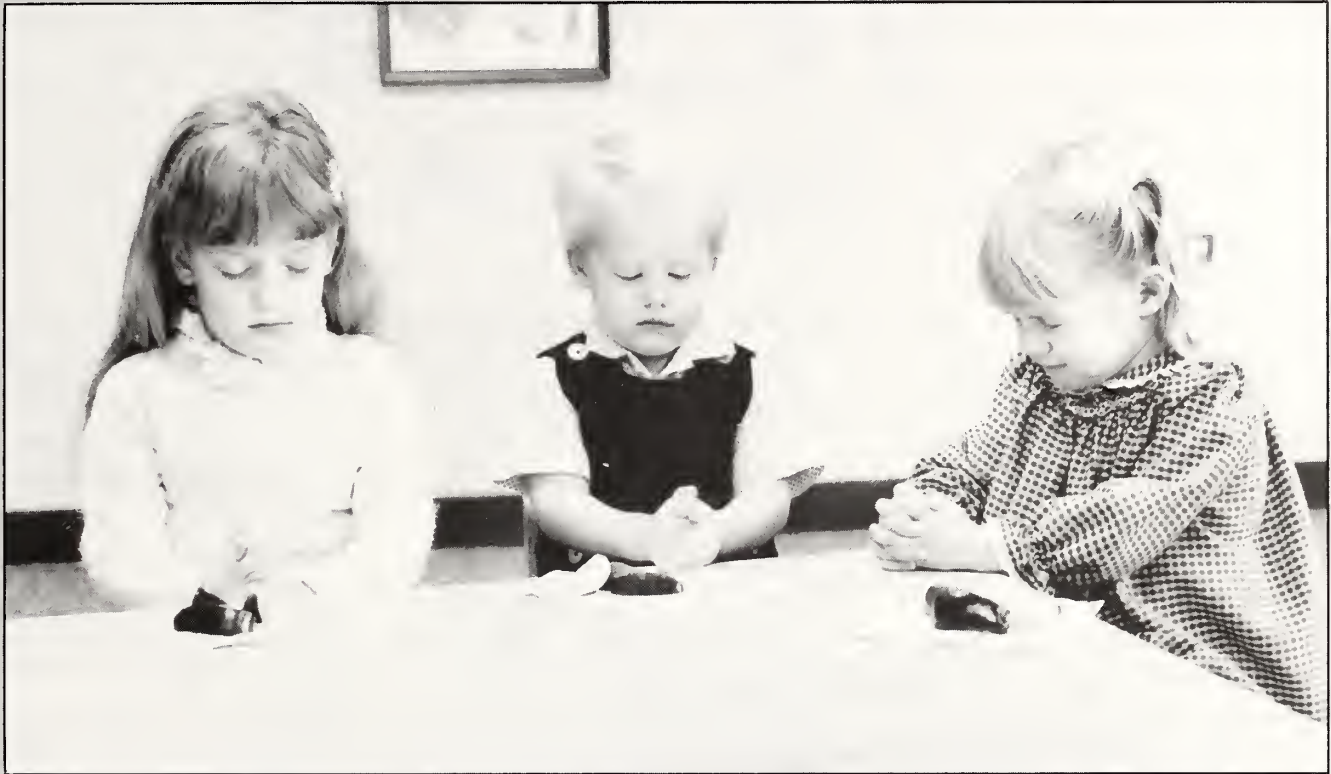
Baptism is the sacrament of initiation. It makes the beginning point of the new Christian's life. Much more will follow. The new Christian should receive instruction from the local church in the basics of the Christian life. He should be challenged to join the church, in which he commits himself to a specific fellowship. He should come under the pastoral care of the church, through its elders or its pastor. He should become part of a small group, which will eventually become his spiritual

Continued on page 17



Michael E. Gooding, a graduate of Fuller Theological Seminary and an Advent Christian pastor, lives with his wife Trueda and their children, Joshua and Rebecca, in Hamilton, New Zealand, where he is pastor of the Mardon Road Church of Christ (Life and Advent). He previously pastored the Nooksack, Washington Advent Christian Church and served on the faculty of Berkshire Christian College.

Biblical values have always been taught here.



Every Sunday, week in, week out, teachers rely on *Bible-in-Life* Sunday school materials to help them clearly show their students the difference between right and wrong, between respecting the rights of others and living entirely for oneself, between honoring God's laws and ignoring them. *Bible-in-Life* literature helps teachers stress those timeless, changeless values that help build a God-fearing nation, and will help build the character of young people for generations to come.

Bible-in-Life materials can help you teach the Biblical value of faith . . . the value of honesty . . . the value of obedience . . . thankfulness . . . purity . . . love . . . Life Curriculum can help you tell the value of knowing that Jesus Christ is the Lord of life. There is no more important value. To those of you who share the same mission and have chosen Advent Christian materials to help you accomplish it, we say thank you. To others, we invite you to join us in our quest. Send for your free *Bible-in-Life* samples today!

Bible-in-Life Sunday school materials are produced by the David C. Cook Publishing Co. who have helped teach Biblical values for over 110 years.



Free Sunday School Curriculum Samples. Check any or all departments below.

- ☐ Nursery ☐ Kindergarten ☐ Primary (1-2) ☐ Primary-Junior (3-4)
☐ Junior (5-6) ☐ Junior High ☐ Senior High ☐ Adult

Name _____ Position _____

Church _____

☐ Church

☐ Home Address _____

City _____ State _____ Zip _____

☐ Church

☐ Home Phone No. _____ / _____

**Send to: Dept. of Christian Education,
P.O. Box 23152, Charlotte, NC 28212**

JESUS

Lord of All

Austin Warriner
Asukano, Japan

"Jesus is Lord." How easily that rolls off our tongues. How glibly we add the word "Lord" as an expletive in our audible group prayers. O, may we never again take the name of the Lord in vain. That is our purpose in closing this Hayama Seminar with the informed and resounding affirmation, "Jesus is Lord!"

Romans 10:9-13 presents the foundation fact that we are saved by confessing Jesus as Lord. Why is this? Because *Jesus is Lord of all* and *abounds in riches for all who call upon Him*. Behind this confession is the strong conviction that God raised Jesus from the dead. Peter declared this boldly on the Day of Pentecost as he closed out his stirring message with these words, "Therefore let all the house of Israel know for certain that God has made Him *both Lord and Christ* — this Jesus whom you crucified." The entire New Testament confirms this emphasis by calling Jesus "Lord" more than 500 times.

In his article on "Lord" in *Baker's Dictionary of Theology*

(p. 329) William Childs Robinson makes this perceptive observation:

"If one takes a comprehensive view of the New Testament, he finds *Lord* applied to Jesus in a threefold fashion. At times, he is addressed as teacher, rabbi, master or *lord* by his disciples, for he is their guide and instructor. At other times, he is spoken of as my or our Lord in the sense of the exalted Messiah reigning on his throne at the right hand of Yahweh. In still other cases *Lord* lacks nothing of the divine glory. Here, if one must distinguish, God is the term of pure exaltation, while Lord carries with it more expressly the idea of *sovereign rulership in actual exercise*, evoking *obedient service*."

Christ's call to follow him

When he began his public ministry at the age of 30, Jesus called people to follow him as their rabbi, teacher, master, and guide for every aspect of life. Although the level of commitment

was sometimes shallow, in a most natural way they addressed Jesus as *Lord*. "I will follow you, Lord; *but* first permit me to say goodbye to those at home (Luke 9:61). The word "but" almost neutralizes the previous declaration that Jesus is Lord. I am reminded of what I used to say to our girls when they needed a scolding. I would say, "You are the best little girl in the whole wide world just your size, but..." Then I would proceed to the much deserved scolding and my daughter quickly forgot the compliment that had preceded the scolding. Jesus must have felt the same way when people called Him "Lord" and then negated it with a "but." In Luke 10:40 we even see Martha scolding Jesus, "Lord, do you not care that my sister has left me to do the serving alone? Then tell her to help me." Does a servant tell his master what to do? On a slightly higher note the disciples request, "Lord, teach us to pray just as John also taught his disciples (Luke 11:1)." These examples show the use of the word "Lord" with the same meaning

as in ordinary relationships *between human beings*. Jesus is seen as a superior human being, one worthy of being listened to and followed. *But...*not worshiped.

After his resurrection, however, the disciples clearly understood that Jesus was the exalted Messiah. Acts 1:6 is transitional, but it shows a growing awareness of Christ's glory. "Lord, is it at this time You are restoring the Kingdom to Israel?" Stephen the martyr had a much clearer understanding as he gazed intently into heaven and cried out, "I see the Son of Man standing at the right hand of God...Lord Jesus, receive my spirit (Acts 7:56, 59)." Saul who watched as Stephen breathed his last was later to write, "Jesus Christ our Lord was declared to be the Son of God by the resurrection from the dead (Rom. 1:4)," and "if the rulers of this age had understood it, they would not have crucified the Lord of glory (1 Cor. 2:8)."

The highest level of understanding is displayed in those passages where Jesus is called "Lord" because of his divine glory. Even in the passages already mentioned the use of the word "kurios" raises Jesus above the human level, but his divinity is proclaimed forthrightly in countless others. Thomas the doubter is a good example in his exclamation, "My Lord and my God (John 20:28)!" Yes, Jesus is the Lord *whom we worship*. As the Primitive Church *matured* in its understanding, both Jews and

Gentiles were brought to the full meaning of the confession "Jesus is Lord."

What does it mean to call Jesus, "Lord?"

The Septuagint Greek translation of the Old Testament was the standard Bible for most churches. Consider the fact that of the more than 7,000 occurrences of the word "kurios," only 214 refer to a human Lord or master. That is less than 3% of the total. All the remaining uses refer to God, with 6,600 being a translation of the personal name of God, Yahweh, which the Jews for centuries had refused to pronounce for fear of profaning the NAME. Instead of "Yahweh" they read "adonai," the Hebrew equivalent of "kurios."

As Christians continued to worship Jesus as Lord, they became more and more conscious of the fact that since "lord" in the OT was a synonym for the name of God, therefore to call Jesus "Lord" was to confess that Jesus truly was the Lord God (Yahweh). Paul's writings show how much he was gripped by this truth. Comparing Romans 10:9-13 with Joel 2:28-32 we see that for Paul, "confessing Jesus as Lord" was the same as "calling upon the name of the Lord God" for salvation.

Comparing Philippians 2:9-11 with Isaiah 45:21-24 we see that Paul understood very well that the bowing of the knee to the exalted

Jesus and the confession that He is Lord fulfill the prophetic words of the LORD (Yahweh) who said, "There is no other God beside Me, a righteous God and a Savior...Turn to Me, and be saved, all the ends of the earth; for I am God, and there is no other. I have sworn by Myself...that to Me every knee will bow, every tongue will swear allegiance (saying) 'Only in the LORD (Yahweh) are righteousness and strength.'"

In Jeremiah 23:5-6 the LORD (Yahweh) declares, "I will raise up for David a righteous Branch...and this is the name by which He will be called, 'The LORD (Yahweh), our righteousness.'" Comparing this with Romans 3:24-26 we see that for Paul the assurance of justification by faith was being revealed in the confession, "Jesus is Lord," boldly proclaimed by those who sought baptism.

Paul insists in 1 Corinthians 12:3 that "no one can say, 'Jesus is Lord,' except by the Holy

Continued on page 17



A graduate of Harvard University and Fuller Theological Seminary, Austin Warriner has served over 30 years as an Advent Christian missionary in Japan. This article is from an address he gave to Advent Christian pastors in Japan.

Political Quagmire in the Philippines Could Place Christians and Muslims on Collision Course

Churches in Mindanao already under duress

Ron MacMillan
News Network International

Britain's Margaret Thatcher and the Philippines' Corazon Aquino have long shared a common destiny as the first female leaders of their respective countries. But right now they also share a common headache...Muslim trouble.

Yet if Mrs. Thatcher's headache from trying to smooth ruffled diplomatic feathers in the wake of the Salman Rushdie affair may soon be over, Mrs. Aquino's headache in attempting to deal with the secessionist aspirations of the Muslim Moros may just be beginning. So what is Aquino's problem? It's an age-old political one. Her government has made a promise it cannot realistically keep.

The promise was made in the new Philippine Constitution, ratified in February 1987, promising "self rule" for the Moro peoples of the southern Philippines. The term "Moro" contains no less than 13 different Sunni Islam ethnic groups, totaling around six million people, scattered throughout the second largest island in the Philippine archipelago—Mindanao.

A divided resistance

Why can the promise not be honored? Two reasons. First, who is to be invited to negotiate independence? Like most Muslim re-

sistance groups, the Moros are hopelessly disunited. There are no less than three organizations claiming to represent the Moros: the Bangsa Moro National Liberation Front (BMNLF), the Moro Islamic Liberation Front (MILF), and the Moro National Liberation Front (MNLF). The latter group took up arms in 1968 and started a bloody war for independence that thus far has claimed 60,000 civilian lives. Yet many were lost as a result of rivalry between these competing organizations.

Thus the six million Moros remain a loose jockeying mass of rival groups, contradictory aims, and differing philosophies of resistance. No wonder the talks have been totally deadlocked since their inception in February 1987.

If the question "Who do you give independence to?" is the first obstacle to a solution for Mindanao, the second obstacle is "Where do you grant autonomy?" Mindanao has a population of nearly 14 million, so the majority are not Muslim at all, but Christian.

Deposed President Ferdinand Marcos had much to do with this. Dr. Philip Parshall, a Christian Islamicist living in Manila, said, "Marcos encouraged the Christian penetration of Mindanao as a means to undercut the strength of Islam." In fact, the Christians, mostly Catholics, were the beneficiaries of dis-

criminating land settlements. But the Christian occupation of Mindanao is uneven. In some areas they actually outnumber the resident Muslim tribe. The one million Muslims of the Maguindanao tribe find themselves a minority, but the nearly two million Maranao are still virtually alone in their area.

Consequently, to make Mindanao a Muslim autonomous region would be against the wishes of the majority living there, but to grant autonomy only to those areas where Muslims form the local majority would still leave a few million disaffected Muslims in the Christian dominated areas. Rather an intractable political problem, indeed. Grant autonomy and you still end up with the same problem, only this time the secessionists will be Christians not Muslims. Fail to grant autonomy and civil war will ensue, as the Muslim resistance groups lose faith in the political process and return to terrorism.

Other governments may be able to allay clamoring minorities by delaying the political process, such as the Chinese have done in Tibet. But the Moro problem may soon become the greatest danger to stability in the Philippines. Up until now, most of the headlines have been grabbed by the communist insurgents, yet the signs are that as their challenge starts to wane, so the Muslim menace gathers strength.

"We are fighting a Jihad"

If statistics matter, then the Muslims are already the greater threat. The military estimates the Communist New People's Army at around 25,000 full-time fighters. But the Moro National Front also has 25,000 fighters, and the Moro Islamic Front claim another 40,000 combat ready troops, with a further 170,000 civilian reserves. Of even greater importance is that the Muslims are more ideologically motivated, and have greater international support, than their communist counterparts.

Since August 1987, when the communists unleashed their most vicious terrorist campaign following an ill-fated coup in Manila, they lost the goodwill of vast numbers of peasantry, many of whom regarded them as Robin Hood figures. Sensing that the violence and sabotage was alienating the masses, the communist leadership took its fight onto more parliamentary ground, the candidates entering the numerous elections with great gusto.

Not so the Muslims. They remain implacably hostile to the political system, feeling that since it is run by Christians, who have no respect for Islamic law, it will always contain an anti-Muslim bias. Further, their resurgent religion gives them a giddy feeling that they can conquer all before them. Said an MNLF spokesman: "We are not mounting a simple rebellion; we are fighting a Jihad, a holy way, which we shall win, because God is great."

Internationally, pledges from

Short Shoestrings and Strange Theology

J. Ronald Schoolcraft
Jacksonville, Florida

Most of you have heard the story of the lady who saved everything. After her death, her relative found, among other interesting things in her house, a box labeled, "shoe strings too short to use." I thought about this today in wishing I had not disposed of the religion section of *The Florida Times Union* for Saturday, March 18th. I hesitate to refer to certain facts quoted by others when I do not have them before me; however, there was in that issue an article about a group of some one hundred theologians. At a three-day retreat or workshop, they concluded that the Lord Jesus did not promise his return to this earth and the rest of the Bible did not support the idea.

I'm sure that this strange, bizarre conclusion will soon pass and be forgotten with the rest, just as did Professor Altizer and his "God is dead" proclamation of a few years ago. I pray that while these people are in the limelight they will not overthrow the faith of any who are not rooted and grounded in the truth.

How on earth could any sincere student sit down with the Word of God, and for three days compare Scripture with Scripture, and not conclude that the second coming of Jesus is the most prominent doctrine of the New Testament? Not only is it mentioned either directly or indirectly some 318 times in the New Testament, but even Enoch, the seventh from Adam, made mention of it (Jude 14).

Jesus our Lord promised His return. He used this message to lessen the impact of his ascension back to the Father upon the disciples (John 14:1-4, 28), to teach them accountability and coming judgment (Matthew 16:27, 25:31) as well as the suddenness of his coming (Revelation 22:12, 20). Jesus taught that his own second coming will be as visible as clouds (Revelation 1:7) and lightning (Matthew 24:27); as literal as the coming of a thief in the night (Matthew 24:42-44) and as triumphant as the returning of a nobleman (Matthew 25:14-30). Jesus did not reveal the time of his coming, but assured us that it was near enough to prepare for it (Matthew 24:36-44).

Christ's teachings about his own, personal second coming is supported by the testimony of angels. When he ascended back to the Father, and as the disciples stood in awe, gazing into the heavens, two angels appeared and assured them that "This same Jesus...shall so come in like manner" (Acts 1:11).

Exiled to the Isle of Patmos to try to silence his witness to the divinity of Jesus, John was assured that Jesus is coming again totally visible to all (Revelation 1:7).

Paul placed great emphasis upon the return of Jesus. He refers to it either directly or indirectly in every chapter of his letters to the Thessalonians. He outlines the difference in the two comings (Hebrews 9:27-28) and points out the nearness (Hebrews 10:37). He, together with the other writers of the New Testament, teaches a final day of judgment, and, in Acts 17:30-31 he declares that God raised Jesus from the dead for the very purpose of presiding at the judgment day. In 1 Corinthians he reminds us that the Lord's Supper is to keep the second coming vivid in our minds.

The Thessalonian Christians had become concerned about the fate of their Christian friends who had died, and had questioned Paul about it. 1 Thessalonians 4:13-18 contains his answer, and here he presents the second coming in detail showing that it is necessary to both the resurrection and rewards.

You will also find references to the return of Jesus in Paul's teachings in 1 Corinthians 11:26, 15:23; Titus 2:13; and Philippians 3:20-21.

In the Old Testament there is Enoch, the second from Adam who declares that

Continued on page 22

Political Quagmire in the Philippines

China's Deng Xiaoping and the Soviet Union's Mikhail Gorbachev have assured Aquino that under no circumstances will they aid the Philippine communist insurgency. Consequently, the communist rebels remain a rag-tag band, adapting Coke cans for grenades and relying on aging Soviet weaponry. No such economies are necessary for the Muslims. The MNLF may soon be accepted into the Organization of Islamic Conference, giving the Moro grievance a new credibility internationally. Generous donors of the latest armaments include Libya, Syria, Iraq and Iran. The MINF boasts the support of Egypt, Pakistan, Saudi Arabia, Kuwait, Malaysia and Indonesia. Together they wield a vast economic power which a near bankrupt Filipino government can hardly match.

What does this mean for Filipino Christians?

But if a solution to the complex political problem is not found in the near future, Mindanao could be plunged into another debilitating war, unless the church can do something. Indeed, the Filipino church is well placed in many ways to help.

Out of a total population of 58 million, roughly 40 million are Roman Catholics, and perhaps six million are Protestants. Charles Colson, in his latest book, *Kingdoms in Conflict*, described the Roman Catholic leader, Cardinal Jaime Sin, as "the most powerful individual in the Philippines," crediting him with a key role in the

February 1986 ousting of former President Marcos.

Further, evangelical penetration in Mindanao prompted the daily newspaper *Business World* to write that the area is "the most evangelized region in the Philippines today," with a total of 4,974 churches spread over 1,743 *barangays* (villages). But this penetration does not extend to the Muslim Filipinos, who constitute the biggest unreached group in the country. A recent study by the Open Doors with Brother Andrew in the Philippines estimates that there are no more than 1,000 converts among all the tribal groups.

With the Muslim stronghold hardly dented, it is difficult to see the church influencing the outcome in Mindanao. This could be attributed to Muslim resistance to Christian witness, or a lack of vision among Christians to reach Muslims with the gospel. According to Rev. Florentino de Jesus, Sr., 78, a pioneer missionary to Muslims in Zamboanga and Sulu for the past 40 years, the answer lies in an illustration he used to address a recent conference in Manila:

"If I were an artist, I would paint this picture to illustrate the relationship between Muslims and Christians. I would paint a mosque and a church side by side. The mosque would represent the billion Muslims in the world today; the church the Christian believers today. Outside the mosque I would paint a Muslim standing, with his finger pointing to the church. On

his lips would be the words of John [Chapter] 5, 'Does no man care for my soul?'"

It was the distinguished Christian scholar of comparative religion, Bishop Stephen Neill, who divided the Islamic world into three zones. The first zone is the heartland, where Islam began, where Arabic is the spoken language, and the culture is totally and fanatically Islamic. Such nations in this zone would include Saudi Arabia, which Christian Islamicist Donald McCurry recently described as "the most anti-Christian country in the world." The second zone includes those countries to which Islam came early, and where the culture remains Islamic, but where the local language has been retained, such as Egypt, Iran, Turkey and Pakistan. Finally there is the third fringe zone, where Islam has come more recently and the process of Islamization more superficial, as in Indonesia, parts of Africa and the Philippines.

It is in this last zone that the few major inroads by the Christian faith into the Islamic bloc have been made. Indonesia remains the only place to date where Muslims have turned to Christianity en masse, with perhaps three million converting. In Africa, there is similar progress so why not also in the Philippines? Clearly, where Islamic culture is not jealously preserved by the state, and the faith itself remains invitingly unorthodox, the chances of successful Christian witness look bright. Mindanao presents just such

an opportunity to the Filipino church but it may only be short-term.

Barriers to reaching Muslims for Christ?

At some stage the government will decide the fate of Mindanao. If the decision is in favor of the Muslims, the new region will most assuredly practice Islamic law. It goes without saying that in the totally Muslim dominated areas the merest Christian presence will no longer be tolerated. In the other areas Muslim leaders are sure to seek ways to restrict church activity. In the words of a Christian worker in Zamboanga, "This is the moment for Muslim evangelization in Mindanao. Now there is freedom and peace. Soon there will be either persecution or war."

With such compelling reasons beckoning Christians to work among the Mindanao Muslims, there must be equally compelling ones preventing them from doing so, quite apart from a general lack of vision. De Jesus agrees, and offers two others: shame and fear.

"Some Christians are afraid to witness to Muslims because they are ashamed to come into contact with someone who is more dedicated in their religion than they," De Jesus said. Indeed, Muslims have been evangelizing Christians with relative success. The director of the Islamic Propagation Center in Davao informed Christian Islamist Parshall that 1,000 Christians had converted to Islam in Eastern Mindanao. When Parshall was in-

vited to debate with Muslims in Manila he found that his protagonist for the evening was a former assistant pastor of a Conservative Baptist church.

Fear is the second reason for reluctance to reach Muslims. De Jesus said, "There is a bloodthirstiness about the Moro Muslim that deters many." Places like Sulu are regarded as a graveyard for missionaries, although those most likely to come under attack are Muslim converts to Christianity rather than the Christian missionary to the Muslim.

As recently as November 20, 1988, the Rio Hondo Alliance church in Zamboanga City, planted 15 years ago to evangelize Muslims, was destroyed by irate Muslim extremists. The pastor was forced to flee and the 80 or so converts from Islam now find themselves without a leader and without a church.

Yet Muslim expert McCurry challenged Filipino Christians recently in Manila, saying, "We will never have a breakthrough among Muslims unless we first have the courage to become martyrs." Working among Muslims in any context takes great courage and persistence. De Jesus admitted he only became a missionary to Muslims because, when diagnosed with only three months to live, he said to God, "If you will be pleased to spare my life, I will give it to you."

Is it possible that as more Filipino Christians recover their vision and courage for the gospel, more

Muslims will embrace Christianity? Perhaps. Some of the greatest names in the history of missions toiled in Muslim lands for a generation without results. As a missionary in Manila confided, "It could be argued that we don't really know how resistant Muslims really are, since the Christian church as a whole, with the exception of a few dedicated individuals, has never really tried to win the Muslim for Christ."

Of course there will be many other reasons for the lack of impact. Much of the work has been very small scale. The Islamic community has often closed ranks and driven away the Christian outpost. And since the church is still largely new to Muslim evangelization, there will obviously be much discussion about strategy at this early stage.

In the words of the famous missionary statesman, Samuel Zweimer, who devoted his life to the evangelization of Muslims in the past: "The end of the survey is the beginning of action." Perhaps it is time now for individuals who have been immersed in strategy to put their plans into action in the enormous task of reaching Filipino Muslims in the violence-stricken region of Mindanao. □

Used courtesy of News Network International.

WHFMS Reports Increase in Honor Societies

Caroline Michael

Director of Women's Ministries

Sixty-one local Woman's Home and Foreign Mission Societies have successfully met the goals to be recognized as an "honor" society for their accomplishments for the past calendar year. Goals are set nationally and each local group is encouraged to set their goals based on guidelines established by the WHFMS National Board. Each society is sent "Guidelines for Growth" which includes the following categories: spiritual life, educational opportunities, stewardship, outreach, and membership.

The Department of Women's Ministries is pleased to announce the following as honor societies:

APPALACHIAN REGION

Piedmont

Boone; Ferguson; Hickory; Le-noir: Berea, First (Hattie Steele and Lucy Gilbert Circles), Tabernacle; Monroe: Long's Grove; Morganton; Taylorsville

Pocahontas

Cedar Bluff, Va.; East War, W.Va.; Princeton, W.Va.

Virginia

Clifton Forge: Lone Star (Annie Gardner and Susie Davis Circles); Waynesboro

West Virginia

Elmore

CENTRAL REGION

North Central

Chetek

Ohio

Sparta

Prairie States

DeKalb, Ill.; Mendota, Ill.

EASTERN REGION

Conn. and W. Mass.

Windsor, Conn.

International

Newport Center, Vt.

Maine

Bangor, Beals, Chelsea, Friendship, Goodwins Mills, Harrington, Calais

Conference Changes Name

"Whereas, all of the members of the Massachusetts and Rhode Island Advent Christian Conference have a rich heritage which is evidenced in the following ways:

- A. A faith based upon the life, death and resurrection of Jesus Christ;
- B. Forerunners in the apostles and prophets;
- C. A geographical area which was the center for the early Adventual preaching; and
- D. A geographical area which for 150 years was the center for the history of our country;

And whereas, the 1988 delegate body recommended to this delegate body that the Massachusetts and Rhode Island Advent Christian Conference change its name to the Heritage Advent Christian Conference; we move that this delegate body change the name of the Massachusetts and Rhode Island Advent Christian Conference to the Heritage Advent Christian Conference; and that the Secretary notify General Conference Headquarters of the change in name, and that he request notification of the change be printed in the Advent Christian Witness and/or News for two consecutive months; and that the President of the Conference consult legal assistance in determining who else might need to be notified in order to avoid future ambiguities."

Heritage
Oxford, Mass.

New Hampshire
Alton Bay; Dover; N. Springfield,
Vt.

SOUTHERN REGION

Alabama
Leesburg; Chattanooga, TN

Eastern North Carolina
Benson: Banner Chapel (WHFMS,
Mattie Beasley, and Edna Phipps
Circles),
Holly Grove; Clayton; Fayettev-
ille; Four Oaks: Barbour's Chapel;
Hollandale; Mount Olive;
Wilmington: First

Georgia
Iron Hill; Savannah; Waycross:
New Hope

South Carolina
Bishopville; Charleston; Harts-
ville; Saluda; Smoaks: Berea,
Buckhead; Ridgeland

South Georgia & Florida
Carr; Lake City: First; Lakeland

WESTERN REGION

New Mexico
Clovis

W. Washington
Bellingham

In God We Trust?

Katrina Arnold
Center Haverhill, New Hampshire

"In God We Trust." Four simple words, perhaps the most frequently printed ones in the United States. Every day, millions, even-billions of Americans exchange bills or small metal coins with these words imprinted on them. And yet, only a small percent truly trust God.

If you turn the words, "In God We Trust" to "We Trust in God," most people would put a question mark at the end of this phrase. How ironic that while 1 Timothy 6:10 states, "the love of money is the root of all evil," every coin and bill minted in the U.S.A. has "In God We Trust" inscribed upon it.

People hoard money. They can't get enough of it. Every year, we invest thousands of dollars into lotteries, sweepstakes, and even raffles just to obtain more money. We invest millions more into stocks and bonds. Does this sound like people who are trusting in God to you?

Every president this nation has ever had, has sworn upon the Bible to lead the United States according to the Constitution. In every trial, each witness must swear upon the Bible to "tell the truth, the whole truth and nothing but the truth," or God so help them. How many of these people, do you think care one way or the other whether they are swearing on the Bible or on Webster's Dictionary? Furthermore, aside from being sworn in as a witness most people only use the word "God" in cursing.

Perhaps I'm being unfair. I realize there are thousands of Christians in the United States who really do trust in God. However, I am referring to the millions of unbelievers, even those that only think they are Christians, who do not trust God.

Why do people not trust God? Proverbs 3:5 says, "Trust in the Lord with all thy heart and lean not on thine own understanding." Still people worry, worry, worry and end up giving themselves ul-

cers, nervous disorders, and other health problems not to mention spiritual and emotional problems.

If Americans, as a whole, could simply learn to trust in God, most of this nation's problems would disappear. Drug users would no longer need drugs to feel "secure." Men and women would have no need to engage in illicit sex to fill an "inner desire." Spouses would depend on God to save their marriage instead of turning to divorce. Alcoholics would turn away from drink and toward God to calm themselves. Teenage pregnancy and abortion would be out of the question. Does this sound like the "dream nation" to you? If it does, then why is it we don't do anything about it?

The answer is fear. People are afraid of change. After all, who wants to change the way they have been living for any number of years? The fact of the matter is, Americans have been changing, only for the worse. The rates of drug addiction, alcoholism, teen pregnancy, abortion, and homelessness have never been higher. If we as Americans do not do an about face soon, where will this country be a few years from now?

Jesus said, "Go ye into all the world and preach the gospel to every creature" (Mark 16:15). "Into all the world" means your next door neighbor, the people you work with, your relatives, your friends, anyone you come in contact with.

Maybe you are saying, "Why me?" I'm saying, "If you don't, what is to guarantee that anyone else will?" □



Katrina Arnold is 14 years old and attends Newbury Christian School in Newbury, Vermont. Her father, Richard Arnold is pastor of the Center Haverhill, New Hampshire Advent Christian Church.

Your Servants for Christ's Cause

International Missionaries

Philippines

Alice Brown (March 24)
3 Howe Street
Rochester, NH 03867

Margaret Helms (September 18)
P.O. Box 263
6000 Cebu City
PHILIPPINES

Frank and Judy Jewett
(December 11 and January 29)
Danny Jewett (June 13, 1976)
Timmy Jewett (June 26, 1978)
Letitia Jewett (April 13, 1980)
34 Main Street
Eliot, ME 03903

David Vignali (May 10)
P.O. Box 223
9000 Cagayan de Oro
PHILIPPINES

Bruce Arnold (June 21)
P.O. Box 223
9000 Cagayan de Oro
PHILIPPINES

Japan

Floyd and Musa Powers
(October 8 and February 28)
Rebecca Powers (Nov. 11, 1971)
4-11-18 Motoyama Kitamachi
Higashinada ku, Kobe shi 658
JAPAN

Austin and Dorothy Warriner
(January 1 and January 18)
3-37 Okayama Higashi
5 Chome, Shijonawate Shi
Osaka Fu 575
JAPAN

India

Marion Damon (March 27)
Box 17, Andivilla
Kodaikanal 624101
INDIA

Beryl Joy Hollis (December 16)
American Advent Mission
Velacheri, Madras 600 042
INDIA

Barbara White (January 14)
Box 17, Andivilla
Kodaikanal 624101
INDIA

National Missionaries

Malaysia

Thambusamy and Victoria Devairakkam
15, Jalan Hang Tuah 2/2
Taman Muhibbah
86000 Kluang, Johor
WEST MALAYSIA

Lucas and Beulah Devasahayam
30, Jalan Cempaka
Taman Gembira
42700 Banting, Selangor
MALAYSIA

Memphis

Francis and Lyne Ssebikindu
(May 13 and May 8)
Faith Nancy (September 28, 1982)
Ashley Grace (November 21, 1985)
2590 Faxon Avenue
Memphis, TN 38112

Mexico

Abel Garcia-Lara
368 Anita Street, Sp. 62
Chula Vista, CA 92011

Alberto Gomez

Arturo Angulo
Ever Perez
Ezequiel Serrato
c/o Abel Garcia-Lara

Nigeria

E.P. Etuk-Akpan — Secretary
Nigerian Advent Christian Mission
Ediene Ikot Obio Imo Headquarters
c/o Use Ikot Ebio P.A. Offot
Uyo Local Government Area
Akwa Ibom State
NIGERIA

Advent Christian General Conference

P.O. Box 23152
Charlotte, NC 28212

Harold Patterson; World Missions
Millie Griswold; Christian Education
Caroline Michael; Women's Ministries

Brent Carpenter; Church Relations

Robert W. Cole; Finance
Robert Mayer; Publications
David Northup; Executive Vice-president

family. And much more. But the God-ordained starting point for all this is baptism. It is the doorway to the Christian life.

Teaching

The third thing that goes into the making of disciples is teaching. Jesus continues, "...teaching them to obey everything I have commanded you" (Matthew 28:20).

There are at least four areas in which we need to be doing teaching. The first area is Bible knowledge. The Word of God is our spiritual food. Without it, we will starve spiritually. We need to encourage one another to become students of the Word. Not necessarily Bible scholars, but students of the Word.

The second area is spiritual growth. The reason we study the Bible is not to be

better informed but to be more fully transformed. We need to teach our people how to apply the Word of God to their own lives, and how to grow daily in their relationship with the Lord. We need to teach our people how to experience the Spirit-filled life, how to pray, how to witness, how to know the will of God, and so on.

The third area is what I call practical training in Christian living. Here I have in mind such things as marriage enrichment, parenting skills and strategies, how to have family devotions, how to share your faith with others, and so on - practical training in applied Christian living.

The fourth area of teaching is ministry training. According to Ephesians 4:11-16, the church ought to be an every-member-a-minister church. Every believer is called and gifted to be a minister. One of the church's highest priorities is to help

its members discover, develop and use their gifts in ministry.

The Promise of the Great Commission

That's the Great Commission. At its heart lies the command to make disciples. Its method is three-fold: first, win them (evangelism); second, baptize them (incorporation); third, teach them (maturity). As we as a denomination continue to re-think who we are and what we are about, we need to keep this mission in mind.

It ends, appropriately, with a promise: "And surely I am with you always, to the very end of the age." This is good news, isn't it? When we take up this task called the Great Commission and 'own' it as our mission, the Great Commissioner promises that He will be with us. And if God be for us, who can be against us? □

Jesus, Lord of All

Continued from page 9

Spirit." This truth is a revelation from God which Satan tries to hide from the minds of the unbelieving (2 Cor. 4:4). Just as Jesus promised, however, the Father sent the Spirit of truth to the church and it was He who taught the apostles all things, bringing to their remembrance all that Jesus had said to them while still on earth (*John 14:17,26*). We see that behind Peter's exhortation for us to "*Sanctify Christ as Lord* in your hearts (1 Peter 3:15)," are the words of Isaiah 8:13, "It is the LORD of hosts whom you should regard as holy." That each Gospel author understood the significance of the Lordship of Christ is shown by their quoting of Isaiah 40:3 to introduce the beginning of Jesus' ministry. Mark writes (1:1,3) "The beginning of the gospel of Jesus Christ, the Son of God..." Make ready the way of *the Lord*..."

In the Revelation of John the apostle brings to a climax this exaltation of Jesus Christ as he testifies that in the last days "the lamb will overcome them (the ten kings) because He is *Lord of lords* and King of kings, and those who are with Him are called the chosen and faithful (17:14)." John's response to the glorified Jesus' promise, "Yes, I am coming quickly," is "Amen. Come, *Lord Jesus* (22:20). And the final verse sums up the

whole sentiment of the New Testament, "The grace of the *Lord Jesus* be with all. Amen. (22:21)." By God's grace, we can say with Thomas, "My Lord and my God!"

Kingdom authority

A second quotation from William Childs Robinson will help to relate this message to our seminar topic. "As applied to God in the OT, *Lord* denotes the active exercise of his power over the world and men... Thus, LORD is a term expressive not of the metaphysical nature of deity, but of the sovereign authority of the Most High (*Dict. of Theol.* p. 328)." It is *this Kingdom authority of the Lord Jesus* that inspired Japanese Emperor Hideyoshi's opposition to Christian missions. That opposition led to his Edict of 1587 that banished the Portuguese Jesuits from Japan. This edict and many others that followed were only enforced spasmodically until the time of the 2nd Tokugawa Shogun Hidetada, who, beginning in 1617, pressed ahead with vigorous persecution, culminating in the crushing of the Christian Rebellion of Shimabara in 1638 and resulting in the virtual extermination of Christianity in Japan.

George Sansom notes that at first the edicts were "really directed not against the common people but against members

of the military class, because their Christian beliefs were thought to be inconsistent with loyalty to their overlords." (George Sansom, *A History of Japan 1334-1615*, p. 404). "It is only in the light of this determination to preserve unchanged the feudal regime over which they presided that we can understand many seemingly irrational acts of Ieyasu's successors...(such as) the final enforcement of the edicts against Christianity and the thorough-going exclusionist policy by which it was crowned.

I heard recently from one of our pastors in Aichi Prefecture that Toyota Motor Company is reluctant to hire Christians and does it best to wean those who are already Christians away from the church by planning official company happenings on every special date in the Christian calendar. The authority of the Lord Jesus over the believer is apparently a threat to the feudalism that yet prevails. Japan, (Nikon-kyo) Incorporated, does not welcome the Lordship of Jesus.

And let us remember that persecution against Christians on the part of the Roman Empire became intense only after the Roman emperors' divine status was reinforced by their being designated "Lord." Think of the pressures put on Christians in modern Japan in the 1930s with imprison-

Continued on page 22



Caroline Michael
Director



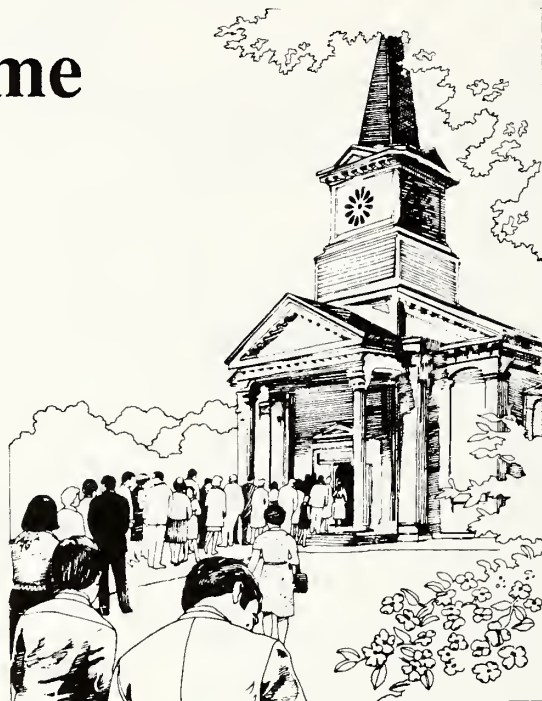
In His Time

Charlotte Hall
Bangor, Maine

"**W**ait for the Lord; be strong and take heart and wait for the Lord" (Psalm 27:14). During the past three years God has been teaching me in my personal life and in the corporate life of the church my husband pastors the importance of this verse.

After seven-and-one-half happy years on Swan's Island, Maine with the Minturn Advent Christian Church, it was time for us to resign from that pastorate. God had not revealed where He wanted us to serve Him next. Although we trusted God to lead us, we were not "still before the Lord and waiting patiently for Him" (Psalm 37:7a). We knew there were many churches without pastors. Why didn't we hear from one of them? After four months the answer came. A church that was not one of the pastorless churches suddenly became one. We were invited to start an interim ministry with the Advent Christian Church of Bangor, Maine. Then we realized God has His own time for bringing things to pass and that we could say with the Psalmist, "My times are in Your hands" (Psalm 31:15).

God continues to teach us to wait upon Him in the corporate life of the Bangor Advent Christian Church. Early in 1987, the president of our local Woman's Home and Foreign Mission Society came to me with the suggestion that we begin a women's prayer meeting to pray specifically for the future of the Bangor Church. The congregation faced two major decisions: relocation and a viable ministry or mission. We began prayer meetings on the first Tuesday in March 1987 and have continued them without interruption. Six to ten ladies attend faithfully; but we, too, have had to learn to "be still before the Lord and wait patiently for Him." For over a year we prayed concerning the selling of the old church property and especially that



there would be no division over the final decision. God answered our prayers in His time. He knew when the people were ready to give up the building that held so many precious memories for them. The Church accepted an offer made in July 1988 by a local buyer. However, the actual sale was not completed until early December. The Church was allowed to hold its services through December 25th before vacating the building. Again, God gave us time to adjust to change.

The search began for a temporary meeting place. We prayed every Tuesday that God would lead us to an adequate and suitable place. Many places were checked out, but were either occupied by another church group or were unsuitable. With only three weeks left until our deadline, we still did not know where we were going. Then suddenly, God provided. Two Sundays before the move we could announce that our temporary meeting place would be in the Queen City Grange Hall, very close to the land we expect to purchase for our new church site.

God has graciously led us each step of the way. We did not lose a single member in the move and

have had new visitors almost every Sunday.

We have a long way to go before our vision of a new church building here in Bangor will be realized. We're still waiting for the Lord to clear the title to the new property, but He knows when the time will be right for us to own it and to begin building. In the meantime we continue praying concerning our specific ministry to this area as the Advent Christian Church of Bangor. We know that "the wise heart will know the proper time and procedure. For there is a proper time and procedure for every matter" Ecclesiastes 8:5b-6a). We also know that one day we will

declare with thankful hearts, "He (God) has made everything beautiful in its time" (Ecclesiastes 3:11).



Charlotte taught school or was the school librarian in the Maine public school system for nearly twenty-five years. She is married to Winsow Hall who has pastored churches in Columbia, South Carolina; Ashland, Maine; Minturn, Maine; and now in Bangor Maine. They have two daughters and nine grandchildren.

News and Notes

Active Until Death

Marjorie Provost was serving as the Georgia WHFMS Conference President when she and her husband Hubert met their deaths on April 8, 1989. They were involved in a one-car accident on their way home from the Pastors and Wives' Prayer Conference on Revival at Chillum, Maryland. Marjorie was an untiring and enthusiastic worker in the Woman's Home and Foreign Mission Society. She had a great love for people and desired to see the work of Christ promoted in our women's societies, in our churches, and throughout the world. She and Hubert were serving the Advent Christian Church in Savannah, Georgia. They will be greatly missed. They are survived by their children, Elaine Glinskas and Lawrence Provost, grandchildren, and other family members.

Georgia WHFMS Conference

President Marjorie Provost asked her husband, Rev. Hubert Provost, pastor of the Savannah, Georgia Advent Christian Church, to open the annual meeting with devotions. There were thirty-two delegates present beside both men and women visitors to make nearly fifty. The ladies of Minton's Chapel at Kite hosted the conference and served a delightful luncheon. Bob Rathbun, pastor at Kite, sang "How Great Thou Art." Three honor societies were recognized: Iron Hill, New Hope in Waycross, and Savannah.

Director of Women's Ministries Caroline Mi-

chael presented a multifaceted program beginning with group singing of praise and worship songs. She led an open forum/discussion time including such topics as: the Trained Resource Person program, the types of activities that constitute "outreach evangelism," and progress on the national WHFMS goals. She encouraged the women to grow in their relationship with Christ and to be prepared to share the gospel. After a brief update on Advent Christian missionaries, Caroline introduced a video on African women by showing a series of slides on her trip to Africa. The video, prepared by World Relief, shows the desperate plight of women in Africa as they search daily for their water and fuel supply. An opportunity to show our concern and help African women was given.

Present officers include: First Vice-president Candy Hall, Second Vice-president Marilyn Hamilton, Secretary Jacqueline Overman, Treasurer Laverne Alford, and auxiliary leaders Dorothy Carroll, Nannette Jones, and Pam Rathbun.

Weekly Sewing Bee

Each Tuesday eight to sixteen women of the Ella Jones WHFMS Circle meet at First Advent Christian Church in Lake City, Florida for a great time of fellowship while working together. They make quilts, recycle greeting cards, pack food packages for missionaries, and make many items used at the Advent Christian Village nursing home. These weekly activities to support their mission goals have been in effect for thirteen years. Recently a picture of the group at

work was featured along with an excellent write up in the religion section of the *Lake City Reporter*. Each lady brings a dish or two to share for the noon luncheon. Additional members of the church who are employed in the nearby area join them for lunch. Dee Jarrard is the current president.

Heart of Missions at LaVerne

February is mission membership month at LaVerne, California. The Woman's Home and Foreign Mission Society encourages everyone in their church to put their heart in missions in these three ways: make a commitment to pray regularly for each missionary and for the lost of our world, join the local WHFMS, and give a monetary gift. They provide a special envelope in the church bulletin for membership payments or gifts. They suggest a gift of \$25 will qualify one as a donor and \$100 as a patron. The ladies sponsor a Heart of Missions luncheon to which everyone is invited. The program this year included a devotional, "Let Your Heart Sing" based on 1 Corinthians 13. President Melva Barth reported the fun of having a White Elephant/Silent Auction in which they raised \$50 for mission projects.

Alabama Women

Agnes Walters and Stella Jones hosted the annual meeting of the Alabama WHFMS at their home in Ft. Payne, Alabama. Hulda Hawthorne used Romans 12:1,2 in her devotional "Mastering Life with the Master." Three of the four locals were represented. The Chattanooga and Hopewell WHFMS were recognized as honor societies. They voted to continue their monetary and linen gifts to the Advent Christian Village. They accepted the project of making twenty-five wordless books per local for use in witnessing in Portugal by Jo, President Betty Cypher's daughter. The next meeting will be held on August 13, 1989 at Ft. Payne. The current officers were retained: President Betty Cyphers, Vice-president Laura Stone, and Secretary-Treasurer Evelyn Carroll.

Women's Ministries at Biddeford, Maine

Patty Yellis is coordinating the women's ministries at New Life Christian Fellowship with twenty to

twenty-five women participating in the various programs. They plan four general meetings during the year with emphasis on their target ministries, encouragement, and fellowship. Recently a luncheon was provided by the women's Bible study groups for all the women of the church. They enjoyed an assortment of quiches, salads, and yummy desserts. During the fellowship time, they shared from the Psalms, and special music was provided by Bev Simpson, Darilynn Tarbox, and JoAn Gagnon. Three Bible study groups are meeting biweekly and Mothers of Preschoolers meets weekly.

Let's Do It Now!

There is such a great need for spiritual renewal in our nation. For spiritual renewal to be national, it must first be individual — you are the key! There is a simple formula given in 2 Chronicles 7:14. If it is practiced, it will bring renewal:

Relationship — "If *my people*, who are called by my name" (God's people are the key to renewal in any nation.)

Rededication — "humble themselves, and *pray*, and seek my face"

Repentance — "and turn from their wicked ways"

Results — "then will I hear from heaven and will forgive their sin and will heal their land."

Last summer during the drought, many churches called, "Come pray with us for rain." As we review Bible history we'll remember that Judah's lack of prosperity was in direct relation to her spiritual condition. Judah needed spiritual renewal before God sent refreshing rains to revitalize her land.

Still today the Lord sovereignly reigns in the affairs of man. Today let our churches cry, "Come pray with us for spiritual renewal. CMM

In Memorial

Margaret Rackliff
Clarice Murphy
David Osborne

by the Maranatha WHFMS
Gardiner, Maine

TRP Event in Charlotte

Nine women from four regions recently met in Charlotte, North Carolina at our national offices to become Trained Resource Persons. The two-and-one-half day training was conducted by Director of Women's Ministries Caroline Michael. Those attending appreciated the opportunity of Christian fellowship and support and the challenge of interaction with committed women from other parts of the country.

The first training event for TRPs occurred three years ago. Within one year of that time, seventy women were involved in six regional training events. Subsequent to their training approximately fifty of our TRPs have presented one or more TRP workshops for local and conference groups. Over half of the local WHFM groups have taken advantage of this program.

Goals for the TRP program include: offering help to revitalize and enhance local women's ministries, to encourage more women to be involved in some type of women's ministry, to stimulate goal setting and attainment, and to disseminate information from the national to the local level through the TRPs.

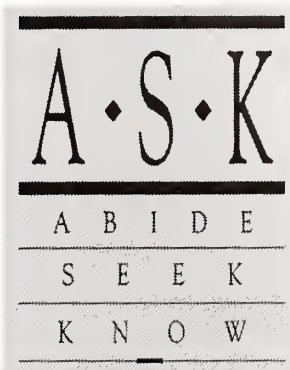
We now have TRPs available to present workshops in every Advent Christian conference. Please request the services of a Trained Resource Person through the Department of Women's Ministries, P.O. Box 23152, Charlotte, NC 28227. Any of these five workshops may be requested: one dealing with effective programming, one with everyday evangelism, another on how to start a special interest group, one on how to increase membership, and a new one suggesting keys to spiritual health.

Plan to schedule one of these stimulating workshops for the women of your church! Plan ahead! Send in your request a couple months ahead of your desired date. We will be happy to arrange for a TRP to service you.



TRP Training Event: Celeste Stephens, Gloria Wheaton, Caroline Michael, Jannas Harrington, Shirley Brooks, and Arlene Clay.

Misson Prayer Partnership



JUNE

- 20 **Pray** for **Alice Brown** as she visits many Advent Christian churches and camps in the Eastern Region this summer.
- 21 **Praise** God for the good trip to Nigeria and Liberia by Mission Director **Harold Patterson** and **Frank Jewett**. **Pray** for the workers there and for stronger Christians in all the churches.
- 22 **Pray** for **Millie Griswold** as she sends out Vacation Bible School materials for this summer. **Pray** that many people may be won for Christ.
- 23 **David Vignali** is working with Oro Bible School in the Philippines. **Pray** for a deep spiritual commitment for each Bible student.
- 24 **Pray** for **Marion Damon** in her many duties in India. **Pray** for health and strength for her work.
- 25 **Praise** God for two associate missionaries going to Japan. **Karen Rigney** is from Arleta, California; and **Sheryl Kampenhout** is from New Zealand.
- 26 **Pray** for **Timmy Jewett** on his eleventh birthday today.
- 27 **Praise** God for the new churches **Margaret Helms** has been able to organize in the Philippines. These new believers are babes in Christ.
- 28 **Pray** for **Bruce Arnold** as he teaches at Oro Bible College.
- 29 **Praise** God for the money coming in from **Penny Crusade** as it is used to support the work of missions.
- 30 **Praise** God that **Ruth Devairakkam** is teaching many and they are making things right with God and going on to Holy living.

JULY

- 1 **Pray** for **Rev. Thambusany Devairakkam** on this his birthday.
- 2 **Pray** for the national workers in Mexico who are trying hard to get the message of Jesus to their people. **Abel Garcia-Lara** is the leader. The other workers are: **Alberto Gomez**, **Arturo Angulo**, **Ever Perez** and **Ezequiel Serato**.
- 3 **Praise** God for the money that comes daily to the denominational offices in Charlotte for the work of the Lord. **Pray** for **Bob Cole**, the Director of Finance.
- 4 **Pray** for **Barbara White** as she teaches in the Bible School in India.
- 5 **Pray** for the publishing ministry of **Robert Mayer**. The *Witness* is a great teacher and binds our people together.
- 6 **Pray** for all the national Christians in the Philippines.
- 7 **Pray** for **Floyd and Musa Powers** as they continue their witness for Christ in the Kobe area of Japan.

- 8 Praise God for **Caroline Michael** as she leads the ministry of the women of our churches. Praise God for successful workshops.
- 9 Pray for **Lucas and Beulah Devasahayam** as they minister in Malaysia among the Tamil speaking people there.
- 10 Praise God for the new prayer emphasis among Advent Christian churches. Pray for **Brent Carpenter**, Director of Church Relations. Pray for revival.
- 11 Pray for **Austin and Dorothy Warriner** as they try to reach many Japanese for Christ. Pray for all the national pastors in Japan.
- 12 Praise God for the leadership of **David Northup**, the Executive Vice-president of the Advent Christian General Conference.
- 13 Pray for the national churches and pastors in India.
- 14 Pray for Christians in China. It is not easy for young people to live for Christ there.
- 15 Pray for new career missionaries for Japan and the Philippines where millions have not yet heard of Jesus.
- 16 Pray for **Francis and Lyne Ssebikindu** and their family as they labor for Christ in Memphis.
- 17 Pray for the regional superintendents, **Hal Vannoy, Paul Johnson, Jim Smith, Warren Rivenbark, and Richard Thurston** as they have many important decisions to make daily for the growth of our churches.
- 18 Pray for the many campmeetings and youth camps to be held this summer. May many be strengthened in their Christian experience.
- 19 Pray for **Donald E. Wrigley**, the President of the Advent Christian General Conference.

From the Editor

Continued from page 3

confessions of faith and then found themselves caught in the trap of being a "Christian celebrity."

So see celebrities as God sees them. While they may be popular and wealthy, they're people whom God loves and who struggle with some of the same things you and I do. And when Michael Jordan walks into your church, please let him worship God! □

New Pastor Serves Naburos Island

Continued from page 23

Linhay, the pastor at home. On the return trip, we stopped for a late lunch in Oroquieta where Jaime Sulasula, a former OBC student, is working in a new church. There is also new church planting work in that same part of Mindanao, in the city of Ozamis, but we did not have time to visit there. We reached the ferry in time for the last trip of the day and this time the line was short so there was no problem of getting on board.

Pray for the church in Naburos. There are many opportunities for reaching new people and for the church to grow, especially now that they have a full-time pastor. And as the membership grows, they may be able to complete the work to make use of the Sunday school rooms that are unfinished and even to enlarge or replace their church building and to reach even more people on Naburos and the surrounding islands. □

Jesus, Lord of All

Continued from page 17

ment for pastors who refused to worship the "Lord of Japan." As Japan faces the enthronement of a new emperor it would be well, perhaps, for the Christian Church to remind the Imperial Household of what happened to King Herod when he accepted the accolades of the people, "The voice of a god and not of a man!...And immediately an angel of the Lord (Jesus) struck him because he did not give God the glory, and he was eaten by worms and died (Acts 12:21-23)."

Is Jesus your Lord?

I appeal to you that we settle in our hearts that Jesus truly is Lord of lords. He is the Supreme Being. We are His representatives. He is building His church and the gates of hell shall not prevail against Him. Let us acknowledge Jesus' Lordship on the cosmic level, the supernatural level, the spiritual level, the religious level, the intellectual level, the secular level, the emotional level, the devotional level, and any and every other practical level that affects all of life's relationships and activities. My daily prayer is, "Lord Jesus, may Thy will be done in me today. All things are possible; yet not my will but Thine be done." Jesus Christ is Lord.

The words of Psalm 123:1-2 help me to be practical about my confession of Jesus as Lord. "As the eyes of the servants look to their master...so our eyes look to the LORD our God." In feudal Japan the samurai kept their eyes on their lord, and just the glance of the eye or a slight wave of the hand on the part of the daimyo sent the samurai on some errand. That shows how intimately they knew the mind of their lord. The more we look to the Lord Jesus, the more we will be able to recognize the clues that He is giving us concerning His will for our lives. Remember the words of the Lord Jesus in John 14:15,21,23. "If you love Me, you will keep My commandments...and you will be loved by My Father and I will love you and will disclose Myself to you...and We will come to you, and make Our abode with you." What wonderful promises! What a delight there is in doing His will! Every moment of the day and night let us without any reservations confess Jesus as LORD. □

Short Shoestrings and Strange Theology

Cont from page 11

Jesus is coming again (Jude 14-15), Job who sees Jesus alive in the latter day upon the earth (Job 19:23-27), David who sees him as the final judge (Psalm 50:3-4), Daniel who interprets the dreams for the King, and sees Jesus as the "stone cut out of the mountain without hands" who brings the nations to judgment then establishes his own everlasting Kingdom (Daniel 2 & 7) and Isaiah who assures us our safety while this world is destroyed (26:19-21) then speaks of the joy that shall come to the Christian when he sees Jesus coming again (25:8-9, 35:1-10).

Brothers and sisters, take the advice Paul gives Timothy (2 Timothy 2:15), follow the example of the Berean Christians (Acts 17:11), then keep in close touch with our Lord Jesus through prayer and meditation, and you'll be ready when Jesus returns.

"Jesus may come in the morning!

Jesus may come at noon!

Jesus may come in the evening!

So keep your heart in tune!" □

New Pastor Serves Naburos Island

David Vignali
Cebu, Philippines

Naburos, a small island off the northwest coast is the location of the westernmost Advent Christian church on Mindanao. There are two small settlements, one on the north end and one on the northwest side of the island, and most of the people make their living by fishing. Our Advent Christian Church is the only evangelical church on the island.

The church was originally started as an outreach by some Oro Bible College students, and three of our present students come from Naburos—Arthur Culot, Nelson Villanueva and Eva Garcia, Reggie and Jingke Lapena, who live in the OBC dorms and attend Cagayan de Oro College and Xavier University, respectively, are also members of that congregation.

Helping a new pastor move

The church had been without a pastor for almost a year. So, this past January, the Conference assigned Ermelo Mendoza, who had just completed a Bible training course in Boracay, there. They asked if we could take the Mission Fiera to Naburos to move Ermelo and his family. Since it was a good opportunity to see more of the Philippines, particularly more of Mindanao, and since we would be able to visit the new work in Oroquieta and the church at Clarin on the way, we agreed. Two members of the Ministerial Committee, Rev. Jandayan and Rev. Mahinay, would go along to hold the installation service. William, one of the boys who lives with me asked if he could go, too, and Reggie and his sister wanted to visit their family. Their grandparents live in Balingao, the town where we would take the boat to Naburos, so we could leave the Fiera at their house while we spent the night on the island. Since Arthur, Nelson and Eva are fourth year students, they had Christian service assignments for the weekend and could not



Advent Christian missionary Bruce Arnold (left) with Pastor Mahinoy, chairman of the ministerial committee.

go along, but several other students did accompany us.

We left Cagayan early on a Saturday morning, at six o'clock, since the trip involves a ferry crossing of Panguil Bay and we didn't know how long we might have to wait in line. When we reached the dock, three hours later, there was a long line. A bridge was out further down the highway and all of the trucks and buses were using the ferry to get to the road on the west side of the bay. Fortunately, they were mostly large vehicles and when a smaller vehicle was needed to complete the load, we got to move ahead of the line and crossed in less than an hour after we arrived. The rest of the trip was uneventful and we reached Naburos in time for a late lunch. As usual, crossing to Naburos meant taking a pump boat, although this one was larger than the one we had crossed in on our trip to Gibitngil. The owner even took us around the island before we landed.

Food and water

Since Naburos is basically one, long loaf-shaped hill rising directly up out of the sea, the town where the church is located consists of one street running along the water's edge with houses on both sides. The church and the parsonage sit up on the side of the hill above the rest of the houses. The parsonage is a large building built by an American Teen Missions Team in 1983.

It is a split-level structure with space for Sunday school rooms on the lower level under the living quarters. These have not been completed, however. The church is a smaller building next to the parsonage.

Some of the members live on another island adjacent to Naburos, so after we had lunch and our siesta, Reggie took Bruce, Pastor Mahinay, Boy Naelga (one of the OBC students), and me over in his father's boat to inform them about the Installation Service the next day. We also took several large

containers along to get drinking water from a spring there which supplies both islands. Naburos has a few small springs but they do not always produce enough to supply all the people. And we bought several kilos of fresh, live crabs that would be our supper that night.

We had thought of having a service that evening, but when we arrived we discovered the town was celebrating its fiesta—the feast day of the patron saint of the Catholic church there. That meant a basketball tournament, a bingo game, and a disco dance that evening with lots of loud music into the wee hours. So we decided it was not the best time to try to hold a service. The next morning we got up early and walked to the other settlement on the north end of the island where several of the church families live. As we passed the house of one of the families, we were invited in to breakfast.

The church was full for the Installation Service and two young couples had taken advantage of the occasion to have their children dedicated. There were probably fifty or sixty people present altogether. After the church service, the congregation held a business meeting to finalize arrangements with their new pastor, and then it was time to take the boats back to the main island to start the trip home.

We stopped at the de la Paz Church in Clarin on the way up but did not find Joe

Continued on page 22

Advent Christians Are Asking

- Who will train our pastors, missionaries, and Christian educators?
- Where will we get our leadership for the future?
- How will Conference ministerial boards qualify persons for credentials who have no formal training or who lack understanding of Advent Christian distinctives?

We Have An Answer

- Berkshire Christian College has been in the business of training people for church related vocations for more than 90 years.
- Our alumni are involved in significant Christian ministries all over the world.
- Berkshire Christian College was started by Advent Christians, for Advent Christians and remains committed today to the ministerial training needs of the Advent Christian Church.

Independent Study Courses

- Specialized curriculum for Advent Christians
- Cost effective, convenient, self-paced
- Sound instructional design with study aids
- Personal academic consultation provided as needed

For more information about how to enroll write:



BERKSHIRE CHRISTIAN COLLEGE
Independent Study Program
Box 826
Haverhill, MA 01831

"C

Serials Department
CB# 3938 David Library
University of N.C.
Chapel Hill, NC 27599-3938

AC04343

Christian Ministry"

C286.7 / A24

Advent Christian WITNESS

July/August 1989

PROCLAIM CHRIST ♦ UNTIL HE COMES

LAUSANNE II

I N M A N I L A



...the vision continues.

FEATURES

Have A Great Vacation

4

Roger Schoenhals reminds us that a great vacation doesn't leave our Lord at home. Here are some practical tips to help your summer vacation be restful and renewing.

Birth of a Vision

6

Evangelist Leighton Ford discusses how Christians can work together to reach the world for Jesus Christ.

Evangelism and Missions: A New Era Dawns

8

God is doing something new in enabling his people to make disciples for Jesus Christ both at home and around the world.

Reaching the World for Jesus Christ

12

Our annual update of Advent Christian missionaries and where they serve. Remember to pray for them as they proclaim the gospel where they are.

DEPARTMENTS

From the Editor 3

Around Our Church 14

Women's Ministries 18

Prayer Partnership 21

Family Builder 23

ON THE COVER

Lausanne II in Manila meets this month to discuss issues relating to evangelism and world missions. Over 4,000 Christian leaders from throughout the world, including Director of World Missions, Harold Patterson, will meet for this historic gathering.

Volume 37, Number 7

Advent Christian WITNESS

Editor Robert Mayer

Contributing Editors Caroline Michael, Harold Patterson
William Batson, Clayton Blackstone, David McCarthy

Typesetting Susan Gettis

Proofreading Shirley Brooks

Art Director Linda Perault

The Advent Christian Witness (ISSN #007-740) is published monthly except for a combined July-August issue by the Advent Christian General Conference of America, 14601 Albemarle Road, P.O. Box 23152, Charlotte, N.C. 28227. Subscription rates in the United States and Canada: One year, \$11.00. Single copy: \$1.00. Overseas rate: One year, \$14.00. Second class postage paid at Charlotte, N.C. POSTMASTER: Send address changes to Advent Christian Witness, P.O. Box 23152, Charlotte, N.C. 28212.

As the official publication of the Advent Christian General Conference, the Advent Christian Witness publishes the teachings of the Advent Christian Church and promotes the task of evangelism both in North America and around the world. The views expressed in this magazine are those of the author and may not necessarily reflect those of the editor or the Advent Christian General Conference. Member: Evangelical Press Association. Copyright © 1989 by the Advent Christian General Conference of America, Inc.



TELEVISION HOST ATTACKS ADVENT CHRISTIAN BELIEFS

Several weeks ago over 400 evangelical theologians, church leaders, pastors, and students gathered at Trinity Evangelical Divinity School outside of Chicago, Illinois to discuss the future of evangelical Christianity and how it relates to our modern culture. How do we communicate the truths of Scripture in ways relevant to an affluent society? How do we help Americans and Canadians, see that evangelicalism means more than a front for constant appeals for money or close association with one end of the political spectrum? Good questions that need addressing by evangelical Christians and I looked forward to three days of grappling with them.

But my expectations dramatically changed during the first afternoon session on Monday. His words were sharp, direct, and delivered in an accusatory tone. Television evangelist John Ankerburg described those who teach Conditional Immortality as teaching the "doctrines of demons." As an evangelical conditionalist, I sat stunned.

What followed was the most misinformed address I've ever heard in my over 25 years as a follower of Jesus Christ. I understand that well meaning Christians can disagree. And while I firmly believe that Conditional Immortality is the best theological explanation of what the Bible teaches about eternal destiny, I respect those whose convictions on this issue differ from mine. But what upset me about

Mr. Ankerburg's presentation was the tactics he used to attack Conditional Immortality.

Mr. Ankerburg started by misdefining Conditionalism completely. Here's his definition: Conditional Immortality means "those not saved are never resurrected. Nothing is taken from them or added to them, they just cease to exist." That definition implies that conditionalists believe that the unsaved will not be resurrected to face judgment, and that's simply false. Every evangelical conditionalist I've come across (and most conditionalists, both inside and outside the Advent Christian Church are evangelicals) strongly affirms the resurrection and judgment of those without Christ. If that were not the case, why do Advent Christians and other conditionalists care so much about world missions?

And if this wasn't enough, Mr. Ankerburg then uses guilt-by-association to continue his attack. Not only in Mr. Ankerburg's view do conditionalists not teach judgment, they distort the Christian understanding of salvation, and they deny the authority of the Bible and substitute human speculation for Scriptural truth. Moreover according to Mr. Ankerburg, those who believe and teach conditionalism "affirm that the cross (of Jesus Christ) was unnecessary."

The wrapup was even more bizarre, "Conditional Immortalists...dare to speak

Continued on page 17

Have a Great Vacation



G. Roger Schoenhals
Seattle, Washington

Most of us will squeeze in some time this summer for R & R. Perhaps an extended vacation will take us many miles from home. Or maybe we'll simply relish the luxury of spending a week around the house, free from our normal work responsibilities. Whatever the case, here are a few suggestions to help you make the most of this special time.

Focus on your family

First, rediscover one another. Throughout the year many forces pull the family

apart. It's easy for communication to slip. Good will and mutual respect can waver. We can take each other for granted.

A family centered vacation provides opportunity to study and appreciate those we live with day after day. By spending a block of time together, we can gain fresh understanding of those special qualities that make our loved-ones precious to us.

So make time for conversation and fellowship. Open your heart and relate your feelings. Express love and appreciation. Share yourself.

A word of caution. A sudden and prolonged togetherness can create problems of its

own. You'll want to allow some breathing space for each member of the family.

Seek adventure

Second, broaden your horizons. Turning off your brain and planting yourself in front of the TV for a solid week will rob you of many vacation benefits. Instead of adopting the way of the sluggard, why not use these special days to ease yourself out of some old ruts?

Expand the borders of your life by doing something you've never done before. Visit a place you've never seen. Talk to a travel agent for ideas. Look at the advertising sections of

outdoor magazines. Ask your friends for input. Be adventurous.

Use your spare time to read some good books. Delve into some of the classics. Attend a cultural event. Use your vacation to enrich and improve yourself.

Renew your walk with God

Third, allow opportunities for personal reflection and spiritual renewal. Schedule time for just you and God. Take a long walk in the early morning and enjoy the sunrise. Go out in the stillness of the night and view the stars. Meditate on God's grace and goodness. Let His Spirit refresh and revive your soul.

Nature can draw us to the Creator. I remember sitting alone on a rocky beach, thinking of God's goodness to me. I was suddenly inspired to select a stone and link it with a particular blessing. Then I took a second stone and let it represent another blessing. Soon I had a circle of stones before me, each signifying something special in my life.

Then I thought of my needs and I began selecting stones to represent these. As I petitioned the Lord for each need, I placed the stone in the middle of the circle of blessings. The sym-

bolism gave me perspective in viewing my needs in light of God's goodness and faithfulness.

Then I recalled the verse in I Peter: "Cast all your anxiety on him because he cares for you" (5:7). I looked out at the water and thought of the "sea of His infinite love." And so I took each stone from the inside of the circle and, with a prayer of commitment, tossed it far into the water. I felt a sense of release.

A sunset has reminded me of God's beauty. A mountain has reminded me of His strength. A cascading stream has prompted thoughts of His refreshing presence. A star spangled sky has spoken to me of His greatness. Nature never fails to speak if we will stop and listen.

Support your church

Fourth, remember your church. Though your vacation may take you away from services of worship, you can continue to support your spiritual family with prayer. Remember those who carry on the ministries of teaching, visitation, music, administration, and preaching.

When you visit another church on vacation, look for ideas that can enrich your

home church. Your pastor will appreciate receiving bulletins and other printed material from different churches.

You'll also want to remember the financial needs of your church family.

Summertime is often a slack period in financial support. Make plans to keep up your giving commitment, even during your absence.

Finally, relax. If you return to work or school exhausted and tense, your vacation has been a flop. So, whatever you do, lie back and soak in some sunshine. Breathe deeply. Don't overplan or overplay. Rest your body, mind, and spirit.

Recreation means re-creation. And that's what a good vacation does. With a little planning and discipline, you'll return home renewed, refreshed, and ready to begin a new chapter of personal and family life. Have a great vacation! □



G. Roger Schoenhals is a freelance writer living in Seattle, Washington

BIRTH OF A VISION

*Christians can work
together to reach the world for
Jesus Christ*

Leighton Ford
Charlotte, N.C.

In 1934 a little group of men became burdened for revival in their city, Charlotte, North Carolina. They took a day off for prayer, which was a sacrifice for working men in those days.

First, they prayed for their city, that God would touch it. As their faith grew, they pray that God's working in Charlotte would extend throughout the state of North Carolina. As their faith continued to stretch, they prayed that God would reach America from Charlotte. Finally, they dared to pray God would do something in their city that would touch the entire world.

In the fall of that year those men were part of a group which sponsored an evangel-

istic campaign that truly shook Charlotte. The 16 year-old son of one of those praying men was converted. His name - Billy Graham!

When future historians write the story of Billy Graham's ministry, I believe they will say he has left two legacies. One will be the millions of people who have been won to Christ through the great world conferences which Billy Graham and his Association have called together over the last 20 years - Berlin, Germany; Lausanne, Switzerland; and Amsterdam, the Netherlands. Together the legacies have made an incalculable contribution to the cause of world evangelization.

**A new vision to
evangelize the world**

Lausanne '74, the first In-

ternational Congress on World Evangelization, raised a banner for biblical evangelization at a time when many churches were in disarray. Some felt that the day of missions was over and called for a "moratorium" on all missionary work, at least from the West. Yet, in the years following World War II, there had been an unparalleled surge of evangelistic effort, especially in the Third World churches of Africa, Asia, and Latin America, where the church was growing rapidly. Important questions had to be faced worldwide: What was the relationship between evangelism and social responsibility? How did biblical authority apply across cultures? Was evangelism leading into genuine discipleship, producing both changed lives

and church growth?

Lausanne '74 provided a forum for the 4,000 participants to discuss these issues. But it was more than a debating ground. Through the work of the Holy Spirit the "spirit of Lausanne" was born - the spirit of working together with a new vision to evangelize the world. A biblical theology of evangelism was set forth in the document known as *The Lausanne Covenant*. Evangelism was to be primary, but be a partner to social responsibility. The missionary task was seen to be far from complete. At Lausanne we learned that there were still nearly three billion "unreached peoples" without churches or gospel preaching appropriate to their cultures. Lausanne fanned a flame. New constellations of cooperation between churches, missionary agencies, and denominations in all parts of the world were formed.

Since *Lausanne '74* there has been little talk of "moratorium" on missions.

The number of Third World missionaries has more than tripled. Missions have launched new efforts to particular groups of unreached people.

Lausanne has now become a worldwide movement of people who covenant together for biblical world evangeliza-

Continued on page 17

Mission Director Participates in Lausanne II

Rev. Harold Patterson, Director of World Missions for the Advent Christian General Conference, will be among more than 4,000 Christian leaders from 190 countries expected to participate in the second International Congress on World Evangelization in Manila, the Philippines.

The congress, sponsored by the Lausanne Committee for World Evangelization and often called "Lausanne II in Manila," may well set the pace for the advance of Christianity for the rest of the century.

Scheduled for July 11-20, 1989, the congress is expected to attract the widest range of Christian leaders ever assembled for an international conference. If participants from all 190 countries attend, it will be the largest number of countries represented in any world religious gathering in history, according to congress planners.

While the ten-day conference is designed to emphasize world evangelism, leaders will also discuss strategy for confronting world social problems, according to Leighton Ford, chairman of the Lausanne Committee for World Evangelization.

Congress participants will grapple with such issues as the Christian church's role in dealing with poverty, racism and apartheid, social injustice and inequity, overpopulation, urbanization, modernization, communication, the role of women and the laity in evangelization, the challenge of

other religions, and cooperation in evangelism.

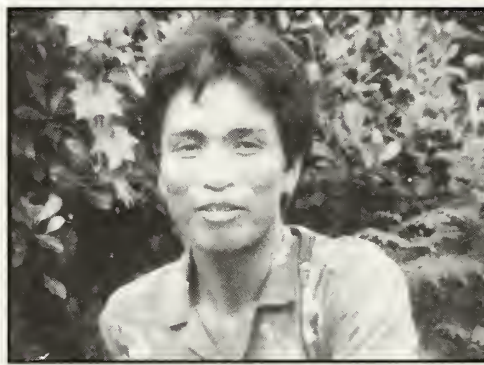
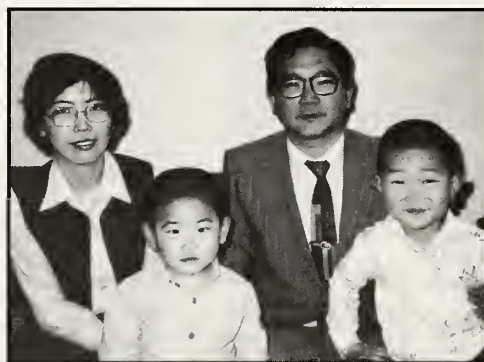
Evangelist Billy Graham, whose organization sponsored the first International Congress on World Evangelization in Lausanne, Switzerland, in 1974, will deliver the opening address. Graham is honorary chairman of the congress, which will meet at the Philippine International Convention Center.

Graham said the Lausanne movement, following the first Lausanne Congress in 1974, is on the "cutting edge of mission strategy, helping to mobilize, motivate and multiply world-wide evangelistic efforts."

The congress may also provide a network for cooperation among Christian leaders of organizations which have developed more than 400 plans for world evangelism, most of them scheduled for culmination at the end of this century in AD 2000. Thomas Wang, International Director of the Lausanne Committee for World Evangelization, will address the congress on AD 2000 evangelization plans.

Wang, who will retire after the congress, said Lausanne II in Manila could be the most significant gathering of world Christian leaders in this century as strategies for world evangelization unfold for the last decade of the 1990s. □

Evangelism and Missions



A NEW ERA DAWNS

Paul Pierson
Pasadena, Calif.

God's agenda for history is "that all nations might believe and obey Him" (Romans 16:26). All too often the Church has turned in on itself, failing to understand and embrace this agenda. But at special points in history, God has raised up movements which He has used to renew the vision of His people and lead them once again to focus on the world and his purpose for the world.

Such movements have often come at "hinge" points, when the direction of history was changing significantly. Often they have been initiated by persons on the fringe of ecclesiastical structures with little or no status in church or community. Advent Christians remember the crucial work done by William Miller. But God has used them to mobilize large numbers of men and women for new missionary thrusts.

The movement begun in

1792 by William Carey, a Baptist cobbler and lay preacher, was the catalyst for a host of missionary societies soon established in Europe. In 1910 the first North American society, inspired by Carey's example, was founded as the result of a student prayer meeting. A third step, related to the first two, came at a student conference in 1886 led by the lay evangelist D. L. Moody and A. T. Pierson. The Student Volunteer Movement, which

would send 20,500 men and women to Asia, Africa, and Latin America was the result.

The Protestant missionary movement which resulted from these and similar events came at a time of growing power of Western European and North American culture throughout the world. Although we recognize many negative aspects of that influence, it did provide a vehicle for the Gospel to be taken to many who had never heard it.

Growth and change in missions

World War II, ending in 1945, may be seen as a point of division, when one era was ending and another beginning to take shape. Shortly after the war, many older missions began to lose their vision and focus. One reason was the historical context. Scores of new nations were formed from former colonies of Western nations in a period of three decades. Mao's revolution triumphed in China, which then became the largest of a growing number of nations closed to traditional missionaries and even to relationships with the West.

In some quarters a call for a moratorium on missions was heard, reflecting resentment against missionary paternalism and failure to encourage

national leadership in the churches. At the same time some Western church leaders began to question some of the basic assumptions of missions.

Consequently, from 1955 to 1985 the missionary involvement of the older "mainline" denominations of Europe and North America declined rapidly. One typical denominational board saw its missionary personnel decrease from 1400 in 1960 to 250 by 1985.

But a group of newer evangelical missions, some independent, some denominational, grew rapidly during the same period. Clear in their evangelistic vision and focus on Jesus Christ, they were often fragmented and isolated

from each other. And as their leaders aged, there was great need for a new generation of leadership with fresh vision.

Western missions (primarily America and British) as a whole, with their roots in the colonial period, had been too prone to interpret and communicate the Gospel in Western concepts and forms. Thus they needed to become more sensitive to non-Western cultures and aware of the importance of contextualizing the faith within them. It was also essential to recognize the magnificent contribution being made by Christian leaders from the two-thirds world.

For the historical context had changed! The era of un-

The Current State of World Christianity

- Of the world's five billion people, one-third today call themselves Christians - over half of these are believers in faith and practice.
- There are more than 1,500,000 worship centers, churches, and congregations scattered around the globe - and 1,600 new churches are started every day.
- There are over 1,450 Christian radio and television outlets touching 990,000,000 people every month.
- Over 111,000,000 Bibles or portions of Scripture are distributed every year in thousands of languages.
- Each year more than 45,000 different Christian book and magazine titles come off printing presses.
- Scores of countries send Christian workers abroad as missionaries. More than 250,000 missionaries are sent out every year.
- The number of missionaries from the Third World is growing 25% per year.
- Growth of the Church in Third-World countries has been phenomenal in the last few years.

questioned Western leadership was over. Some thought this would mean the end of the missionary era. But the opposite was the case. Growing response to the Gospel was seen in many parts of Asia, Africa, and Latin America, and to the surprise of many, not only were churches growing rapidly in these areas, but new missionary movements were emerging. As the respected missiologist Donald McGavran said, "We are not at the sunset of the missionary era, but at its sunrise!" The movement was about to enter its most productive period in 2000 years.

Most Christians, somewhat pessimistic in the secularized West, had no idea that the number of believers in Asia was increasing at a rate nearly three times and in Africa nearly four times that of the population as a whole. The center of gravity of the Christian world was rapidly shifting north of the equator to the south.

A new era in evangelism and missions

The Lausanne meeting in 1974, which included men and women of 150 nations, half of them from the two-thirds world, would become the greatest contemporary symbol of this new era in mission history. It would also become a unifying force, a catalyst, and a motivator of the next steps in world evangelization.

As Lausanne convened, several needs were clear. First, there was the necessity of a unifying vision that would point toward the future both in light of the plan of God and the situation of the world. New networks were needed to encourage, aid, and motivate women and men in carrying out that vision.

Secondly, there was a need to apply the new insights being developed by an emerging group of missiologists who used research tools and insights

coming from the social sciences as well as the more traditional biblical, theological, and historical disciplines. This was a missiology which was completely loyal to historic Christian faith, but was not afraid to question traditional methods and structures.

Third, there was the need for awareness of the coming of age of non-Western churches, their leadership, and their theological insights. Those churches, not as radically affected by the fundamentalist/modernist

Dramatic Changes Bring New Opportunities for Making Disciples

- **Unreached People:** Over two billion people have no witness to the Gospel.
- **World Population Explosion:** The world's population will double to 10.2 billion people in the next 100 years since currently 2.5 million children are born each week.
- **Restriction of Missionary Activity:** By the year 2000 up to 83% of the unreached will likely live in countries closed to traditional missionary activity.
- **Critical Shortage of Expatriate Missionaries:** Although Hindus, Muslims and Chinese make up about 75% of the non-Christian world, only 5% of today's expatriate missionaries live among them.
- **Growth of Competing Religions:** Other world religions are pressing their claims with increasing vigor world wide. Islam is growing at a rate of 16% annually, Hinduism 12%, and Christianity 9%.
- **Massive Urbanization:** By the year 2000, the majority of the world's population will live in massive urban centers. The number of cities with a population of one million people or more has tripled during the past 25 years.
- **Shifting Demographics:** The world is becoming both younger and older. While Mexico City now has a population under the age of 14 equal to the entire population of New York City, North America and Europe are rapidly aging.
- **Persecution of the Church:** Large number of Christians presently live under conditions of harassment and persecution, and these numbers are increasing as evangelistic activity grows.

struggle as were most of us in the West, could help us all in affirming the social implications of the Gospel, often in the midst of poverty and political oppression in their societies, without betraying the central focus on the incarnation, cross, and resurrection, a deep concern of most Western evangelicals.

Fourth, there was need for an awareness of the rapidly emerging non-Western missionary movements and their great implications for the future of world evangelization.

Fifth, there was the need to reaffirm the biblical and theological basis for world evangelization in a world of growing pluralism and new challenges. The missionary movement could still succeed even if crippled by an inadequate grasp of techniques and structures. But if the theological basis were inadequate or the power and direction of the Holy Spirit lacking, it would inevitably fail.

Sixth, there was the need to call the world evangelical community to prayer for renewal, recognizing the integral connection between renewal and mission in the past as well as the present.

At Lausanne those in attendance and a widening circle thereafter soon became aware of the new factors in world missions today. They discovered from Donald McGavran that there were at least 3400 non-

Western cross-cultural missionaries at work throughout the world, with the number growing rapidly. Many who thought only of missions to nations defined in the modern political sense, heard from Ralph Winter that such nations might contain several hundred different languages or ethnic groups. Thus the concept of unreached peoples was introduced.

The Latin American theologians, Samuel Escobar and Rene Padilla, called passionately for a Gospel that addressed not only the eternal destiny of men and women, but the problems of societies as well. New relationships were formed as Christians from different traditions and cultures came to know each other and discovered their common bond of unity and commitment to Jesus Christ.

The meeting produced the *Lausanne Covenant*, which has been called one of the great Christian documents of this century, remarkable for its focus on Jesus Christ, balance, and depth.

A servant, not an institution

But perhaps most important of all, a movement was launched. The Edinburgh Congress of 1910 was one of the great events in mission history and had a major impact for half a century afterward. (Interest-

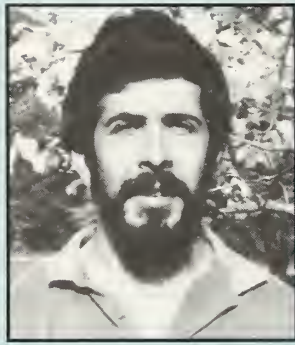
ingly enough, Donald McGavran who attended Lausanne in his 77th year as a venerable missionary statesman, had gone to Edinburgh as a 12 year old boy with his father who was a delegate.) One of the major reasons for Edinburgh's influence was the formation of a continuation committee which then led to the formation of the International Missionary Council. This became a major force in the world missionary movement until after World War II.

It was providential that Lausanne, which began as a meeting to formulate a vision and call of Evangelicals to world evangelization, became a movement, *The Lausanne Committee for World Evangelization* (LCWE). The LCWE began to encourage the implementation of that vision in various parts of the world through diverse ministries and groups. Thus at its core, Lausanne brought a necessary contribution to world evangelization at a new point in history, a unifying vision, around which all resulting activities would focus. There followed a number of meetings and consultations formally sponsored by the LCWE; other movements grew almost spontaneously as its vision struck responsive notes in the hearts and minds of believers around the world.

Continued on page 22



Harold R. Patterson, Director
Charlotte, N.C.



Bruce Arnold
Philippines



Marion Damon
India



Alice Brown
Philippines



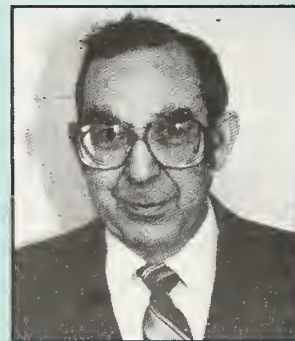
Barabara White
India



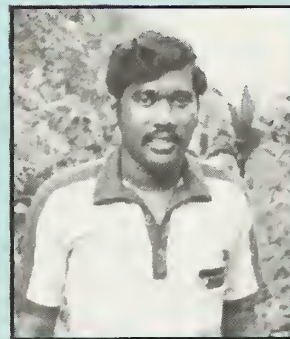
Margaret Helms
Philippines



Beryl Joy Hollis
India



David Vignali
Philippines



James Davadasson
Malaysia



Lucas and Beulah Devasahayam
Malaysia

REACHING FOR JESUS ADVENT CHRISTIAN



THE WORLD IS CHRIST IAN WORLD MISSIONS



Karen Rigney
Japan



Ever Perez
Mexico



Sheryl Kampenhout
Japan



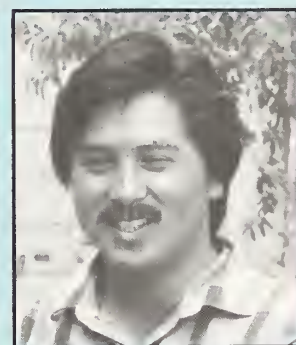
Arturo Angulo
Mexico



Etuk Akpan
Nigeria



Austin and Dorothy Warriner
Japan



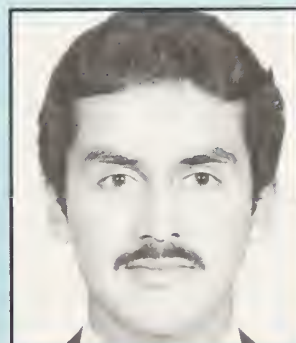
Alberto Gomez
Mexico



Floyd and Musa Powers
Japan



Francis and Lyne Ssebikindu
Memphis, Tennessee



Ezekiel Serrato
Mexico

Baraboo Congregation Celebrates Centennial

On August 11-13 the Baraboo, Wisconsin, New Life Community Advent Christian Church celebrates 100 years of serving Christ at its present site. The first 23 years were a time of struggle to stay alive. However, in 1912 real growth started when Rev. and Mrs. E. O. Coontz assumed leadership. They served for 33 years from 1912-1945. During that time the church building was enlarged twice and the parsonage was built. A nucleus of membership today find their roots in the work done by the Coontzes.

Growth in the spiritual life and the physical structure of the church has continued under the leadership of dedicated pastors and their wives that succeeded the Coontzes. We have been blessed with leadership of pastors Allen Hodges, John Crouse, Clio Thomas, Louia Gransee, Don Mace, Thomas Gandee, Dwight Carpenter, assistant pastor Jerry Sims, and of our present pastor, James Crouse.

Baraboo over the years has faithfully supported the state and regional Conferences and United Ministries. Former members are active in many churches across the U. S. One pastor, Rev. Mike Whitley, and one missionary, David Vignali,

have come from the Baraboo church. A present member,



New Life Community Advent Christian Church in Baraboo, Wisconsin

Jerry Pfaff, is in training for the ministry.

In 1989 we celebrate the faith and dedication of that handful of believers who launched the first Baraboo Advent Christian building program in 1889 with \$60 in pledges and a \$250 loan from a Presbyterian. We also celebrate the faith and dedication of all pastors and layworkers that have brought our church to its present level of spiritual, numerical, and physical

growth.

As we enter upon our sec-

Delma Batson Completes 23 Years of Service

The Bethel Advent Christian Church, Lenoir, North Carolina celebrated two occasions on April 9. Rev. & Mrs. Delma Batson completed twenty-three years of pastoral ministry at Bethel Church and celebrated their forty-seventh wedding anniversary. Rev. Batson has been an ordained minister for thirty-five years.



The church honored their pastor with special flowers and a dinner following the morning worship service. Millie Griswold, Director of Christian Education, read a letter from Executive Vice-president David Northup to the Batsons and the congregation commending them for their years of service in Bethel Community, a rural area at the foothills of the Blue Ridge Mountains in western North Carolina. Pictured above: Millie Griswold (right) with Pastor and Mrs. Batson.

ond century of work, we dedicate ourselves to meeting the challenge of the present day and the future. For this, new church facilities are a necessity. We are now planning the new structure that our Sunday school, youth work, and ministry to the handicapped may be expanded. A seven acre building site has already been purchased.

We welcome anyone wishing to join us in our celebration August 11-13. Inquiries concerning the program, transportation, or lodging may be addressed to Mrs. David Taylor, 1617 East Street, Baraboo, Wisconsin 53913. □

OPEN YOUR EYES TO MINISTRY JOBS!



Find out how God can use your work skills in the U.S. and overseas. Call now at **1-800-426-1342** (206-546-7330 in WA & Canada) Or return the coupon below.



The Christian Career Specialists
19303 Fremont Avenue North
Seattle, Washington 98133-3800

Name _____

Address _____

City _____ State _____ Zip _____

ACW

I'm Glad I Went to Japan

Martin Smith
San Clemente, Calif.

Having been a friend of the Warriners for many years, and having recently lost my wife to cancer, I decided to visit Austin and Dorothy in Japan for one month to observe their work and help them in any way possible. Of course, through years of correspondence, I felt I knew at least a little about what had been happening through the Advent Christian missionary effort in Japan. But I was not fully prepared for what I was about to see. Though Japan is a difficult field, a truly encouraging and miraculous work is going on.

There are 19 Advent Christian churches in Japan. The average size is about 25, some larger and some smaller. Ten pastors of these churches are graduates of the Shijonawate Bible Institute. It's easy to see that without the Bible School, the church would not be doing nearly as well. I have visited several of these churches and have been impressed with the well-grounded faith of the pastors and the vitality of their churches.

The Institute is again in operation, and this is important since there is a need for trained Japanese pastors right now. The starting of new Advent Christian churches depends on Institute graduates.

Although there is much darkness in Japan due to the centuries of Buddhism and Shintoism, yet a crack in this thick bamboo curtain has occurred. Praise the Lord! It's difficult for Japanese people to accept Jesus Christ as personal Savior. It often means disapproval from family. Most really do not feel the need of a Savior at all—they are satisfied with life, (or so they say). It is hard for them to see that eternal

life with the Savior is worth some discomfort for a little while here. They seem not to comprehend life after death, nor be concerned about it. However, I have observed several baptisms and declarations of intent to become baptized Christians, and since God's word does not return void and since it is proclaimed in Japan daily, there will be many more.

Land and buildings are so expensive, but some churches have set high goals and are achieving them, both in terms of new facilities and members. For example, in one church I visited near Nagoya, the pastor and wife both being Institute graduates, in four years has bought and paid for a piece of land and built a small church. They did this truly by faith since at the time of purchase they had only ten members! Now there are 25 members. They have set as a ten year goal a new larger building and a membership of 125.

I praise God for godly and enthusiastic missionaries like the Warriners and the Powers, who have carved out a vital, growing Christian community in Japan over the years. Long after they have retired, the Japan mission will go on because of the foundations properly laid.

I'm glad I went to Japan. It has opened my eyes even more to this great field white with harvest and the vital need to continue missionary efforts in Japan. I will pray more fervently for Japan now, and trust you will also.

Martin Smith practiced orthodontics in Pasadena, California for 31 years. He is now retired and living in San Clemente, Calif. While in Japan he spoke 14 times and sang on 20 occasions, as well as helping out in any other ways.

Meeting People's Needs Through Missions

Bonnie Helms
Cape Elizabeth, Me.

Spring mission emphasis at the Portland, Maine Advent Christian Church focused on meeting people's needs. From April 2 through May 7, as part of the Penny Crusade emphasis church members, speaking in the morning service, presented six areas of ministry in which the Portland congregation is involved. A soup kitchen ministry to the homeless, a prison outreach, and church day care are all local ministries. Japan, the Philippines, and India were the foreign mission concerns. During these six weeks, over \$2000 was raised for the Penny Crusade offering.

The climax of this emphasis was the spring Mission Conference, May 19-21. On Friday evening, Dawn Herrin of Jesus People USA in Chicago shared her group's ministry to street people. "We never turn anyone away," she said, speaking of the way her group shares their home, their food and their lives with those who have nowhere else to go.

Saturday evening Bill and Claudia Trimble spoke of their experience on a two-week medical mission to the back

mountains of Haiti.

Sharing their skills as an anesthesiologist and a nurse, Bill

was Alice Brown, missionary to the Philippines. Alice told us about the vital ministry of the Oro Bible College in providing leadership for the growing churches. Alice also challenged us to personal change; God's blessing will come when the lives of His people are cleansed.

Two months of special mission emphasis has given the Portland church a vi-

sion of the world beyond its own walls. Members have seen afresh that missions really stems from the dedicated hearts of individuals. □



Speakers at the Portland, Maine mission conference (L-R) Alice Brown, Dawn Herrin, and Bill and Claudia Trimble.

and Claudia worked under incredibly primitive conditions to perform surgery that would save lives.

Sunday's special speaker

Sunday School Convention Provides Training for Teachers and Leaders



Pictured above are some of the over 100 Advent Christians from throughout the southeastern United States who attended the Mid-Atlantic Sunday School Convention held in Charlotte, North Carolina. The convention featured a variety of workshops on a wide range of issues relating to the Sunday school, youth ministry, and Christian education. Two Advent Christians, Roland Griswold and Renee Mayer, serve on the association's executive committee and help in planning and organizing the convention each year.

for God in the most solemn and sober of all human realities and in effect speak against God and call Him a liar." And in this editor's opinion that was the cheapest of the cheap shots from Mr. Ankerburg's arsenal. And my question to Mr. Ankerburg is this, "Does it square with the moral and ethical teaching of the New Testament to misdefine your opponents position, accuse them of believing what they don't believe, and then attack them as heretics all without presenting any

Biblical justification?"

In response to Mr. Ankerburg, Conditionalists do not distort the doctrine of Salvation. Evangelical conditionalists strongly affirm justification by faith in Jesus Christ alone. No, Mr. Ankerburg, conditionalists do not "affirm the cross of Jesus Christ was unnecessary. We believe the the cross of Jesus Christ was so crucial, that the only way a person can receive immortality and eternal life is through confession of faith in Jesus Christ.

And no, Mr. Ankerburg, Conditionalists do not call God a liar. We're conditionalists because we believe its what the Bible clearly teaches.

After the conference, I received a letter from Mr. Ankerburg where he states, "If we find ourselves disagreeing on this vital point, we can nevertheless recognize that we are brothers in Christ." I agree. But I do feel that Mr. Ankerburg owes an apology to conditionalists everywhere for distorting what they believe. □

Birth of a Vision

Continued from page 7

tion. The Lausanne movement is a web of relationships between evangelistically concerned leaders in all parts of the world.

For the past 10 years it has been my privilege to serve as chairman of the *Lausanne Committee for World Evangelization*. Sometimes I am asked, "What does Lausanne do, and why do you give your time to it?" I believe in the purpose of Lausanne - to encourage and to motivate Christians and churches everywhere to pray together to evangelize the world. World evangelization is the goal. Cooperation to that end is the means.

But the Lausanne movement does more than talk about evangelism. Through worldwide publications, conferences, research, training seminars, and the ministry of traveling associates, vision, and know-how are imparted throughout the entire world.

New challenges in the decade ahead

Now we look forward to a second *International Congress on World Evangelization* this month in Manila, 15 years after the first Lausanne Congress. This will be an opportunity to bring together the many streams of evangelism which have been raised up in the last decade; to see afresh what God is doing throughout the world; to face the new issues and

challenges which have arisen; and to plan strategies for a great new thrust of evangelization in the closing decade of this century.

An International Congress provides an invaluable opportunity for leadership to meet and face issues which are confronted on a global level - issues such as the uniqueness of Christ as the only Saviour in a pluralistic world, the rapid growth of the great non-Christian world religions, urbanization, and the secularization of much of the world. These are global challenges which must be faced if we are to evangelize with wisdom and effectiveness.

Our world is also rapidly changing. By the year 2000 there will be 1.5 billion more people in the world than there are now. Eighty percent of the population will be in the developing countries of Asia, Africa, and Latin America by the first quarter of the next century. It will also be an urban world. By the year 2000 there will be 22 "megacities" with populations of 10 million plus. We will be well into the so-called "information era" with the world divided not between the "haves" and the "have-nots," but between the "knows" and the "know-nots."

We will face the challenge of non-Christian religions with Islam growing at 16 percent a year, Hinduism at 12 percent, Buddhism at 10 percent, and Christianity at 9 percent. The center of

gravity for Christianity will continue to move south. By the year 2000 the number of missionaries from Africa, Latin America, and Asia will probably exceed those from North America.

We face the challenge of developing new leadership. At present we are going through a worldwide leadership transition. Many of our senior pioneer leaders who have led the great movements are coming to the closing years of their ministries. But God is raising up a new generation of leadership, roughly 40 years of age and under. I believe that the 1989 *International Congress on World Evangelization* must involve these younger leaders and give them a platform and an opportunity to grow.

By God's grace the Lausanne movement and the 1989 Congress will be privileged with all God's people to see a new demonstration of His power, a new clarification of His purpose and a new effusion of His Spirit. Together, in the closing years of this turbulent century, we will be able to show and proclaim to all that Jesus Christ is the only hope for our world. □

Dr. Leighton Ford is chairman of the Lausanne Committee for World Evangelization. This article supplied by LCWE.



Summer Afternoon

Joanne H. Hunter

Holsteins graze on the hillside -
Their glossy hides a kaleidoscope of black and white
Against the greenness.
They drift languidly around the pasture,
A fluid pattern slowly shifting in the sunlight,
Selecting, sampling, savoring;
Then, satisfied, settle contentedly to chew their cud.
I feel like them today, Lord -
Wandering leisurely in the lush pasture of your Word,
Sampling here and there,
Retracing steps to check for morsels that I might have missed;
And when my heart and mind have all they can digest
Of Living Food,
I stop my grazing and begin to ruminate,
Unhurriedly,
And at peace.

This poem was inspired while watching her neighbor's cows during her devotional time one summer afternoon. Joanne lives in Mapleton and she and her husband, Jim, have four children and three grandchildren. Joanne just retired after twenty-five years as a high school mathematics teacher and is pastoring the Castle Hill Advent Christian Church, Mapleton, Maine.



New and Notes

Piedmont WHFM Women

More than sixty delegates, officers, and guests were welcomed at Fellowship Advent Christian Church in Taylorsville, North Carolina for the annual conference meeting. Libby Harren and Randee Davis of Lenoir presented a workshop, "Women's Place in God's Plan," using a video and discussion questions. Former regional WHFMS president Janet DuBois guided in devotional thoughts before guest speaker Nancy Patterson of Charlotte, North Carolina, stimulated the women to consider the opportunities here and abroad for "Women in Ministry." Business items included approving the budget, adopting their project of financial support for Grace Advent Christian Church in Gastonia, giving \$25 each to Daphne Coffey and Amy Jones for Teen Missions, and \$50 for the guest speaker. Conference officers are: President Angela Johnson, Vice-president Randee Davis, Secretary Patsy Richardson, Treasurer Nancy Lee, and auxiliary leaders Wendi Milliner, Sandy Duncan, and Carolyn Purser.

South Georgia and Florida WHFMS

The opening evening of the conference meeting featured the Village Kitchen Band directed by Edith Beverly and a puppet presentation, Camp Critters, directed by Wayne and Barbara Hinrichs. Jewel Harper titled her devotional talk "New Horizons." Ella Shaw had enlisted the assistance of the string quartet to set the mood for the memorial service. Updates of the Advent Christian Village, Camp Suwannee, and the S. GA & FL Conference were given by Pomeroy Carter, Wayne Hinrichs, and Joyce Thomas respectively. Former missionary Mary Brown impressively installed these officers: President Mary K. Barber, Vice-president Jewell Smith, Secretary Chyrll Barber, Treasurer Inez Kirtsinger, and auxiliary leaders Juanita Buchanan, Illa Mae Sumner, and Barbara Hinrichs. "Planting and Harvesting" is the retreat theme for September 22 to 24 with Alta Penney as chairman.



Officers for South Georgia and Florida WHFMS with Mary Brown, lower right, installation leader.



Former President Alma Harvey, on left, installed President Diane Abel, Vice-president Wilma Booth, Secretary Jo Edith White, Treasurer Bonnie Harmon, auxiliary leaders Karen Hall and Carol Chambers, and Spiritual Life Chairman Nora Tiller.

Pocahontas Spring Rally

The Princeton Advent Christian Church hosted this WHFMS spring rally attended by thirty women representing five churches. Honor certificates were presented to Crossroads, East War, and Princeton. The delegates voted to help with supplies, meals, and clean-up at Camp Pocahontas and to give linens and place settings. They pledged their full support of the ASK denominational prayer emphasis by planning special events for prayer and fasting. Karen Hall and Nancy Okes presented a program, "Beautiful Bouquet," giving the meaning of the flowers for each month. Bonnie Harmon sang "Consider the Lilies," and Carolyn Miller's solo was "Perfect Heart." Their fall meeting will be at East War on October 7, 1989.

Southern Region WHFMS at Hickory Knob

Director of World Missions Harold Patterson, as guest speaker, challenged the women of the Southern Region at the opening session of their annual convention which was held at Hickory Knob, a South Carolina State resort. He reported on his recent trip to Nigeria and Liberia, Africa. The Alabama WHFMS with Betty Cyphers serving as chairman hosted a reception following the service. In morning devotions, Ed Hickel, pastor at First Church Lake City, Florida, encouraged women to be more involved in leadership and to consider becoming a pastor, fitting the convention theme, New Horizons. Director of Women's Ministries Caroline Michael led an open forum discussion about pertinent issues and goals of our national Woman's Home and Foreign Mission societies. The Region WHFMS is setting up a scholarship fund to help students pursue college educations. Application forms will be available from the officers. Over \$800 was given for the Advent Christian Village project. Caroline Michael installed: President Eloise Robertson, Vice-president Belle Jerrel, Secretary Ruby McLamb, Treasurer Jeannette Johnson, and auxiliary leaders Annie Ruth Page, Frances Adams, and Jeanette Page.

WHFM Women of Maine

Ruth Chouinard and the women of the Oxford WHFMS graciously entertained the Maine State WHFMS at their annual convention. Maine had twenty-three reporting societies this year, the largest number for any conference nationally.

Pastor Tim Fox welcomed the ladies and Gail Josslyn rendered a vocal solo. Director of Women's Ministries Caroline Michael led a discussion regarding the national WHFMS goals, the TRP program, and what constitutes evangelism. She introduced a program on African women by showing slides of her trip to Africa and used a World Relief video depicting their needs and ways we can help African families secure the necessary food, water, and fuel. Vice-president Gloria Wheaton led a prayer time for missionary and denominational concerns. Times for visiting and browsing at the book table were enjoyed at the opening coffee hour and during the lunch hour. Eleanor Verrill offered a prayer of dedication for the officers: President Ruth Smith, Vice-president Gloria Wheaton, Secretary Rose Gardiner, Treasurer Phyllis Conary, and Auxiliary Leader Dawne McGrath.

Church of New Hope Retreat

Fifteen women of this Lewiston, Idaho church retreated to St. Gertrude's Convent in Cottonwood, Idaho for a weekend using the theme "Run the Race. . .at a Slower Pace." Rev. Stephen Brown was the Sunday morning speaker and Diana Becker, Sherril Ruchert, and Hazel Blackstone were workshop leaders. WHFMS President Barbara DeVault reports the women were fed from the richness of God's nutrition and they returned home rested and ready to run the great race set before them.

These ladies print a beautifully designed program booklet each year with complete information about their purpose, programs, budget, members, and special events.



Church of New Hope Ladies Retreat

Following a salad luncheon, TRP Carol Burford recently presented a workshop on increasing membership. Other spring events included a Mother Daughter Tea, and a baked food and yard sale.

Trained Resource Persons

Is your WHFMS growing? Do you sometimes feel that you're in a rut? Are your women eager to be involved in outreach into the community? Are there many women in your church who are not involved in WHFMS or some type of women's ministry group? Would you like something to spark some new life into your women's groups and to add a new dimension to their spiritual lives?

We suggest you try the services of one of our Trained Resource Persons. TRPs are available in every conference and will be able to present one of five TRP workshops to help you have more effective ministries. How about planning a date for this fall?

Request sheets are in the current Program Kit and local presidents received a new form in the mail in May. Please send your request to the Department of Women's Ministries, P.O. Box 23152, Charlotte, NC 28212.

Director Travels In Maine

While in Maine for the Maine WHFMS annual meeting, Caroline Michael, Director of Women's Ministries, had several opportunities to visit local churches. At Oxford she introduced some devotional thoughts with the question, "When was the last time you were fascinated with God?" Before a social time, there was considerable discussion on ways to involve more women in ministry groups, especially how to minister to younger women. The Oxford Advent Christian Church is growing and has potential for one or more new groups for women.

During the Sunday morning service of the Missions Conference at Portland, Maine, Caroline shared greetings from the denominational offices in Charlotte. The Friendship WHFMS had invited her to speak at their evening service and planned an informal reception in their fellowship hall after the service. Her message posed the question, "Have you made Him Lord of your life?"

The trip to Deer Isle on the Maine coast was delightful on a beautiful May morning! The Sunshine ladies had prepared a bountiful pot-luck luncheon. The women had requested the program on Africa, "What Can One Woman Do?" which was followed with a question and answer time.

We appreciate these local WHFMS Presidents: Ruth Chouinard, Lucille Lash, and Ernestine Eaton, and missions chairman Bonnie Helms at Portland for arranging these opportunities.

A Lesson From Amy's Bible

The Psalmist tells us that children are a blessing from God. In the busyness of parenting, we often forget that children can teach us as well as learn from us. "From the lips of children and infants you have ordained praise because of your enemies, to silence the foe and the avenger," (Psalm 8:2).

Recently, my daughter, Amy, shared with me a "letter" which she had written to God during her devotional time. My "baby" really touched my heart and strengthened me with her thoughts, so I asked permission to share it with you.

Dear God:

I am one of your many servants called H. B. (Holy Bible). What sets me apart from others is that I also bear the name, Amy Jones, on my cover. I am a gift to Amy from her grandparents on the day of her baptism.

My Amy has given me an interesting life. I am dropped, stained, and left behind. Sometimes I am misplaced within Amy's house where she cannot find me.

I am opened now daily, but I don't always feel like I am being used enough. In fact there have been times when I have watched Amy cry. I know I could have helped her. I have so much I want to tell her and give her. At times I want to shout and say, "I have just what you need. Please search between my covers. I know I can comfort you."

Although it tickles, I love to be picked up. I enjoy being quoted because I know that inside me I have so much good. And so, God, if you see my Amy, please tell her to internalize my wisdom. Please tell her I love her and what I have to say is eternal.

(sigh) Thank you, Lord, for listening to my troubles.

In Jesus name,

Amen.

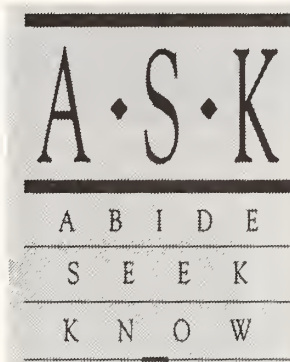
I wonder what my Bible would say about my use of it. How about yours? Let's be faithful to tuck God's Word away in our hearts so that it may minister to our need and through us to the needs of others.

Junior Action News

In the monthly newsletter of First Church in Lenoir, North Carolina, leader Sandra Greer reports a growing Junior Action group. They have been praying that their group would grow and they now have six new members.

They learned a play called "Parables of the Weeds" and presented it at their church to help raise money for the Penny Crusade. Great ideas for juniors!

Misson Prayer Partnership



- 20 **PRAY** for **Margaret Helms** as she establishes the churches in Cebu, Philippines.
- 21 **PRAISE** God for the people being reached for Christ in all our mission fields.
- 22 **PRAY** for **Floyd and Musa Powers** working with churches in the Kobe area.
- 23 **PRAY** for **Harold Patterson** as he daily cares for the business of the department of World Missions.
- 24 **PRAY** for new career missionaries for Japan and the Philippines.
- 25 **PRAY** for **David Vignali and Bruce Arnold** as they teach at Oro Bible College.
- 26 **PRAISE** God for the good **Penny Crusade** money that is coming in now.
- 27 **PRAY** for the young people in China who are trying to improve life there.
- 28 **PRAY** for **Karen Rigney and Sheryl Kampenhout** as they adjust to life in Japan and begin teaching English there.
- 29 **PRAY** for the workers in Malaysia who are trying to reach the Tamil speaking people on the rubber plantations.
- 30 **PRAY** for **David Northup**, executive vice-president of General Conference, as he visits and speaks in churches.
- 31 **PRAY** for the young people from our churches going out this summer under **Teen Missions**.

AUGUST

- 1 **PRAY** for **Caroline Michael** and the women's ministries this summer.
- 2 **PRAISE** God for good reports from church groups meeting for prayer and fasting for Revival.

- 3 PRAISE God for the good meetings that Brent Carpenter is having with churches and church leaders of our denomination.
- 4 PRAISE God for the Daily Vacation Bible Schools reaching children in each area.
- 5 PRAY for Francis and Lynn Ssebikindu as they preach the Gospel in Memphis, Tenn.
- 6 PRAY for Marion Damon as she teaches at Kodaikanal Bible College and as new Indian workers start new churches.
- 7 PRAY for Austin and Dorothy Warriner as they work with new students at the Bible College in Japan.
- 8 PRAY for the many campmeeting programs in all of our conferences.
- 9 PRAISE God for the money for United Ministries that comes in every working day.
- 10 PRAY for Barbara White as she teaches and ministers to the people in India.
- 11 PRAY for the publication ministry of the denomination and for Bob Mayer as he leads this department.
- 12 PRAY for Beryl Joy Hollis as she continues to labor for Christ in the Madras, India area.
- 13 PRAY for Millie Griswold as she leads the Christian education department.
- 14 PRAY for Alice Brown as she continues a busy schedule speaking at campmeetings and churches this summer.
- 15 PRAY for those who are translating the Bible into thousands of native dialects and languages of the world.
- 16 PRAY for the national pastors in Nigeria, Africa.
- 17 PRAY that young people will feel the call of God to preach the Gospel fulltime and will train for leadership in our churches.
- 18 PRAISE God for the many fine pastors and wives who are serving our Advent Christian churches in all areas.
- 19 PRAY for the many retired missionaries living at the Advent Christian Village.

One of the critical points in any movement is that of leadership transition, the point at which one generation of leadership must move off the scene to be followed by a new generation. Most historians would agree that one of the major reasons why the Student Volunteer Movement declined so quickly in the 1920's was that the second generation of leadership following John R. Mott, had neither vision nor the ability of the founders. Along with this factor, of course, there was a certain loss of theological and missiological focus.

What of the leadership for the emerging era in missions? This is an issue that has concerned LCWE leaders for some time. Thus 350 younger evangelical leaders all under forty years of age, came from every continent and many denominational traditions, to gather together in Singapore for ten days of worship, challenge, inspiration, and mutual upbuilding in the faith. One of the goals of Lausanne is to identify and encourage these younger leaders who, in a few years, will be taking an ever more significant role in evangelization, both in their own nations and around the world. This is unique in Christian history. Very few founders of organizations or initiators of movements in the history of missions have taken with adequate seriousness the need to identify, raise up, encourage, and train the next generation of leadership. This may prove to be one of the most significant things that LCWE is doing currently.

As we continue to move into the new era of missions, a growing number of institutions which train men and women for cross-cultural mission and research are springing up, not only in the United States but in Europe, Asia, Africa, and Latin America. These will provide an important resource for the growing missionary movement coming out of the two-thirds world as well as the Western world.

The Lausanne Committee is a servant of the church world wide, with no intent to become a self-perpetuating institution or bureaucracy. Its major role after 1989, if God allows it to continue, will be to continue to bring together women and men, believers from various nations, races, and cultures to study both their historical context and the Word of God; to listen to each other; to seek the leading of the Holy Spirit in renewed mission; to hold high the vision of world evangelization; and to encourage believers from every culture to implement that vision.

Paul Pierson is dean of the School of World Mission at Fuller Theological Seminary in Pasadena, California. Articles supplied by LCWE.

Preventing the Death of Your Marriage



A lady had gone through four marriages. First, she married a millionaire, then she married a film producer, then she married a butler, then she married a funeral director. Somebody asked, "Why did you marry all of those guys?" She said, "Well I married 1 for the money, 2 for the show, 3 to get ready, and 4 to go!"

While we may chuckle at that story, divorce is no laughing matter. It has invaded every bracket and strata of life. And Christian families are not immune. Many who experience this tragedy today never dreamed it would happen to them.

A tearing apart

A divorce is the public, legal declaration of the death and disintegration of a relationship. It is the tearing apart of two people who have become one. The devastating effect of this division is captured here by Doris Mae Golberg:

I have lost my husband, but I am not supposed to mourn.

I have lost my children; they don't know to whom they belong.

I have lost my relatives; they do not approve.

I have lost his relatives; they blame me.

I have lost my friends; they don't know how to act.

I feel I have lost my church; do they think I have sinned too much?

I am afraid of the future,

I am ashamed of the past,

I am confused about the present.

I am so alone,

God please stay by me, You are all I have left.

My heart breaks for those who grapple daily with the catastrophic fallout of divorce. There are no easy solutions for the pain and alienation which result. One thing of which I am convinced: the church must provide a healing environment of love, acceptance, and forgiveness to those living in the aftermath of marital death.

I'm also convinced that we who are married must do all that is possible to prevent the demise of our relationships. Some discord in marriage is inevitable. There is conflict in the best of families. But, we can guard against the heartbreak of a domestic tragedy as we follow a few simple guidelines.

Marriage success is not automatic

Happiness in marriage will be determined largely by the degree to which each partner simultaneously works for success. Marital success is never automatic and never accidental. It's more than the gift of God. It is the achievement of a couple that diligently desire success and dedicates themselves to that end.

A couple that works through their inevitable difficulties and trials will greatly increase their marital prosperity. We fall on our faces when we fail to anticipate the certainty of relational difficulties or fail to respond properly to those difficulties. Your response will either drive you apart or bind you together. Success is attainable when you move through these periods without rejecting or withdrawing from your partner.

Prosperous partners accept the imperfections of their companions and pray for God's forgiveness and grace to help. The Bible pointedly proclaims, without apology, that we are all sinners (Romans 3:10, 23). Marital

triumph is assured as you accept the humanity and fallenness of your companion, and pray for God's grace and help both of you.

A companion to this principle is that successful couples practice forgiveness as the technique for dealing with mistreatment in marriage. "Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you" (Ephesians 4:32). To forgive is to choose to refuse to cultivate feelings of hostility. It is a deliberate decision to put away resentment or punishment. Forgiveness is not impossible. To say "I can't forgive you" really means "I won't forgive you." Forgiving your partner diffuses the conflict and builds a marriage that lasts.

A couple who puts Christ at the center of their lives will greatly increase the avoidance of the divorce court. In a marriage where couples are married in a church, attend church every Sunday, pray and read the Bible together, the divorce rate is 1 out of 1,105. Compare that to the national average of 1 out of 3 marriages ending in divorce, and you see that Jesus Christ does make a difference.

The death of a marriage can be prevented. What are you doing today to bring joy into the life of the one whom you have chosen as a companion?

William Batson is pastor of the Portsmouth, New Hampshire Advent Christian Church, founder of "The Family Builders," a teaching ministry devoted to building strong marriages and families, and celebrating this August 17 years of marital happiness to his wife, Cindy.

Your Servants for Christ's Cause

International Missionaries

Philippines

Alice Brown (March 24)
3 Howe Street
Rochester, NH 03867

Margaret Helms (September 18)
P.O. Box 263
6000 Cebu City
PHILIPPINES

Frank and Judy Jewett
(December 11 and January 29)
Danny Jewett (June 13, 1976)
Timmy Jewett (June 26, 1978)
Letitia Jewett (April 13, 1980)
34 Main Street
Eliot, ME 03903

David Vignali (May 10)
P.O. Box 223
9000 Cagayan de Oro
PHILIPPINES

Bruce Arnold (June 21)
P.O. Box 223
9000 Cagayan de Oro
PHILIPPINES

Japan

Floyd and Musa Powers
(October 8 and February 28)
Rebecca Powers (Nov. 11, 1971)
4-11-18 Motoyama Kitamachi
Higashinada ku, Kobe shi 658
JAPAN

Austin and Dorothy Warriner
(January 1 and January 18)
3-37 Okayama Higashi
5 Chome, Shijonawate Shi
Osaka Fu 575
JAPAN

India

Marion Damon (March 27)
Box 17, Andivilla
Kodaikanal 624101
INDIA

Beryl Joy Hollis (December 16)
American Advent Mission
Velacheri, Madras 600 042
INDIA

Barbara White (January 14)
Box 17, Andivilla
Kodaikanal 624101
INDIA

National Missionaries

Malaysia

Thambusamy and
Victoria Devairakkam
15, Jalan Hang Tuah 2/2
Taman Muhibbah
86000 Kluang, Johor
WEST MALAYSIA

Lucas and Beulah Devasahayam
30, Jalan Cempaka
Taman Gembira
42700 Banting, Selangor
MALAYSIA

Memphis

Francis and Lyne Ssebikindu
(May 13 and May 8)
Faith Nancy (September 28, 1982)
Ashley Grace (November 21, 1985)
2590 Faxon Avenue
Memphis, TN 38112

Mexico

Abel Garcia-Lara
368 Anita Street, Sp. 62
Chula Vista, CA 92011

Alberto Gomez
Arturo Angulo
Ever Perez
Ezequiel Serrato
c/o Abel Garcia-Lara

Nigeria

E.P. Etuk-Akpan — Secretary
Nigerian Advent Christian Mission
Ediene Ikot Obio Imo Headquarters
c/o Use Ikot Ebio P.A. Offot
Uyo Local Government Area
Akwa Ibom State
NIGERIA

Advent Christian General Conference

P.O. Box 23152
Charlotte, NC 28212

Harold Patterson; World Missions
Millie Griswold; Christian Education
Caroline Michael; Women's Ministries

Robert W. Cole; Finance
Robert Mayer; Publications
David Northup; Executive Vice-president

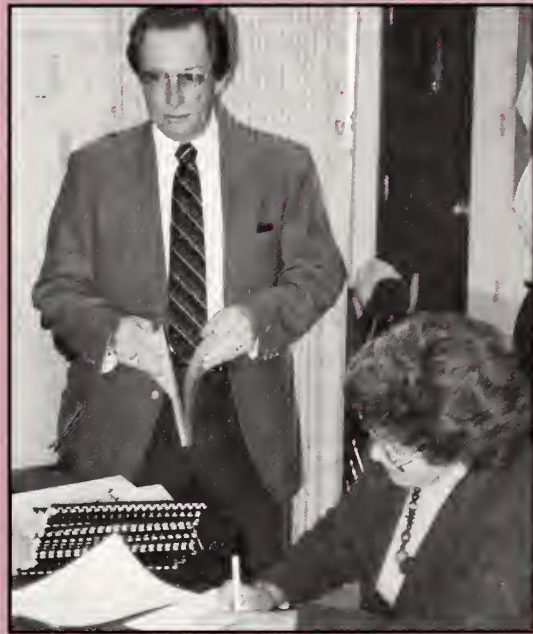
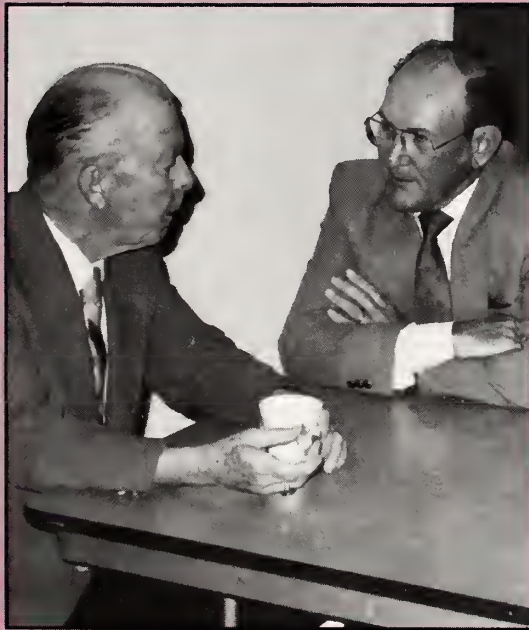
Brent Carpenter; Church Relations

AC04948
Serials Department
CB# 3938 Davis Library
University of N.C.
Chapel Hill, NC 27599-3938

C286.7/A24

Advent Christian WITNESS

September 1989



**Is Your Pastor
An Effective Leader?**

FEATURES

Real Christians ~~Don't~~

4

Do we judge others by a standard foreign to the teaching of the Scriptures? Clayton Blackstone explores that question and challenges us to allow responsible Christian freedom in areas where the Bible does not give specific guidelines.

Qualities for Effective Pastors

8

What qualities make an effective pastor? Brent Carpenter draws on his pastoral experience and the Bible's teaching to provide pastors and laypeople with some answers.

Pastoral Leadership: What the Bible Says

10

What do the Scriptures teach about the role and function of the Pastor within the local church? Sam Warren explores three scriptural guidelines that make for strong, effective pastoral ministry.

Democracy Fever Grips China

12

The world watched in amazement as thousands of Chinese students challenged the authority of Peking's communist regime. What did Chinese Christians think of the democracy movement? Ron MacMillan, Asia correspondent for News Network International, focuses on Chinese Christian response to "democracy fever."

DEPARTMENTS

From the Editor 2

Around Our Church 14

Women's Ministries 18

Prayer Partnership 21

Family Builder 23

ON THE COVER

As we approach the last decade of this century, it's time to ask, "What kind of pastoral leadership do we need to guide our churches into the 21st century?" This issue of the *Witness* focuses on answers to that important question.

Volume 37, Number 8

Advent Christian WITNESS

Editor Robert Mayer

Contributing Editors Caroline Michael, Harold Patterson
William Batson, Clayton Blackstone, David McCarthy

Typesetting Susan Gettis

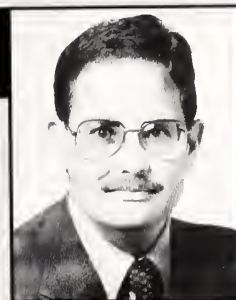
Proofreading Shirley Brooks

Art Director Linda Perault

The *Advent Christian Witness* (ISSN #007-740) is published monthly except for a combined July-August issue by the Advent Christian General Conference of America, 14601 Albemarle Road, P.O. Box 23152, Charlotte, N.C. 28227. Subscription rates in the United States and Canada: One year, \$11.00. Single copy: \$1.00. Overseas rate: One year, \$14.00. Second class postage paid at Charlotte, N.C. POSTMASTER: Send address changes to *Advent Christian Witness*, P.O. Box 23152, Charlotte, N.C. 28212.

As the official publication of the Advent Christian General Conference, the *Advent Christian Witness* publishes the teachings of the Advent Christian Church and promotes the task of evangelism both in North America and around the world. The views expressed in this magazine are those of the author and may not necessarily reflect those of the editor or the Advent Christian General Conference. Member: Evangelical Press Association. Copyright © 1989 by the Advent Christian General Conference of America, Inc.





Coaches and Televangelists: What Can We Learn From Them?

Since the PTL scandal, news about the moral and financial failures of some Christian clergy has become a favorite topic of conversation among many both inside and outside the church. With the trial of Jim Bakker ready to begin; no doubt the whole sordid mess will be replayed on the news and on talk shows across the country. And once again, Christians will suffer embarrassment and ridicule on account of the harmful, sinful actions of a few television evangelists.

Something else is happening within Christian churches that doesn't get much media airplay. A large number of Pastor-church relationships are ending up with the pastor being terminated; or asked to resign. And a large number of Pastors are leaving the ministry for other less stressful jobs and professions.

Do the televangelist scandals and the breakdown in pastor-church relations have something in common? You bet they do. I'm convinced that both have the same cause: the unwillingness of all Christians; both pastors and laypeople; to take seriously what the scriptures teach about ministry.

Look closely at two clear biblical passages:

"It was he (meaning Jesus himself) who gave some to be...pastors and teachers to prepare God's people for works of service so that the Body of Christ (meaning the church) may be built up, until we all...become mature attaining to the whole measure of the fullness of Christ." Ephesians 4:11-13

Every Christian is a minister

What Paul clearly teaches is this: Ministry is not primarily the Pastor's job but the job of all followers of Jesus Christ. The pastor's primary task is equipping laypeople to be effective ministers for Jesus Christ where they are. A church where the pastor does all or most of the ministry and the people attend, give, and do little else is not effective for Jesus Christ. And when a Pastor has to carry the whole load, it won't be long before he burns out.

This year, two of the greatest NFL coaches ever; Bill Walsh and Tom Landry; retired after decades of coaching. Between them, their teams appeared in eight Super Bowls. But Bill Walsh and Tom Landry did not play a down of football in any of those games. They won because the men they coached were well prepared to play the game. And churches win when Pastors equip, disciple, and train their people to minister for Christ.

Pastors are servants, not dictators

One more passage written by Peter especially for pastors and church leaders:

"To the elders among you, I appeal as a fellow elder...Be shepherds of God's flock that is under your care...not greedy for money, but eager to serve; not lording it over those entrusted to you, but being examples to the flock.

1 Peter 5:1-3

Another simple principle: Pastors are not called to be dictators, but servants. As Pastors equip the believers under their care to serve Jesus Christ; they're to do so with the heart of a servant. Dictatorial, inflexible pastors can easily destroy churches and lives. And as the televangelist scandals so clearly point out; when a man and his dreams become bigger than the welfare of the church, the results are not usually pleasing to God.

As I've observed countless churches over the last 25 years; I've discovered the Pastors and congregations that practice these two clear Biblical principles are effective for Jesus Christ. In contrast, spectator Christians and dictatorial pastors hamper the body of Christ.

It's time for us to take these two Biblical principles seriously. We need to examine our personal lives and our churches. Revival won't come to God's people until we take seriously the fact that all of us, clergy and laypeople alike, are called to be ministers who serve others with the same spirit Jesus demonstrated for us. □

Real Christians ~~Don't~~...



Clayton Blackstone

Real Christians don't wash their cars on Sunday.

Real Christians don't dance.

Real Christians don't go to movies.

Real Christians don't listen to rock music.

Real Christian ladies don't wear two-piece swim suits.

Real Christian ladies don't wear jewelry . . .

Real Christians don't play sports on Sunday.

The list of things "real Christians" do and don't do varies from culture to culture, region to region, and denomination to denomination. It changes from generation to generation, much to the horror of the elders of the preceding one. Yet, in spite of constant change, such lists will

continue in one form or another until Jesus comes.

Several years ago a young woman asked to speak to me following a worship service in response to an invitation to begin a personal relationship with Christ. "I want to become a Christian but enjoy dancing. I'm not sure I can or want to give it up." Further inquiry revealed that while she experienced no prompting of the Spirit to forsake tripping the light fantastic, she felt squeezed into conforming to the practice of many in the congregation.

As one known to venture on to thin ice from time to time, I suspect I'm headed there again. In fact, I may have already fallen through. But before you leave me to drown in the frigid water, declaring that I have succumbed to encroaching liberalism, please

hear me out.

We tend to squeeze new believers (and old ones too) into molds that cause them to bear a closer resemblance to us than to Jesus Christ.

Leslie Flynn, in his entertaining compilation of Great Church Fights, turns to the not so subtle poetry of an old wag to make his point:

Believe what I believe, no
more, no less;
That I am right, no one else,
confess;
Feel as I feel, think only as
I think;
Eat what I eat, and drink
but what I drink;
Look as I look, do always
as I do;
And then . . . and only then
. . . will I have fellowship
with you.

Conflict at First Church, Antioch

I take great encouragement in the fact we are not the first to demonstrate such a tendency. Dissension broke into the calm of a Christian Shangri-la centuries ago. First Church, Antioch appeared the model of biblical Christianity. The quality of their relationships and lifestyles earned them the nickname "Christian."

Jewish believers freely shared their faith and hope with interested Gentiles. The division between races so evident in Jerusalem could not be detected by even the most critical eye. Paul and Barnabas headed a leadership team second to none. This congregation enjoyed fine preaching and teaching, visionary leadership, and a spirit of cooperation. Yet an attempt to make Jewish proselytes out of Gentile converts nearly did them in.

The problem came when "some men came down from Judea to Antioch and were teaching the brothers: 'Unless you are circumcised according to the custom taught by Moses, you cannot be saved.'" (Acts 15:1)

Jewish Christians sincerely believed that salvation resulted from a combination of two distinct elements: faith in Christ and adherence to the Law. Paul taught faith in Christ alone as the basis for new life.

Spirited debate echoed through the halls of First Church, Antioch. The disagreement between Paul and Barna-

bas and the men from Jerusalem proved so sharp that sending a delegation to Jerusalem for consultation seemed to be the only way to insure possible resolution.

During this tension filled time, Paul whipped out a letter to the Galatian churches to counter the teachings of his rivals. In fact, we learn from the epistle that even Barnabas and

“

**The list of things
"real Christians" do
and don't varies from
culture to culture,
region to region, and
denomination to
denomination.**

”

Peter lapsed into a pre-Gentile-Pentecost mindset.

In spite of the undisputed quality of teaching Antioch believers had received, the cultural conditioning of their youth held a powerful grip on these sincere, well intentioned followers of Jesus. The visitors from Jerusalem experienced results. (Reader beware: Results do not always testify to the blessing of God.)

The scene: A First Church, Antioch Pot-Luck

Gentile Gene: "Hey Bro, how's it going? Sure haven't seen much of you lately. Mind

if I sit down? We can catch up over dinner."

Jewish James: "Things are going well. We'll have to get together for coffee. These seats are saved for some friends of mine. I think the only seats left are over there. Give me a call sometime."

Eventually Peter and Barnabas found Grace Trail again, but I feel their temporary defection planted a seed of distrust which Paul and Barnabas were never able to uproot.

The conflict erupts in Jerusalem

With no sign of abatement in the debate: Paul, Barnabas, and company headed to Church headquarters in Jerusalem. The believing community there welcomed them about three months later with a service of celebration in which this dynamic ministry team "reported everything God had done through them." (v.4)

But before the elders pronounced the benediction some of the believers who belonged to the Pharisees stood up and said, "The Gentiles must be circumcised and required to obey the law of Moses." (v. 5) At first impulse, my mind suggests strangulation for these nitpicking, praise dampening dead-heads. But hold off a minute. Before calling the Grace Squad to free the Church from the bonds of stifling legalism, let's take a second look. These men honestly believed that the moral health of the fledgling church rested on this issue. The Jewish

Real Christians Don't

faith represented a clear moral alternative to the dominant Gentile culture. To them, any compromise signaled certain erosion of moral values within the believing community. (And, if 1 Corinthians is any indication, the concern was justified.)

The elders convened a second meeting to consider the question. Frank, honest discussion characterized the interchange. During a lull in the debate, Peter rose and addressed the gathering:

"Brothers, you know that some time ago God made a choice among you that the Gentiles might hear from my lips the message of the Gospel and believe. God, who knows the heart, showed that he accepted them by giving them the Holy Spirit to them, just as he did to us. He made no distinction between us and them, for he purified their hearts by faith. Now then, why do you try to test God by putting on the necks of the disciples a yoke that neither we nor our fathers have been able to bear? No! We believe it is through the grace of our Lord Jesus that we are saved, just as they are." (Acts 15:7b-11)

"Come on fellows," he appears to say; "We're kicking a dead horse. God made his position on this issue clear years ago. And let's face it: if we've never been able to handle the Law, why should we ask young believers to try to keep pace with it?"

The sting of Peter's words coupled with the report Paul and Barnabas shared silenced the assembly. I admire Paul's restraint. He did not appear to ever address the issue himself. Together with Barnabas, the two simply told of

the blessings of God on their ministry to the Gentiles.

When they finished, the Executive Vice-president of the organization spoke up. James the Just, brother of Jesus, enjoyed the respect of the early believers. His proposed solution displayed the wisdom of one sensitive to the Spirit of the Lord of the Church.

"Brothers, listen to me. Simon

“

**We people in the
church are like
porcupines in a snow-
storm. We need each
other to keep warm but
prick each other if we
get too close.**

-Bruce Larson

”

has described to us how God at first showed his concern by taking from the Gentiles a people for himself. The words of the prophets are in agreement with this, as it is written: "After this I will return and rebuild the fallen house of David. Its ruins I will rebuild, and I will restore it, that the rest of mankind may seek the Lord and all the Gentiles who bear my name, says the Lord, who does these things that have been known for ages."

It is my judgment, therefore, that we should not make it difficult

for the Gentiles who are turning to God. Instead we should write to them, telling them to abstain from food polluted by idols, from sexual immorality, from the meat of strangled animals and from blood. For Moses has been preached in every city from the earliest times and is read in the synagogues on every Sabbath. (Acts 15:13b-21)

James participated in no Continuing Education courses on conflict resolution, but students of the art would do well to borrow a page from his manual. His suggestion urged the Gentiles to refrain from practices which made Jewish believers cringe. Both sides graciously accepted to the compromise. And the church lived happily ever after.

Only fairy tales and eternity end that way. The tension between theory and practice has continued throughout the history of the church. We fight and refight the battles. And the issues cloud as we garnish our arguments with suggestions that the other side is "liberal" or "legalistic."

An old Chinese proverb states that "When brothers fall out, strangers are apt to take advantage of them."

The early Church found wise Spirit-directed compromise in the midst of honest disagreement over acceptable behavioral practices. The gracious willingness to meet the other side half way foiled Satan the persistent troublemaker in his attempt to thwart the Church's successful offensive into Gentile territory.

Well, the persistent troublemaker's at it again. Where's James

the Just when you need him most?

In our desire to see believers develop unique lifestyles which honor God, we draw up lists of acceptable rules of behavior. Our precepts may be good ones. Still, the step between suggestion and requirement often proves to be a short one. One principle endures: We are not to make it tough for people to turn to God. (Acts 15:19)

We will disagree on acceptable Christian behavior in areas where Scripture makes no specific statements! You can take that observation to the bank. Successful resolution of the disputed issue grows out of blending three ingredients in equal measure:

Grace-filled conflict

Bruce Larson once remarked: "We people in the church are like porcupines in a snowstorm. We need each other to keep warm but prickeach other if we get too close."

Our conflict will warrant the grace-filled adjective if we:

- allow for honest disagreement and open discussion.
- allow people to express their concerns in an environment of openness and love.
- listen carefully.
- seek the mind of the Lord in the matter.

Acceptance

Judgmentalism haunts our spirits. We don't intend to be that way. Some of the most judgmental people I know have the highest of motives. They possess a strong desire to see the church represent God well in the world. They wither inside when people suggest that they are being hard to live with. They are often more dedicated to

the cause of Christ and consistent in their devotional lives than most believers.

John Gardner gives us some insight into why, with the best of intentions, we may slip into judgmental mindset. "Like sand dunes in the desert (we become) shaped by influences but not by purpose. (We) become prisoners of (our) own procedures. The rule book grows fatter as the ideas grow fewer."

In an effort to honestly confront the roots of judgmentalism dormant in our own spirits, let me pose a few questions to muse over during a "spirit refreshment break."

- Do I find myself asking "God, how can you offer a relationship of love to anyone who doesn't meet the requirements I've tried to live up to all these years?"

- What patterns of behavior do I look for to assure myself that a person has made a true confession of faith?

- Do I spend more time trying to convince people to adopt my lifestyle or values than I do sharing my faith in Jesus Christ?

C. S. Lewis writes in The Four Loves:

"No sooner do we believe that God loves us than there is an impulse to believe that He does so, not because He is love, but because we are intrinsically lovable. The pagans obeyed this impulse unabashed; a man was 'dear to the gods' because he was good. We, being better taught, resort to subterfuge. Far be it from us to think that we have virtues for which God could love us. But then, how magnificently we have repented. As Bunyan says, describing his first and illusory conversion, 'I thought there was no man in England that

pleased God better than I. Beaten out of this, we next offer our own humility to God's admiration. Surely He'll like that? Or if not that, our clear-sighted and humble recognition that we still lack humility. Thus, depth beneath and subtlety within subtlety, there remains some lingering idea of our own, very own, attractiveness.

If your reflection exposes the sin, embark on a study of grace using Galatians as a point of beginning.

Responsible freedom in Christ

- What practices generate real tension in the life of our fellowship?

- While there is no Biblical injunction against this practice, I will

to reduce the dis-ease others feel about this activity.

God isn't finished with me ... or the people I love. So mix together a cup of Grace-filled Conflict, a cup of Acceptance, and a cup of Responsible Freedom in Christ. Bake in the oven of honest disagreement and let cool.

Now let's have an encouragement party! □



A graduate of Berkshire Christian College, Clayton Blackstone is pastor of the Advent Christian Church of New Hope in Lewiston, Idaho.

QUALITIES FOR EFFECTIVE PASTORS

Brent Carpenter

Contrary to popular belief, growing up in the home of a minister had its distinct advantages. Coupled with my own years of experience in the Advent Christian pulpit, we've had the privilege of living and visiting in every corner of the denomination more than once. As a casual observer and later an interested party, I have witnessed pastoral work at its very best. Most of our congregations are small and often the

pastor is called upon to be "all things to all people." Unfortunately, this is a dangerous idea as congregations assume the pastor to be gifted in all areas, meeting the desires and needs of every individual involved. Realistically, all pastors have strengths and weaknesses. Most will spend the majority of their time doing what they do best. Yet, in my perception, capable pastors have some qualities and attributes in common.

Seeking God's Will

First and foremost, a successful believer seeks God's will, knows His way, and follows therein. The pinnacle of God's

will for human kind is that we come to know him intimately. This must be especially true of pastors. Obedience through the disciplines of regular Bible study and prayer are an inherent part of the Spirit-filled pastor's life. A recent study among clergymen in a major evangelical denomination found them averaging less than two minutes a day in prayer. Protracted communion with the Almighty on a daily basis is imperative to a familiar relationship.

Efficacious pastors are soul-winners. They have taken Jesus' Great Commission to heart and are found witnessing with life and lip, sharing the good news of Jesus Christ whenever and wherever the



opportunity presents itself. I have heard many a minister lament the fact that his people are not "out there" bringing new folk into the fellowship. I find that most individuals learn best by example. If the shepherd busies himself with the lost sheep, his flock will more than likely follow suit.

To be productive, a pastor must get along with people. It's important that the leader know how to be a friend. Unconditional love and acceptance are usually good indicators of a potent ministry. People are to take precedence over programs. A wise leader will defer to others on matters that have little conse-

quence to the total ministry of the church. It's difficult to go out of the way in loving those who are critical or indifferent, however, the pastor must, through prayer and perseverance exude a genuine compassion and friendliness that preclude favoritism and prejudice.

The importance of family

On the other side of the same coin, prudent leaders do not neglect their families in order to minister. Love and respect within the pastor's home is a most powerful example to people in the local church. I have never heard of a church becoming disturbed over pastors loving their families too much! Yet, I have viewed pastorates in deep trouble over family neglect. Many a good pastor has lost a thriving ministry through wanton disregard of a spouse and children.

Successful pastors are well prepared. They have done their homework, and it shows in sermons and Bible studies that radiate a thoughtfulness and foresight indicative of an understanding and searching of the Scriptures. Communication may be dynamic and forceful, or the style may emit more warmth and tenderness, but the message is always timely, relevant, and calls for a response from the hearer.

Quite often, the pastor is the worship leader in the church. People enjoy excitement! They grow weary of a service that follows a preconceived traditional pattern week after week. When the hymns, anthems, and special music have nothing to do with the theme of the sermon, the service is disjointed and the truth con-

veyed is hard to understand. Thoughtful pastors use every means available to bring the Sunday assemblage into an attitude of worship. Songs, multi-media, Scripture readings, choral readings, and drama can all be used to develop the subject of the day and reinforce the sermon content. Sometimes the worship will be observed in quietness, illustrating a reverence and stillness before God. Other times it will rise on a tumult of enthusiasm, offer-

“

Excellence in ministry calls for a vision of the future. Good leaders set goals, both long term and short. They know where God is leading them and are flexible in following his guidance.

”

ing praise and adoration to Jehovah God! Each worship experience should bring the congregation into the presence of a wonderful living Lord. That takes work.

Positive attitude and vision

Skillful leadership transmits a positive attitude. Good pastors speak highly of their congregations and point with considerable esteem to those involved in ministry. All churches have problems, but the intelligent parson accentuates the brighter side of things. Churches who feel their pastor's love, support and true affection will more than likely respond in

the same manner. After all, we love God, and He is working out things for our good and those who also love Him.

Excellence in ministry calls for a vision for the future. Good leaders set goals, both long term and short. They know where God is leading them and are flexible in following His guidance.

They are orally blameless. Their lives are above reproach. They have come to realize that even the idle words they say may eventually come back to haunt them. They are to be an example of Godly living to those round about them.

Finally, effective pastors are "called" by God. They can do nothing of any value until they have heard from heaven and felt the hand of God on their lives. With Paul they can say, "this one thing I do." A called pastor cannot escape God's sovereign authority in his life. He can never be satisfied teaching school or selling insurance. He has been given a glorious task; that of preaching the gospel. Throughout his life, he will find his only happiness in shepherding, leading the flock and showing forth the light of Jesus till he comes again. May God help us to be successful in Him! □



Brent Carpenter is director of Church Relations for the Advent Christian General Conference. He recently completed a six year pastorate at the Clovis, New Mexico Advent Christian Church.

Pastoral Leadership: What the Bible Says

Sam Warren

Any attempt to get pastors and churches to agree on what the Scriptures teach on a subject as broad as pastoral leadership is like trying to climb Mt. Everest without ropes. Everyone seems to have their ideas of how best to reach the top but few sit on the summit shouting down directions. In view of this we are continuously drawn to the Scriptures for those guiding principles that will aid us in our spiritual journey toward effective ministry.

As one climber to another, allow me to throw a few ropes of my own into the hiker's gear. Hopefully, these thoughts will assist you in your climb and perhaps these principles will enable you to be better equipped to understand what God wants to accomplish in your present positions of leadership.

For the last several years, I've lived in the Pacific Northwest. Living here has opened my eyes to many new and beautiful sights. One such sight is the presence of some magnificent mountains. They seem quite majestic and harmless. But, even in their natural innocence they are poised for danger.

I had no idea how true this was until tragedy struck on a warm May afternoon a couple of years ago. No one knew it but the Oregon Episcopal High School wilderness program was about to go through its darkest hour. While warm weather greeted people on the streets of nearby Portland, a group of adults and high schools students shared



the most horrifying experience of their lives. With little warning at all blizzard-like conditions developed on the mountain.

For some reason the guide for the group of thirteen was not well prepared. Neither were the hikers. Caught in the midst of the "white-out" snow storm the group fought for their lives with the few supplies they had. When it was over only one adult and three students would survive. A lack of preparation and poor leadership greatly contributed to what was the worst hiking accident in Oregon history.

The climb of leadership

Every pastor at one time or another has felt like he was standing at the bottom of his mountain and wondered how he would begin, conduct, and complete his climb. Some attempt this incredible feat of leading a church without the least amount of prepara-

tion and more importantly without knowing how to effectively lead such a climb. Once started, they find themselves ill-prepared to handle the most difficult situations of ministry.

Like the unfortunate guide and group members of the hiking team, the most significant ingredient to an effective pastoral ministry besides a close personal walk with the Lord is the ability to be an effective leader. In the following paragraphs permit me to identify certain spiritual and practical ropes upon which we might hang our hopes as we search for direction in this most important journey.

Spiritual Rope one: Leaders are anointed, then appointed

Perhaps the best example of this truth from the pages of Scripture is the experience of Saul and Barnabas in Antioch. (Acts 13:1-3) The scene is probably familiar to you as Saul, Barnabas, and the rest of the church were in a worship service. Except this time something quite extraordinary happened. While the people were singing, praying, fasting, and worshipping; the Holy spirit spoke to them and said, "Set apart for me Barnabas and Saul for the work to which I have called them."

Two things are immediately clear and quite remarkable about this experience in the early church. First, note the reaction of the church. They seemed to expect the Holy Spirit to lead them.

However, this did not stop them from seeking confirmation of the Holy Spirit's communication. Following the Holy Spirit's word the church continued to pray and fast for direction.

The second observation about the early church is the fact that they didn't have a board meeting to vote on this matter. Rather, what we see is God moving on the heart of the church in order to raise up leaders. If man had any part, it was the role of affirming God's movement in the midst of the church.

Saul and Barnabas were probably the most surprised of all. It's likely that until the anointing of the Holy Spirit on them, they had no idea they would become two of the great missionary personalities of the Christian church. The result of this anointing and the affirmation of the local church upon their lives brought the rapid spread of the gospel to the Jew and Gentile throughout the entire region. (Acts 13:49)

This experience in the early church and the way it took place brings to light one of the most critical needs in our church when it comes to pastoral leadership. It reveals to us that anointing precedes appointing. Before any man or woman can effectively lead the church they must have God's call upon their lives.

Unfortunately, many people pursue positions of leadership for all the wrong reasons. Some seek out of a desire for money, prestige, influence, power, or countless other reasons. Whatever the reason they fall short of God's will. Perhaps the biggest disease of the church today is the fact that we are consumed by our need for distinction. Gary Trudeau, writer for the well-known *Doonesbury* cartoon strip once said, "We live in an age where people

would rather be envied than esteemed."

Reality is hard to accept. Yet, it may be true that the leaders we appoint are not to be leaders after all. If we are to turn back the wave of sin breaking upon the church today we must begin with its leaders. We must give the church back to its master and let him move upon the hearts of men and women. It's time for the church to be quiet and let God talk, to let God act. Time to hear God call and see his people follow. It's time to let God anoint and see the church appoint.

Spiritual rope two: Spiritual leadership facilitates spiritual growth

Since God is the one who raises up leaders to do his will, He also has much to say about the type of leader. In a real way the pastor is to facilitate the exercising of God's will in the lives of every believer given under his care.

To borrow the analogy of the climbers, a pastor has the responsibility of making sure every spiritual climber is ready to make an effective climb. A pastor is not like a ring master in a circus receiving all the attention and focus, nor like a drum major walking ahead of everyone leading the way but with no one in his sight. On the contrary, a pastor is like a guide prepared to make the climb himself and assisting his entire team in making an effective climb. Sadly, the guide of the wilderness team failed. More sadly many pastors fail in the same manner. He saved himself but failed miserably in his ability to facilitate the success of many others.

Many pastors are poor facilitators. Oh yes they can yell from the pulpit or speak softly and humbly whichever is needed at a given time

and place. They can pray so eloquently that the hairs on your neck will do a spiritual dance but when it comes to facilitating spiritual growth in the lives of believers they fall way short.

Perhaps noted author Rebecca Pippert has captured our situation the best; "We don't have a shortage of leadership nearly as much as we have a crisis in leadership." It is here that our focus becomes clear. It is time that we see leadership through God's eyes. Christ proclaims a style of leadership that is fundamentally different from the unbelieving world. We are called to serve God and people and in that order!

Spiritual rope three: Spiritual leadership involves responsible Christlike behavior.

Every pastor must lead. Every pastor must serve. Peter writes, ". . . Be eager to serve, not lording it over those entrusted to you but being examples to the flock." (1 Peter 5:4)

How does one do this effectively? If a pastor in his desire for God's people to "be" the church pushes them without care, it leads to some form of spiritual harassment. If he lets the believer go on his own, then little good is accomplished. I think Peter is providing certain spiritual guidelines that every leader should follow:

First, it is essential that the church be led by caring leaders. Much pastoral ministry is founded upon the trust factor established between the pastor and his people. Trust is greatly enhanced by the fact that people feel like someone truly cares for them. This is especially true when one enters difficult times. When a person is able to trust he is able to make steps toward

Continued on page 22

How involved is the Church?

DEMOCRACY FEVER HITS CHINA

Ron MacMillan

"As we studied the history of democracy, it became clear to us that democracy was not the root of freedom, but a fruit of freedom. We had to look for the root. The more we looked, the more we realized that democracy's roots lie in Christianity. So now we are studying the Bible together, to see how we can bring democracy to China."

—A Beijing university student

Wherever democracy has been established throughout the world, the Christian community has been instrumental in establishing it. Yet China is shaping up to be a historic exception. The sizable Christian community is not at the forefront of the "democracy fever" that has swept China's cities this past month. The conclusion above of a Beijing university student was reached under the guidance of a foreign Christian teacher, and remains very unrepresentative of current student thought.

Why should this be so? After all, China boasts the largest evangelical community of believers of any single nation with the ex-

ception of the United States. Possibly 50 million people, admittedly dwarfed by the total population of 1.1 billion still constitute a significant, committed minority in present day China. Why are they not exercising an influence over China's affairs in proportion to their numbers?

The reasons are not hard to fathom. First, because China is a communist state, power is the jealously guarded prerogative of those who belong to the Communist Party. Christian leaders simply have no opportunity to influence political decision making while it remains the preserve of party members. Second, because the vast majority of Chinese Christians live miles away

from the centers of institutional power—Chinese Christianity is primarily a rural phenomenon. By contrast this clamor for freedom has been entirely an urban phenomenon.

But if Christian principles have not played any role in sparking off the demonstrations, sections of the church have nevertheless not been slow to become a part of the demonstrations.

Protest sparks official support

Official church leader, Bishop K. H. Ting, issued a statement on behalf of China's top protestant leaders fully supporting the student led movement for democracy. His May 23 circular



stated: "We wholeheartedly affirm the student demonstrations in Beijing, Shanghai, and other cities in recent days. . . We sincerely hope and call upon the top-level leaders of the Central Committee of the Chinese Communist Party and the State Council to carry on a dialogue with the students as soon as possible."

Considering that this statement represents the first time in the history of the Three-Self Patriotic Movement (China's official Protestant church) that the leadership has publicly differed from the government on any major issue, clearly a line has been crossed, and if a leftist backlash occurs, Bishop Ting can expect to be first in the firing line.

But the defiant mood went all the way to the grass roots of the state church. Half of the 70 students studying at the Beijing Theological Seminary skipped classes to join the demonstrators in Tiananmen Square despite being warned by Religious Affairs Bureau personnel that it could mean expulsion. "Do your worst," replied the students, "we are going to call for freedom."

Even those in the house churches, who rarely make public appearances for fear of discrimination, made a show of support. One house church leader in Beijing carried a ten-foot high cross to the square, leading his 50-strong congregation to serve porridge to the hungry students. Another congregation went to the students and prayed with them, giving out tracts and urging them on in their campaign.

Perhaps it is not surprising that the demonstrations have struck such a chord among China's urban Christians. After all, virtually the whole population has responded with unprecedented enthusiasm. At the last count, over 30 million people in 20 cities, but most notably the capital, Beijing, have marched, shouted, protested in good natured fashion for the past month. For the first time since the People's Republic of China was founded in 1949, the people have vented their displeasure over their standard of government. One Beijing Christian described it as "the explosion of forty years of frustration."

Beginning in mid-April with the death of reformist politician Hu Yao Bang, students occupied the 100-acre Tiananmen Square in Beijing calling for democracy. Their cause was helped by a series of catalysts which gave impetus to their protests: the 70th anniversary of the May Fourth movement, the visit of Soviet President Mikhail Gorbachev on May 15, and the panic stricken imposition of martial law in Beijing on May 19 by Chinese Premier Li Peng. The June 3 massacres of thousands of protesters may in the long run only serve to fan into flame a resistance movement that was waning.

What were the protests about?

But what exactly were the protests about? They were called "pro-democracy" demonstrations, yet few students seemed to have any idea what constituted democracy. When NNI asked a group of house church Christians what the protests were all about,

one old lady replied: "It's about this." She took off her watch. "I bought this two weeks ago, and it worked for two hours and then the back fell out of it."

Another person produced a cassette player purchased one month ago which had no bass speaker. In fact, every person in the room produced some item they had paid for, yet was defective. The old lady said, "The businessmen that are producing this are making money, and the government cadres are getting paid off, too, but the people are left holding the rubbish, and we won't stand for it anymore."

Every Chinese has been a victim of the corrupt bureaucracy, and this explains the unbridled enthusiasm for the student demonstrations. At its simplest, this is a protest against corruption. One of the student cartoons drawn on the ground in Beijing showed the top party leaders all crying into their handkerchiefs because they had been allocated only a chauffeur driven Mercedes 260, while Li Peng was drawn smugly sitting in the back of the top model, the 600E.

The protests do not extend to the realm of ideology, however. This was never better illustrated than on May 23, when the vast portrait of Mao Tse-tung was smeared with paint. Students caught the vandals and handed them over to police. The portrait was quickly replaced with a new one. "Why don't you protest Mao and communism?" I asked a student leader. "How can you hope to start democracy in a one-party state, especially if that party is the Communist Party?"

Continued on next page

Democracy Fever Hits China

He replied, "The Communist Party in China is both the problem and the solution. Its greed for power has caused our woes, but because it is the only organ of power in society, we cannot do away with it, or else we get anarchy. So we must ask the party to start giving away its power, gradually but significantly. So for the moment, we need the party."

Three attitudes toward movement found among Chinese believers

In effect, the masses have sensed their power, while the leaders have sensed their isolation. But what have the Christians sensed through it all? The attitude of believers breaks into one of three groups which can be defined according to age and location.

First, there is a group that is only mildly interested in the movement. For the most part, they tend to be out in the countryside, where the ways of the big cities are regarded with some bemusement. Yet this attitude is based not only on isolation, but a very cogent theological basis, as well.

A house church leader in central Henan Province said: "In China we have had a marvelous revival, but it has come from and remained among the poor, the persecuted, the uneducated. We see no value in petitioning the so-called great and powerful people of this world. Change only occurs when an individual finds Christ, lives the life of Christ, and leads those around him to Christ."

The anti-establishment ethos of the house church believers is based on the most dynamic Christian growth ever witnessed in Christendom. "Real democracy will

come to China when China becomes Christian," the house church leader reiterated. In short, the house church millions, spaced as they are throughout the vast rice fields and mountains that still contain 80 percent of the population, react to the suggestion that they should get involved in the protests in much the same way as a New Testament believer in AD 60 would react when told he should go and ask Emperor Nero for a better deal.

A second group of Christians would class themselves as "very supportive" of the demonstrators. They would be city dwellers, more educated, and above all, usually under 40 years of age. The age range is crucial. They missed the terrible experience of the Cultural Revolution (1966-1976), where those who dared to differ from Mao were hounded mercilessly, often to the grave. Thus they have not seen the worst wrath of the state, and are bolder in pressing for change.

A thirty-year-old Beijing Christian said, "We have been realizing that it's not Deng's China, or Mao's China we live in, it's God's China, and we have a duty to press for change that will please God." Another affirmed that Christians had to get involved in the protests in order to give the movement a sound philosophical basis. "At the moment," he explained, "the students are not only calling for more democracy, underneath they are crying for real meaning."

Having joined the protesters briefly, he was convinced that what was being protested fundamentally was China leader Deng Xiaoping's materialism. He said,

"One student said to me, 'Is this all I have to live for—a better television and a bigger refrigerator? There must be more to life than just things!'"

Deng's mundane aims are in sharp relief to Mao's grand visions of a better world and a new man, yet the principle of "men shall not live on bread alone" is affecting Deng's China as it did Mao's. The house church leader concluded his analysis by saying, "Chinese people need a vision of a better world to live for. We are not natural materialists. Now that Mao's vision is defunct, and Deng's is too mundane, I am hopeful that many will now turn to Christ—who's vision is the greatest and eternal in scope."

But a third group of Christians professed themselves firmly opposed to the demonstrators. Though sympathetic to their aims and feelings, they took exception to the students' tactics, fearing that to defy the government so openly was to court a government crackdown, which in time would bring trouble to the church.

Interestingly, these believers are more elderly, many of whom suffered during the Cultural Revolution. One 75-year-old house church leader, who had spent 20 years in jail for his faith, said, "In China, a leader, is judged not in terms of the freedom he brings to the individual, but in terms of the stability he brings to the nation." He feared that the worse events became, the more the stage would be set for a hard-liner to act tough, thus restoring revolutionary platforms which would inevitably oppress minorities once again—especially the church.

Continued on page 22

Hope Church, Chicago Celebrates 30 years of Ministry

Berniece Porter
Chicago, Ill.

Hope Community Advent Christian Church in Chicago, Illinois celebrated 30 years of ministry early this year. This four day celebration began on Thursday evening and lasted through Sunday evening, with former pastors Lee Welkley, Melvin Upchurch and Robert W. Price, serving as guest speakers. Rev. Clarence Dubois President of the Prairie States Conference brought greetings from the conference. Other denominational leaders and departments expressed their well wishes and prayers to Hope church in the form of letters and telegrams. Leonard Sharber presented a brief history of Hope Church.

The joyous occasion featured three evening services (Thursday, Friday, and Sunday), a banquet on Saturday evening at the Holiday Inn, a Sunday morning worship service, and a Saturday morning Men's Fellowship breakfast.

In attendance at the anniversary celebration was Mrs. Jerrilynn Cobbs, the first black person (a small child at the time) to attend Hope Church Sunday school after its recharter in 1959. Jerrilynn continues to be active in the ministry at Hope.

The anniversary celebration was also a time when many members recommitted themselves to God and to the ministry at Hope. Members presented gifts and well wishes to the church.

The congregation was charged by each of the guest speakers - to



The choir at Hope Community Advent Christian Church helps celebrate the congregation's 30th anniversary of ministry in the center of Chicago, Illinois.

remain steadfast in teaching and preaching the gospel and making disciples in the inner city of Chicago until our Lord's return!

Congregation roots go back to 1908

In the early years of this century, there was a small struggling Sunday school that met in the basement of a two flat building at 15th and Komensky. The major problem was leadership. Rev. George Erhardt was invited to come to Komensky Avenue and help. The Sunday school began to grow and in 1908 the Blessed Hope Advent Christian Church was formed.

Several years later when an old Methodist Church at 4104 W. Grenshaw Street was put up for sale; the newly formed church purchased it. A few years later, the city condemned the building and it was torn down. With some of the old bricks and some new ones a new facility was built.

In the beginning, the church reached out to a community of mostly Bohemian people. In the late 1950s, the congregation of Hope Community Church voted to purchase land in the suburb of La Grange and build there, because most of the congregation had moved to the suburbs.

Some of the congregation decided to ask the denomination for assistance in keeping the building on Grenshaw Street so that an Advent Christian work would remain in Chicago. With that support in 1959, the church was rechartered as the Hope Community Advent Christian Church.

The charter members were: Dr. Fern Likhite, Helene Lonk (still active today), Merelle McKnight, Rev. Wilsey McKnight, Rev. Joseph Monegain, Robert W. Price, Joan Wood, Kelly Wood, Beatrice Zajis, and George Zajis.

With the blessings of God, the work grew under the leadership of

Continued on page 17

AROUND OUR CHURCH

California: Pastor Brad Rigney baptized and received into membership three new believers at First Advent Christian Church in Santa Cruz. - Pastor Ernest Carpenter baptized two young people, Skylar Valdez and Sagan Glover, at First Advent Christian Church in Tustin. - The Valley Advent Christian Church in Arleta was one of many Advent Christian congregations sponsoring Vacation Bible School this summer.

Connecticut: The Danbury Advent Christian Church hosted a musical concert featuring Ken Fernald. - Pastor Robert Story completed his tenth year of ministry at Community Advent Christian Church in East Norwalk.

Florida: Pastor Sam Warren began his ministry at the West Jacksonville Advent Christian Church. - Pastor Banks Setzer is now serving the Beachville Advent Christian Church. He recently completed an interim ministry at the West Jacksonville Church.

Idaho: The Advent Christian Church of New Hope in Lewiston received six new members. Pastor Clayton Blackstone writes about the recent growth of the congregation, "Remember, we are not interested in simply 'getting the numbers up,' or filling the church so that we can build a new one. We seek to bring hope to hurting people for the sake of Christ... Make a focused effort to minister to people who begin to attend our fellowship by helping them to feel as if they 'belong'."

Illinois: The Prairie States Con-

ference continues with church planting efforts in Bloomington. Pray for Pastor Joshua Christian and others involved as they prepare for their first worship service.

Maine: Staff changes at the Kennebunk Advent Christian senior pastor. Rev. Dane Frost has accepted the call to become associate pastor. Rev. Roger Brown has been appointed as a church planting pastor and will be working in the Wells-Sanford community. The congregation honored long time senior pastor Robert Hewitt on the occasion of his retirement.

Massachusetts: Faith Evangelical Advent Christian Church in Melrose has hired Sherilyn Joaquim as Director of Outreach Ministries. She will spend about 15 hours a week focusing on developing the congregation's outreach ministries and assisting with visitation. - Russell Carle was in-

stalled as pastor at the Attleboro Advent Christian Church. The mayor of Attleboro, Kai Shang, and Eastern Region Superintendent, Paul Johnson, brought greetings at the installation service. - The Westfield Advent Christian Church honored Pastor Terry Robinson and his family with an appreciation luncheon as he completed his ministry with the church. - Blessed Hope Advent Christian Church in Springfield completed a successful Penny Crusade by going almost \$800 over their goal.

New Hampshire: Dana Rundgren, from the Northwood Advent Christian Church, served in Jamaica this summer with a team from Teen Missions. - Calvary Bible Advent Christian Church in Meredith is sponsoring two week long missions conferences each year. Their spring conference featured Philippine Advent Christian missionary Alice Brown.

New Hope Congregation Dedicates Fellowship



The congregation at New Hope Advent Christian Church in Islandton, South Carolina completed a new fellowship hall earlier this year. Rev. Freeman Nobles serves as pastor of the Islandton congregation.

North Carolina: The Smithfield Advent Christian Church has purchased land for relocation. - Blakes Chapel Advent Christian Church in Hampstead received five new members into their fellowship. The congregation's Penny Crusade giving topped \$9,000. In addition they honored Mrs. Louise Carter on her 80th birthday. - Central Advent Christian Church in Lenoir recognized their senior citizen members with a special church dinner and honored couples married 50 years or longer during a recent morning worship service. Pastor Marshall Tidwell writes, "Central's eight week Penny Crusade was launched with a release of more than 200 helium filled balloons containing Scripture verses and the name of the church. Since Central Church supports missions year round, the Penny Crusade is a part of its undesignated commitment to United Ministry." - Lee's Union Advent Christian Church in Four Oaks honored Pastor and Mrs. Jimmy Wooten with a surprise "Pastor Appreciation" service and luncheon. The congregation received five new members into their fellowship, three as the result of first time decisions for Christ.

Ohio: The Seville Advent Christian Church reports that attendance has increased 25 percent since the arrival of pastor Donald Elswick. In addition, the congregation received more than double the amount of their \$500 Penny Crusade. Several special events, including a spaghetti supper, helped the congregation raise money for Penny Crusade. - The Stantontown Advent Christian Church sponsored Vacation Bible School with over 60 participating.

South Carolina: The Ridgeland Advent Christian Church sponsored a missions conference. Rev. Beulah Purkiser, former Advent Christian missionary in China and Japan, and Miss Karen Rigney, associate missionary in Japan, highlighted the weekend program.

Texas: A new Advent Christian congregation has organized in Pampa, under the name Faith Advent Christian Fellowship. Pastor Grant Johnson currently serves the congregation.

Vermont: The Vernon Advent Christian Church held their annual missions conference. Assistant pastor Adrian Todd spoke at a men's prayer breakfast, the first event of the conference. Also sharing in the program were director of World Missions Harold Patterson and missionary Alice Brown.

Virginia: The Mechanicsville Advent Christian Church celebrated 100 years of ministry in the

greater Richmond area with a celebration service and meal. As part of the service, the church held a mortgage burning as the congregation marked the final payment on the facility. The Mechanicsville Church is preparing for more expansion to their facilities.

Washington: In connection with Vacation Bible School, the West Valley Advent Christian Church south of Seattle sponsored a "Week of Prayer for Children." The church newsletter listed a different area of prayer concern concerning children for each day.

Wisconsin: The New Life Community Advent Christian Church in Baraboo marked 100 years of ministry with a centennial celebration that lasted three days. One of the features was the production of a 9" commemorative plate featuring a detailed black ink drawing of the church building done by Margaret Bump. They were available for purchase. □

Hope Church

Continued from page 15

Pastor Lee Welkley. Ministry staff was expanded and an annex was purchased. However, there was not sufficient room for the church to expand in Lawndale.

God lead the congregation to property at 5900 West Iowa and it was purchased in August 1975. For the next fourteen years, Hope Church had an exciting and challenging ministry of one church in two sites since ministry and worship continued to be held at the Lawndale property. Following Rev. Welkley as senior pastor were Rev. Melvin Upchurch as an interim pastor; Dr. Robert Price as an interim pastor; Rev. Upchurch then

returned as senior pastor. The current senior pastor Rev. Edward Carter is joined in leadership of the church by assistant pastor Rev. Curtis Johnson.

Today, Hope Community Church is still active in ministry to its community. Recently, Hope Church was licensed as a Head Start location. The Women's Ministry Annual Retreat has become an event to look forward to. Youth Ministry continues to be a priority. Hope Church continues to find ways to bring the life giving Gospel of Jesus Christ to those around us. □



Caroline Michael
Director



The Strength of Gentleness

Bonnie A. Helms
Westbrook, ME.

"Christianity is not a religion, but a relationship." The relationship must first be vertical. Christ must be the center of our daily lives, not Someone to whom we give a nodding acknowledgment on Sunday morning. The relationship must also be horizontal, person to person. Author Marian Jacobson wrote, "People are hungry for acceptance, love, and friends. Unless lonely men and women find these in the church, they may not stay long enough to become related to Jesus Christ. People are not persuaded; they are attracted. We communicate far more by what we are than by what we say."

"Let your gentleness be evident to all. The Lord is near." (Philippians 4:5). Gentleness is the out-reaching evidence of the indwelling Christ. Harsh condemnation and sentences filled with "shoulds" and "oughts," do nothing to draw men to Jesus. Our Lord's personality attracted people. Children wanted to sit on His lap. John tells us that we "are to walk as He walked" (1 John 2:6). Does our gentleness attract people, or does our austerity drive them away?

Joyce Landorf has defined "balcony people" as those who give support to other members in the family of God. Paul told the Galatians that the restoration of the fallen Christian must be done with gentleness, the touch that a surgeon would use to set a broken bone (Galatians 6:1). Expression of Christian gentleness often comes through touch. The hand is the extension of the mind's intent. Through touching, one Christian may strengthen or reject, heal, or batter another.

Mary Jane, a "balcony person" in my life, is an optimist. Her fingers, however, have a solid grip on reality. Inner music frequently bubbles into a hummed tune as my friend's hands are engaged in many varied tasks. Domestic chores may include peeling carrots or rolling out pie crust dough. As a guidance counselor, she touches a typewriter, answers the phone, or prints honor roll certificates. As

a photographer, she loads a camera or sorts and stamps pictures. Even when Mary Jane is relaxing, her hands are rarely idle. She is usually at work making mittens or slipper socks. Her artistic hands gently move on the strings of her cello to coax forth beautiful music.

As a woman who knows Christ personally, Mary Jane uses her hands as instruments of ministry to convey His strength. Picture an aqueduct carrying water to a thirsty field. Christ, through His servant, sends a powerful message to one who is insecure or terrified, "You're going to make it. Christ believes in you, and so do I."

Mary Jane's gentle strength comes from keeping her hand in the hand of Christ. Experience has taught her that when the link between her hand and the Lord's is broken, repairs must be made immediately. She can minister to others only because she has first received from Christ. Paul told the Corinthians, "We can comfort those in trouble with the comfort we ourselves have received from God" (2 Corinthians 1:4).

Mary Jane is not a superwoman. Her hands are work-worn. She has had to learn much through forty years of marriage and the raising of five children. Her gentleness is the fruit of that learning with the Holy Spirit as her teacher. Her hands, like the hands of Christ, bring help, strength, and healing to those whose lives she touches. □



Bonnie is a secondary English teacher in Westbrook, Maine and an active member of the Portland Advent Christian Church. She is an adult Sunday school teacher, and has led small group Bible studies and retreats for college students.

CHRISTMAS IN OCTOBER

Celebrate Christmas during October and share with our missionaries from the Lord's bountiful provision for you! Christmas in October bulletin inserts have been mailed to every Advent Christian Church to help inform everyone how the contributions will be used. One hundred per cent of all gifts will be used for Christmas checks for our missionaries, health and pension funds for missionaries, and funds for retired missionaries.

Each year we hear from missionaries of the blessing this extra gift has been to them and how they look forward to receiving it. Several asked that we express their gratitude to congregations and individuals who support this project.

Plan to celebrate, and participate in this annual Christmas in October fund. We deeply appreciate your support. All monies may be sent to Christmas in October/Heart of Missions, P. O. BOX 23152, Charlotte, N.C. 28212. (Note: our P. O. Box requires the "old" zip code - 28212, but 14601 Albemarle Road requires the "new" zip - 28227.)

PLAN A SPECIAL FOR FALL

If you haven't tried a Trained Resource Person workshop or if you haven't had one recently, how about requesting one for this fall? We have over sixty TRPs willing to serve our local women's groups. Simply send your request for one of the workshops listed below to Caroline Michael, P. O. Box 23152, Charlotte 28212 and we will have a TRP in your area get in touch with you to make the final arrangements. Each workshop requires approximately two hours for an adequate presentation.



TRPs Libby Harren, Glenda Carpenter, Charlotte Ziegler, Dixie Sutton

TRP Workshops:

1. Is Your Programming on Target? (planning an effective meeting)
2. Everyday Evangelism (preparation for witnessing)
3. Developing a Special Interest Group (deciding what new group is needed in your church and how to get started)
4. How to Increase Membership (evaluating outreach and changes needed to meet current needs)
5. Keys to Spiritual Health (growing in one's Christian life)

TURNING STAMPS INTO BIBLES

In some parts of the United States, gas stations and supermarkets give you more than change after a purchase. They offer trading stamps that can actually be exchanged for Bibles! Through the ministries of "Open Doors with Brother Andrew" stamps of all varieties may be used. Their aim is to provide the personal delivery of Bibles in restricted countries. Ruth Lee of Smithfield Advent Christian Church is chairperson for North Carolina and will be happy to receive books of trading stamps you may be able to send. Mail to Mrs. Ruth Lee, Rt. 2, Box 344-L, Smithfield, NC 27577.

HIGH STANDARDS RECOGNIZED

Members of the Beaver Creek Church in Ferguson, North Carolina honored the memory of Hazel Triplett Hartley with a bulletin insert. Hazel had set a good example as a devoted wife and mother, one who loved the Lord, and who reared her family to live by Christian principles. They will remember her friendliness, good cooking, and dedication.

JUNIOR ACTION GROUPS RECOGNIZED

We are grateful for the leaders who give of their time and abilities to serve God by working with juniors. This is a most important age in life to accept Jesus as Lord and Savior. The following list identifies churches that have reported an active ministry to juniors and they have received honor certificates: Windsor, Conn.; Memorial Chapel, Lake City, Fla.; West Jacksonville, Fla.; First Church, Augusta, Ga.; Gardiner, Me.; Melrose, Mass.; Westfield, Mass.; Banner Chapel, Benson, N.C.; Stones Creek, Benson, N.C.; Clayton, N.C.; Concord, N.C.; Fayetteville, N.C.; Garner, N.C.; Bethel, Lenoir, N.C.; First Church, Lenoir, N.C.; Mt. Olive, N.C.; Bishopville, S.C.; Charleston, S.C.; Hartsville, S.C.; Ridgeland, S.C.; Berea, Smoaks, S.C.; Buckhead, Smoaks, S.C.; Walterboro, S.C.; Chattanooga, Tenn.; and Lone Star, Clifton Forge, Va.

What Children Can Do for the Lord

Sam Warren
Jacksonville, Fla.

In a recent article entitled "What Children Can't Do For You," Dennis Guernsey wrote, "Once upon a time children had a function other than just being there. They could help you run the family business. They could help you plow the field. They could look after a share of the cooking and mending and washing. In those days children were not an economic drain. In most cases they were an economic advantage."

Over the past seventy-five years our society's attitude toward children has changed. Some changes have been for the better; but, generally, a negative attitude toward children has become increasingly apparent.

For example, society does not value children economically. Much of today's public policy, in fact, penalizes families. One economist estimates that if the tax exemption for dependents had kept up with inflation, we would now be able to deduct \$5000 a year for each dependent.

Our society has changed its view, on the size of families. Large is out and small is in. The size of mom's family which included twelve brothers and sisters is rare today. One negative result in this change has been a society that has become more adult-centered rather than child-centered. An extremely disturbing fact is that our society has moved to trusting the so-called "experts" rather than the parents when it comes to raising children. So much information tells parents this is the "right way," that they begin to doubt their natural God-given abilities. But, because frequently both parents have jobs and families and live away from their extended family, there is great need for adequate child-care.

As a pastor, I am concerned about how the church views children and what, if anything, we are doing to counteract the societal view of children and the family.



God never intended the church to replace the role of parents in instructing their children. Perhaps, the church would be wise to invest more in the lives of the parents, enabling them to be better parents and better Christians and assume their parental responsibility to train up their children "in the Lord."

It is a common experience that when children arrive, marital satisfaction often goes down. Our society assumes that if people are able to produce babies, they're ready to be parents. But that's not true. Parents may become frustrated not

knowing how to be effective parents. This offers a real challenge for ministry in the local church.

To counteract society's negative attitude toward children, we need to return to God's Word and learn to make parenting decisions based on God's values, not the values of a man-centered society. We need to remember that children are "a reward from the Lord," (Psalm 127:3).

The rewards of Christian parenting will not be found in the pursuit of our society's goals, but in the blessing of passing on God's love to our children and to their children, who will become productive citizens bringing hope to a world in need.

My own son serves as a fitting illustration. His second-grade teacher recently greeted me on the last day of school to wish us well on our upcoming move out of the state. She again affirmed Jared's ability by telling me that he is a "spectacular reader" for his age. Of course, my parental buttons were about to burst, but I had to ask myself why Jared was so gifted in this area? Soon I realized that it was largely because of the example set by his mother and me. Ever since he was an infant, Shelly and I have read to our boys and we are constantly reading in our home. Jared modeled what he saw in our lives. Unfortunately, he copies some of our bad habits as well. As part of the process of being good parental examples, we have tried to highlight the good and minimize the bad.

After thinking about this I realized that perhaps the biggest reason Jared has become a gifted reader is because we were able to recognize his potential to become a reader. We believed that he would learn to read and love doing it as we do.

The title of this article is best amplified, "What Children Can Do for the Lord if Parents Believe in Them!". Children are people, too. They have hopes, dreams, feelings, abilities, and "gobs" of potential. The church must help parents be prepared to develop their children's potential in a manner pleasing to the Lord. This potential may be stifled by lack of believing in them or investing too little time in these precious young lives. Let's together believe that in the lives of our children lies the potential for spiritual renewal. Our society is headed away from God but our children can bring us back. Remind them of God's love for them and teach them how God has blessed you. He will bless them if they trust in Him and do what is right, (Deuteronomy 6:18-19). Believe in your children and see what God will do through them! □

GROWING A YOUTH MINISTRY

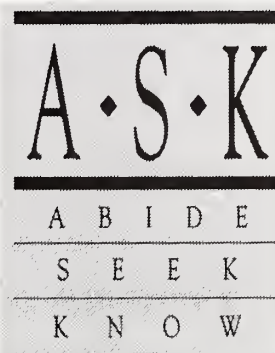
Goals for youth ministries in 1989 at West Jacksonville, Florida Advent Christian Church include seeking God's will, visiting in homes of young people associated with the church who do not participate as well as homes in the community and in the schools to share Jesus with the lost and lead them to accept Jesus as Lord and Savior, and to help them lead a surrendered life for Him. These goals were described by youth leader Darleen Snow.

Darleen reports that their visitation has brought results. After visiting twenty homes, eight young people decided they "want to go to church" who had not attended previously! Nothing is impossible with God. He has honored their faithfulness and had prepared the way before them.

Beside the youth group, there are active King's Jewels and Junior Action groups at this church. Several of the unusual "extra attractions" reported include: a Bible Masquerade Party, kite flying and sand castle building at the beach, preparing an Around the World supper for the whole church, sponsoring a Children's Fun Day (seven hours for Parents' Day Out prior to Christmas), and a three-day Summer Retreat at the Church for concentrated study of God's word and His plan for them.

A good example to follow! □

Misson Prayer Partnership



September

- 20 Pray for **Margaret Helms** in Cebu, Philippines. We missed her birthday on September 18.
- 21 Pray for Mission director **Harold Patterson** as he visits churches to report progress on all the mission fields. Praise His Name!
- 22 Pray for **Etuk Akpan** and all the national workers in Nigeria.
- 23 Praise God for the two new associate missionaries in Japan. **Karen Rigney** is already in Japan. **Sheryl Kampenhout** still waits for her visa. Please pray it will come soon.
- 24 Pray for **Marion Damon** as she teaches in Bible School in Kodaikanal. She is also in charge of this new pioneer field of witness for Christ.
- 25 Pray for **Beulah Devasahayam** as she works with her husband in Malaysia. Today is her birthday.
- 26 Praise God for the groups meeting for prayer and fasting for revival in all Advent Christian churches.
- 27 Pray for **Faith Nancy Ssebikindu** living in Memphis, Tenn., on this her birthday.
- 28 Praise God for the good Penny Crusade monies coming in from most of our churches.
- 29 Pray for **Frank and Judy Jewett** as they take up work at Oxford, Maine Advent Christian Church.
- 30 Pray for **Austin and Dorothy Warriner** as they teach and preach Christ to the many people in Japan.

October

- 1 Pray for the students in China. Many are being shot for their call for democracy. Yet some are accepting Christ as Savior.
- 2 Pray for **Floyd and Musa Powers** and the many contacts they have among the Japanese people. Only 1% of the Japanese are Christians.
- 3 Pray for the Indian nationals preaching the Gospel in Malaysia. The Muslims are making trouble in this country.
- 4 Pray for **Beryl Joy Hollis** as she works making Jesus known in the crowded Madras area in India.
- 5 Praise God for the safety of all our missionaries. There are reports of some missionaries being martyred in the

- Philippines by the Muslims.
- 6 Praise God for the news that recently 60 converted students in China were baptized.
 - 7 Pray for career missionaries to feel God's call to go to the Philippines and Japan and that funds may come in to support them.
 - 8 Pray for **Floyd Powers** in Japan on this his birthday.
 - 9 Pray for the national pastors in Japan. They are doing a wonderful work for Christ. Pray that they may reach out to new areas with the Gospel.
 - 10 Pray for **David Northup**, Executive Vice-president of General Conference. He has many responsibilities.
 - 11 Pray for all Mexican Christian workers as some of them have been threatened by officials.
 - 12 Pray for **Bruce Arnold** and **David Vignali** as they teach at Oro Bible College in the Philippines.
 - 13 Pray for **Brent Carpenter** as he challenges our church leaders to do great things for God.
 - 14 Pray for **Lydia Devasahayam** of Malaysia on this her fourteenth birthday.
 - 15 Praise God that **Harold Patterson** was able to baptize the first Advent Christian convert in the new work in Manila, Philippines. Pray for this new church.
 - 16 Praise God for the dedicated secretaries and staff workers at Advent Christian denominational offices in Charlotte.
 - 17 Pray much for the finances of General Conference. We are far below budget at this time. Pray for **Bob Cole** as he faithfully distributes the money as it comes in.
 - 18 Pray for all the Filipino Christians. Some have been slaughtered by the Communists.
 - 19 Pray for **Alice Brown** as she still witnesses for Christ while home on furlough.

Democracy Fever

Continued from page 14

Events have proved him correct. As a result of the power struggle precipitated by the crisis, leftist elements led by Premier Li Peng seem to have consolidated their power at the helm of the Communist Party, with horrifying results. Already the phrase "bourgeois liberalization" is recurring in official statements. This is a menacing phrase indeed, referring to a tendency to dilute the orthodox communist line. In the wake of the 1987 student demonstrations, a campaign against bourgeois liberalization was waged for about eight months, deeply affecting the church. Many house churches were forcibly closed, and official churches more strictly monitored.

Consequences

Asked what the consequences to the church would accrue from all the protests, a Beijing house church leader cheerfully replied, "short term trouble, long term bene-

fit!" In the short term the aging communist leaders may see the answer in the ideological campaign to instill more understanding and support for revolutionary principles. This would conflict with the church, which values a contradictory message to the Marxist-Leninist dogma.

Yet over the long term China's leaders have been shaken. Never before have they observed such an outburst of contempt at their privileged status, and for their professed policies. Changes are inevitable, and if they are not forthcoming, students may resort to less good-natured protests.

Having asked numerous Christians for their reaction to the ferment, I decided to go to the other side and ask a high-ranking communist for his view. To my surprise his words had a religious ring. Still a committed communist, he said, "What's wrong with China today is simple—nobody wants to die for the cause anymore." he added, "Deng, Li, Zhao—in the thirties they would have died gladly for the Revolution, they didn't care about their lives. But today, their creature comforts are coming before the cause. . . they all want to live too long." □

Ron MacMillan is Asia correspondent for News Network International. Supplied courtesy of NNI.

Pastoral Leadership: What the Bible Says

Continued from page 11

personal and corporate growth.

Secondly, the church must be motivated by capable leaders. This, too, is done within a model of servanthood. To many, God's model of leadership seems like a "paradox." When the world says "first," God says "last." When the world says "up," God says "down." When the world says "win," God says "lose." When the world says "receive," God says "serve." This is God's model for each of us, particularly those in positions of leadership. It works to bring about his will in our lives. We must follow it carefully.

This view of leadership does not diminish the leaders capability. He can serve in this "paradoxical" fashion and still be effective. Moreover, when a leader operates outside of these principles it can lead to spiritual dictatorship. The leader is reduced to the level of coercing people to follow their lead. Godly and acceptable leadership is a balanced combination of motivating and serving.

Third, remember your anointing not your appointing. Every pastor that has ever failed at some point in their ministry knows about this. To forget it is to forget our purpose and direction. To remember it is the beginning of a fruitful ministry.

Hang on to these spiritual ropes and I promise your climb will be well-prepared, lovingly executed and accompanied with purpose, His purpose! □

A graduate of Berkshire Christian and Gordon-Conwell Theological Seminary, Sam Warren, is pastor of the West Jacksonville, Fla. Advent Christian Church.

"The Influence of Parent Power in the 1990s"

The future of our world is not determined by congressmen, ambassadors, or presidents. Parents are the "super-powers" of modern society. We can be the most powerful force for influencing the moral and intellectual development of generations to come through our teaching and intentional modeling of a Christlike lifestyle. But will we?

I've been disappointed by recent statements of leaders in my community. I knew parents were not held in high esteem in some quarters. But hearing public school educators use the lack of parental involvement as the reason for initiating more social service programs in the school system shocked me out of my semi-comatose world. I am hearing such things as: Because parents don't care, schools must care; Because parents are not interested in the health and welfare of their children, the schools and social service agencies must join together to provide services; Because the child's family life may be the primary cause of stress, educators must become social workers.

I agree with Dr. James Dobson, noted family advocate and child psychologist, who said that it is not that parents don't care. They're just too tired from earning a living to get more involved in their children's lives. It is easier to stay home than to go out to PTA meetings, athletic events, concerts, and parent enrichment sessions.

Sacrifice our children to convenience?

The question that looms before me is; "Am I willing to sacrifice the moral, spiritual, physical

and mental development of my children on the altar of convenience?" Barrett Mosbacker says, "The rearing of children is a sacred trust which carries with it great privilege and responsibility. To abdicate that trust by surrendering the moral development of our children to an assortment of bureaucrats and health care 'professionals' is nothing short of immoral." The realization of that sacred trust has led many parents such as Cindy and me to put forth the extra effort necessary.

The family is that basic unit of society which undergirds all other institutions. If the family is weak or fails, then all other institutions are affected. Every influence that weakens the family and makes it more difficult for it to do its job will ultimately weaken society. Christian parents who build strong and healthy families have a unique privilege and responsibility that can increase the possibility of a strong and healthy society. That's why I believe the most important ministry or work I do for the Lord takes place in the family.

Opportunities for Christian parents

While some Christian parents remove their children from the public education system, Cindy and I have opted to remain "salt and light" in a system that desperately needs the influence of parents who hold traditional values of right and wrong. We have been active in PTA functions, served as chaperones for class trips and personally become acquainted with our daughters' teachers and school principal.

Our credibility among these

educators enabled us to recommend program persons who can communicate Judeo-Christian values to our children in an acceptable manner. We succeeded in removing an objectionable book from the school library. The librarian wrote: "It is reassuring to have concerned parents like you who help me provide good library services to the children."

As editor of the PTA newsletter, I inserted articles about parenting, including one that highlighted spiritual health as a sign of a strong family. No overt preaching. Just planting seeds. The response was overwhelmingly positive. It surprised me that in a so-called liberal new England community I would find such strong support.

Christian parents have a tremendous opportunity to influence the moral climate of their communities. However, if we simply pull back into our ivory towers of Christendom and shoot volleys of religious pronouncements over the wall, the influencers of values-free education will continue to make inroads in our society.

To obey Jesus' call to be salt and light in the world requires involvement in the trenches. It's hard work. We may not win every battle. But the lives of our children and the communities we love will be better because we exercised our "parent power." □

William Batson is pastor of the Advent Christian Church in Portsmouth, New Hampshire and the founder/director of "The Family Builders," a teaching ministry involved in building stronger marriages and families.

Your Servants for Christ's Cause

International Missionaries

Philippines

Alice Brown (March 24)
3 Howe Street
Rochester, NH 03867

Margaret Helms (September 18)
P.O. Box 263
6000 Cebu City
PHILIPPINES

Bruce Arnold (June 21)
P.O. Box 223
9000 Cagayan de Oro
PHILIPPINES

David Vignali (May 10)
P.O. Box 223
9000 Cagayan de Oro
PHILIPPINES

Japan

Floyd and Musa Powers
(October 8 and February 28)
Rebecca Powers (Nov. 11, 1971)
4-11-18 Motoyama Kitamachi
Higashinada ku, Kobe shi 658
JAPAN

Karen Rigney
c/o Floyd & Musa Powers

Austin and Dorothy Warriner
(January 1 and January 18)
3-37 Okayama Higashi
5 Chome, Shijonawate Shi
Osaka Fu 575
JAPAN

India

Marion Damon (March 27)
Box 17, Andivilla
Kodaikanal 624101
INDIA

Beryl Joy Hollis (December 16)
American Advent Mission
Velacheri, Madras 600 042
INDIA

Barbara White (January 14)
Box 17, Andivilla
Kodaikanal 624101
INDIA

National Missionaries

Malaysia

**Thambusamy and
Victoria Devairakkam**
15, Jalan Hang Tuah 2/2
Taman Muhibbah
86000 Kluang, Johor
WEST MALAYSIA

Lucas and Beulah Devasahayam
30, Jalan Cempaka
Taman Gembira
42700 Banting, Selangor
MALAYSIA

Memphis

Francis and Lyne Ssebikindu
(May 13 and May 8)
Faith Nancy (September 28, 1982)
Ashley Grace (November 21, 1985)
2590 Faxon Avenue
Memphis, TN 38112

Mexico

Abel Garcia-Lara
368 Anita Street, Sp. 62
Chula Vista, CA 92011

**Alberto Gomez
Arturo Angulo
Ever Perez
Ezequiel Serrato**
c/o Abel Garcia-Lara

Nigeria

E.P. Etukakpan
Ediene Ikot Obio Imo Headquarters
P.O. Box 2519-UYO
Akwa Ibom State
NIGERIA

Advent Christian General Conference

P.O. Box 23152
Charlotte, NC 28212

Harold Patterson; World Missions
Millie Griswold; Christian Education
Caroline Michael; Women's Ministries

Robert W. Cole; Finance
Robert Mayer; Publications
David Northup; Executive Vice-president

Brent Carpenter; Church Relations

C286.7
A24

Advent Christian WITNESS

October 1989



**Abortion:
The Battle Heats Up**

FEATURES

Abortion: America's Moral Civil War

4

"Get ready to see Democracy in action," writes Bible Advocate editor Jerry Griffin. With the recent Supreme Court ruling in the Webster case, Abortion on demand promises to be a major issue in coming years.

Abortion: You Can't Just Talk About It

8

Steve and Debbie Mears, members of the Portsmouth, New Hampshire Advent Christian Church, have been active participants in the pro-life movement. This interview provides insight into the reasons behind that involvement.

Arrested for Jesus

12

Pastor Les Lawrence describes how involvement in Operation Rescue has impacted his congregation in Clearwater, Fla. and discusses his perspective of what the Bible teaches about civil disobedience.

"Karen, I Want You to be a Missionary"

16

Karen Rigney, the newest Advent Christian missionary, discusses her call to serve God through World Missions and her burden to see Japanese people reached for Jesus Christ.

DEPARTMENTS

From the Editor	3
Asleep in Christ	10
Women's Ministries	18
Prayer Partnership	21

ON THE COVER

Abortion: A matter of choice or the first step down the road toward a corrupt view of humanity? This month, the Witness focuses on the abortion controversy and the pro-life activities of Advent Christians in two congregations.

photo by Jim and Mary Whitmer

Volume 37, Number 9

Advent Christian WITNESS

Editor Robert Mayer

Contributing Editors Caroline Michael, Harold Patterson
William Batson, Clayton Blackstone, David McCarthy

Typesetting Renee Mayer

Proofreading Shirley Brooks

Art Director Linda Perault

The Advent Christian Witness (ISSN #007-740) is published monthly except for a combined July-August issue by the Advent Christian General Conference of America, 14601 Albemarle Road, P.O. Box 23152, Charlotte, N.C. 28227. Subscription rates in the United States and Canada: One year, \$11.00. Single copy: \$1.00. Overseas rate: One year, \$14.00. Second class postage paid at Charlotte, N.C. POSTMASTER: Send address changes to Advent Christian Witness, P.O. Box 23152, Charlotte, N.C. 28212.

As the official publication of the Advent Christian General Conference, the Advent Christian Witness publishes the teachings of the Advent Christian Church and promotes the task of evangelism both in North America and around the world. The views expressed in this magazine are those of the author and may not necessarily reflect those of the editor or the Advent Christian General Conference. Member: Evangelical Press Association. Copyright © 1989 by the Advent Christian General Conference of America, Inc.





A MATTER OF CHOICE?

Get ready to see democracy in action! With the most recent Supreme Court decision on abortion only 2 months old, both sides are gearing up for a potentially explosive political confrontation.

The issue of "Abortion on Demand" provokes debate, strong opinions, and anger both inside and outside the Christian church. While the majority of evangelicals and Advent Christians favor a constitutional amendment to outlaw abortion except in cases where the mother's life is endangered, a surprising number of Christians argue that whether or not to abort a fetus should be a matter of choice.

In other words, those who favor abortion on demand argue that the matter should be left up to the woman responsible for carrying the fetus. Many factors are involved in a pregnancy and an arbitrary prohibition against abortion cannot allow for economic, medical, or emotional difficulties. Therefore, abortion advocates argue, the person best able to make the decision whether or not to complete a pregnancy is the pregnant mother in consultation with her family and physicians.

Sadly, in much of the pro-life literature produced in evangelical circles, little is done in effective response to the pro-choice view. The principle of "choice" permeates American life. We choose where we want to live, what car to buy, where to worship, and so on. A hallmark of political conservatism in the United States is limited government. We as a people do not want the government regulating how we live. We want freedom of choice and that freedom marks one of the key differences between our society and a Marxist dictatorship like the Soviet Union.

Therefore, why should abortion not be permitted? What makes choosing whether or not to have an abortion different from choosing who to vote for, where to live, or how to spend the money we've earned? These are two questions that Evangelicals must effectively answer if we expect abortion to be restricted in American life.

Evangelicals must articulate what makes choosing to abort an unborn child different than choosing what car to drive. For two hundred years, public policy in America has recognized and protected the sanctity and value of human life. Our laws are designed to protect people and our society punishes those who violate these laws. Christians must demonstrate that abortion represents a radical departure from America's historical protection of human life.

In the American context, the value of human life has always taken precedence over freedom of choice. In other words, in America, my freedom to choose stops when that choice violates the rights of another human being.

Such a priority for life is profoundly Biblical! The principle of "choice" when carried to the extremes that abortion advocates propose opens the door to anarchy, extreme individualism, and other values that would weaken or destroy human civilization.

"Choice" is a valid principle in American life. But "choice" must always be exercised in the context of limits. When "choice" violates the rights of another, it must be regulated. That is why passage of a constitutional amendment restricting abortion should be high on the public agenda of Christians throughout America. □

America's Moral Civil War

Jerry Griffin
Broomfield, Colo.

The protester's sign said, "Keep your morality off my body!" Across the street another protester screamed in reply, "Baby killers!"

America is at war with itself over abortion. The battle has been raging ever since the Supreme Court legalized abortion in 1973 with the *Roe v. Wade* decision.

Because the issue is so emotionally charged and the division so sharp, America is in for a long, soul-searching struggle.

At issue are two conflicting value systems: regard for the life and personhood of the unborn versus the social and reproductive rights of a woman to terminate pregnancy if she so chooses. For the past two decades pro-abortionists have promoted

abortion as a social remedy. If abortion were legal, they said, all sorts of problems detrimental to women would be eliminated.

For example, legal abortions would protect women from the illegal and dangerous "back-alley" abortions. But in truth illegal abortions have not stopped. The back-alley procedures continue because of anonymity, lower cost, and no records or red tape. Furthermore, legalization has not eliminated poorly done abortions. Any abortion, legal or otherwise, is still potentially more dangerous than actual childbirth.

Exaggerated claims

Prior to the 1973 *Roe v. Wade* case, there was great public fear (propagated by pro-abortionists) that unless abortions were legalized thousands of women

would die from coat hangers and black market abortions. Such claims, however, were extremely exaggerated. In the year before *Roe v. Wade*, according to U. S. Public Health figures, there were only 70 maternal deaths from all forms of abortion (legal, illegal, and spontaneous). In 1973, the number dropped to 36 - a saving of 34 lives, not thousands. Nevertheless, 34 lives are significant and worth saving. Yet, when compared to the 1.5 million unborn babies who lose their lives each year through legalized abortion, one has to wonder if such a lopsided trade off is acceptable.

Pro-abortionists also argued that legalized abortion was necessary to spare women the trauma of pregnancy caused by rape or incest. Although any pregnancy from rape or incest is one too many, the public has been

led to believe that it occurs far more frequently than it actually does. In the U. S. less than 100 pregnancies per year are due to rape, and only a fraction of all abortions (less than 1%) are performed because of criminal rape or incest. To use rape and incest as an argument for abortion on demand is to play dishonestly upon the fears of the public. Besides, prior to *Roe v. Wade*, state laws already permitted abortion for rape and incest. It should also be noted that pregnancy from rape can be prevented if the victim seeks immediate treatment at a hospital. Even in the rare event that pregnancy does occur, the abortion of the child will not undo the rape and its emotional trauma. Abortion will only create a second innocent victim.

Another claim of the pro-abortionists was that legalized abortion would relieve women of the mental duress of an unwanted pregnancy. But for many women the psychological pressures do not end, and may even increase, after an abortion. One doctor has said, "It is easier to scrape the baby out of a woman's womb than to scrape the memory of that baby out of her conscience."

Abortion has also been promoted as a way to keep a marriage or a boyfriend's affections intact. By removing the unwanted fetus, the relationship can proceed as before. But the fact of the matter is that 70% of all relationships fail after an abortion.

Pro-abortionists also claimed that legalized abortion would reduce child abuse because every child born would be wanted rather than unwanted. Recent statistics reveal, however, that 91% of all battered children were from planned, not accidental, pregnancies. Furthermore, what kind of logic is it that seeks to

“

The vast majority of abortions done today are for one simple reason: personal convenience - a form of birth control. And it is exactly at this point that the pro-life and the pro-choice value systems collide.

”

save children from abuse by subjecting them to the ultimate form of child abuse while still in their mothers' wombs? With at least two million couples waiting to adopt, one must even wonder if there really is such a thing as an unwanted child in the first place.

Legalized abortion was also touted as a solution to birth defects. The abortion value system declared that unless chil-

dren are perfectly developed and born in the best of condition, the humane thing to do is to destroy them for their "own good." Never mind that 99% of all abortions are performed on healthy children. And never mind that handicapped children are no less human, experience joy and happiness, and seek their full potential just like the rest of us. Any one who has ever been to a Special Olympics knows this to be true.

Prime abortion cause: personal convenience

The above reasons for abortion, though they appear to be well intended and to have the best interests of women at heart, have in reality opened up a Pandora's box of abortion on demand. Only about 1% of all abortions are for the hard cases involving the life of the mother, rape, incest, or severe fetal defects. The vast majority of abortions done today are for one simple reason: personal convenience - a form of birth control. And it is exactly at this point that the pro-life and the pro-choice value systems collide.

Abortion on demand has cheapened life by placing selfish interests above the sanctity of human life. Career plans, money, self-esteem, a lover's affection—abortion promises to keep it all intact. The unborn child is therefore viewed as a blob of tissue, a kind of cancer, that stands in the way of a happy life.

We live in a schizophrenic society. Doctors muster all of

ABORTION: America's Moral Civil War

their medical skills to save the life of a 24-week-old premature baby, while in the same hospital another doctor aborts a fetus of the same age simply because its parents haven't the time or inclination to care for it. Feminists decry the selective abortion of girl babies in boy-preferring countries like India and China, calling it "female infanticide," but defend the abortion of male and female babies in this country as a "women's right to choose."

Isn't it time we put some sanity back into the issue? Isn't it time we realize that abortion is not the promised cure for today's social ills, but rather a symptom of deeper, moral problems? Isn't it time to recognize that as a social solution abortion is harmful, ineffective, and inhumane?

Isn't it time we quit confusing freedom with "free choice"? Shouldn't "pro-choice" have more to do with the decisions a woman and her partner make before having sex, rather than with the desperate situations the woman alone may find herself in afterwards? Isn't it time for men to take more responsibility for their role in the reproductive process, rather than leaving the entire burden on women?

Isn't it time for parents, churches, and schools to provide proper sex education for the nation's children — instruction that goes beyond the biology and mechanics of sex to an appreciation for ethical and moral values, including abstinence from sex outside of marriage? As a society, isn't it time we quit making immorality fashionable? Shouldn't

we be saying no to those forces and messages that present a titillating but deceptive view of sex?

As compassionate Christians, shouldn't we realize that no woman gets pregnant just to have an abortion—that there are deeper motivations, desires, and needs at work, and that abortion results when those needs go awry? Isn't it time to see that we all have failed: the woman, the man, the parents, the church, the community at large? Isn't it time to look beyond the sin to the needs of the sinner? Doesn't the love of Christ compel us to reach out to the woman in the same way that we would reach out to the baby inside her? Isn't it time for the Christian church to take the lead in providing assistance and viable alternatives for women who otherwise see no way out of their dilemma but to compound one mistake with another?

Using language to dehumanize the preborn child

As human beings, isn't it time we dropped all the clinical euphemisms (product of conception, tissue mass, intrauterine material) which are used to dehumanize the developing baby inside the womb? Can't we now see with our eyes what we have always known with our hearts—that the fetus is a fellow human being? That we were once just like it and that it will soon be just like us? Isn't it clear that the fetus is not just a part of the mother's body, but that the mother is the host of a new and individual life? Isn't it time we admit that all attempts to pinpoint when a fetus ceases to be

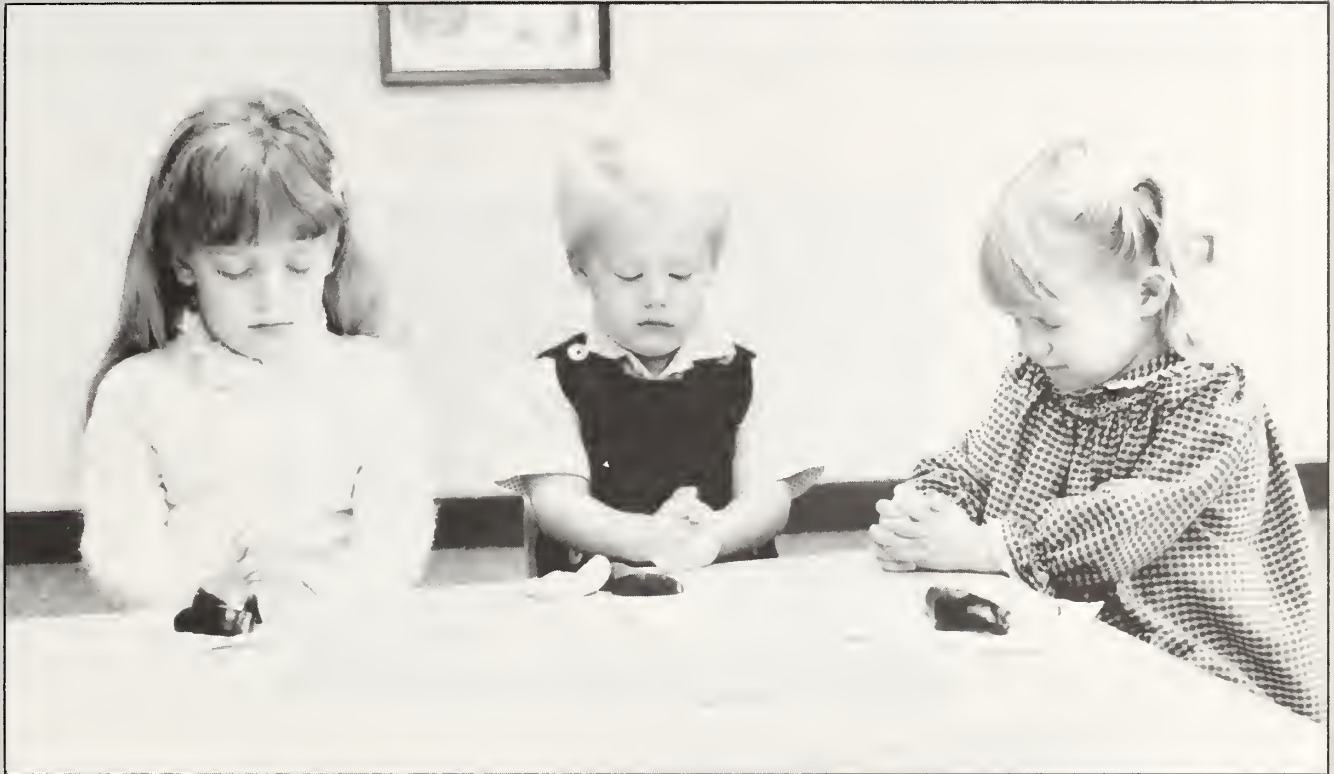
a developing human and is simply a mass of inhuman tissue, whether it be at six months, six weeks, or six days, are completely arbitrary?

Is there any question that a human egg alone will ever be anything but a human egg, or that a human sperm alone will ever be anything but a human sperm? Yet when they unite at conception, the miracle of human life has begun. With such creative power at human disposal, should sex be regarded as anything less than a sacred gift from God?

The debate over abortion in America depends on how we answer these questions. Our future as a nation is in the balance. Will the sacredness of human life, even in the womb, be protected? Or will the pressures and self-centered-ness of modern life prevail? □

Jerry Griffin is editor of the Bible Advocate, the publication of the Church of God; Seventh-day. Taken from the July-August 1989 Bible Advocate and used by permission Copyright 1989 by the Bible Advocate.

Biblical values have always been taught here.



Every Sunday, week in, week out, teachers rely on *Bible-in-Life* Sunday school materials to help them clearly show their students the difference between right and wrong, between respecting the rights of others and living entirely for oneself, between honoring God's laws and ignoring them. *Bible-in-Life* literature helps teachers stress those timeless, changeless values that help build a God-fearing nation, and will help build the character of young people for generations to come.

Bible-in-Life materials can help you teach the Biblical value of faith . . . the value of honesty . . . the value of obedience . . . thankfulness . . . purity . . . love . . . Life Curriculum can help you tell the value of knowing that Jesus Christ is the Lord of life. There is no more important value. To those of you who share the same mission and have chosen Advent Christian materials to help you accomplish it, we say thank you. To others, we invite you to join us in our quest. Send for your free *Bible-in-Life* samples today!

Bible-in-Life Sunday school materials are produced by the David C. Cook Publishing Co. who have helped teach Biblical values for over 110 years.



Free Sunday School Curriculum Samples. Check any or all departments below.

- ☐ Nursery ☐ Kindergarten ☐ Primary (1-2) ☐ Primary-Junior (3-4)
☐ Junior (5-6) ☐ Junior High ☐ Senior High ☐ Adult

Name _____ Position _____

Church _____

☐ Church

☐ Home Address _____

City _____ State _____ Zip _____

☐ Church

☐ Home Phone No. _____ / _____

**Send to: Dept. of Christian Education,
P.O. Box 23152, Charlotte, NC 28212**

ABORTION: You Can't Just Talk About It

Steve and Debbie Mears, members of the Portsmouth, New Hampshire Advent Christian Church, translate their convictions into action. Long active in the Pro-life movement, Steve and Debbie were awarded the 1987 Defender-of-Life award by the New Hampshire Right to Life Committee. In addition, Debbie has been arrested twice as she picketed an abortion clinic. The Advent Christian Witness interviewed Steve and Debbie last April in Portsmouth.

Do you see in the pro-life movement a parallel with the civil rights and abolitionist movements?

Steve: Definitely. There's a segment of humanity being discriminated against and their God given right to life is being violated and we need to intervene.

Debbie: And we know that there is no compromise to it.

Steve: The slavery issue was brought up last week when we spoke to a group of 120 students at the University of New Hampshire.

One of them asked if the two



sides could get together, meet half-way, and arrive at some sort of compromise. Obviously if life is sacred and God values all life equally and He is no respecter of persons then we are not in a position to compromise.

In regards to slavery during the last century a compromise was tried. States and territories wanting slavery were allowed to have it. States and territories that didn't want slavery could be slave free. But the compromise didn't work because black people were either fully human with full human and citizenship rights or they were not. There could be no middle group.

In other words, you don't see any hope for compromise between the two sides. Your goal

would be a constitutional amendment.

Debbie: You can't compromise. The unborn child is either a human life or it isn't. We believe it is.

You've been pro-life activists for a number of years. What motivated each of you to get involved with the pro-life movement?

Steve: As a Christian you innately know that certain things are right and certain things are wrong. Nobody had to tell me. My pastor didn't tell me. I hadn't heard any sermons or read any literature on it. But when plans of opening an abortion clinic in the town where I lived became known then I stepped out and sought ways to get involved.

You had a strong moral sense that abortion was wrong. Debbie I sense that Steve led you into involvement with this.

Debbie: I went to Gordon College, a Christian college near Boston. While I was a freshman there I had to write a paper on abortion.

It was 1973 and abortion had

just become legal. I don't know if I knew what it was but I wrote a paper saying that a woman should have the right to choose, not really understanding that the unborn child was a human being.

Later, when Steve got involved in the pro-life movement he went head over heels. I tend to be cautious. When I could see that the unborn child was a human life, that's what got me involved. As we engaged in pro-life activities, I talked with women coming out of clinics after abortions. I saw the pain and the turmoil they experienced. And I knew abortion was wrong.

Debbie, you started out with a more pro-choice position and through your encounters with people and study, you moved to a strong pro-life position.

Debbie: I don't think I was pro-choice. I think I was like most Americans. I swallowed the lines that I read in magazines about women's rights. I didn't think about it for myself. I simply accepted what I read. But when I saw the reality of what happened to the baby and when I saw the reality and the degradation they went through in the abortion process that's what convinced me.

Both of you were recently given the "Defender of Life" award presented by the New Hampshire Right to Life Committee. Tell us about that award and your selection for it?

Steve: We received it in 1987. It was particularly meaningful to

us because in past years this award had always been given to a politician. Congressmen, senators, and even the president received it. We were the first just simple, grass-roots people that were esteemed with this award. I think we were recognized because of the trial my wife had been through in 1986 with her arrest for trespassing at the abortion clinic. Of course, she was innocent but going through the arrest and trial combined with

“

I think the Scriptural mandate is clear; God places value on all human life including unborn human life and if we don't do something to intervene on their behalf, who will?

”

the fact we have spent untold hours outside the abortion clinics on a weekly basis, unrelenting in our appeals for the unborn, I think led to this award.

Debbie: I think it was good that they recognized activism as a part of the pro-life movement. It gave a sanction for other people to come out and get involved. We want what we do to be an encouragement to other people. While I think God has specifically called us to do this, I think everybody

should be involved. Maybe Steve and I are called to be there more often to be more involved. But I think that we all need to be able to put our lives on the line to protect the unborn.

That raises a question that I was going to ask you later but I think it fits in well now. There is division within the pro-life movement on the question of direct action. Some see it as being helpful. Others see it as in the long-term damaging the pro-life cause. In your opinion, do picketing, non-violent demonstrations, and boycotts actually help the pro-life cause?

Steve: Definitely.

Debbie: It's putting our "money where our mouth is." You can't just talk it and not do it. I think because of the lack of progress in the legislatures that people feel compelled to participate in direct action because while we work through the legal process babies are dying and we are responsible for that.

One reason cited by activists for direct action is the creation of "social tension." Could you enlarge on that from your perspective?

Steve: Randall Terry, in his book, Operation Rescue, discusses this concept. Look at the example of Rosa Parks. She refused to sit in the back of the bus, and her actions were that catalyst for the civil rights movement. Look at the example she was and is today.

ABORTION: You Can't Just Talk About It

Her actions called attention to unjust and discriminatory laws. And we see the social tension created by peaceful, non-violent marches. Activists in the civil rights movement experienced terrible suffering. They were shot, beaten by police, and their buses were burned. The social tension it created over time brought about a reversal of unjust laws.

By and large we have participated in activities considered within the law. We haven't risked arrest or anything of that nature, and our activities have been non-violent, peaceful, and sanctioned. I think the impetus of your question is directed more toward the "Operation Rescue" aspect of the movement which we, of course, fully endorse. We haven't fully participated in it yet but will in time.

But you see social tension in this context as being healthy because it brings more awareness of the issue.

Debbie: It's not just for that reason we do it. But that is one of the reasons. We picket for three reasons. One is public awareness so that people can't go by an abortion clinic without knowing that a baby is dying. Another is my concern for the women. There are babies dying and if we can help the women then babies won't die there. If we can block a clinic then babies won't die there. It's not just to create social tension.

Steve: We see direct action as a necessary element, not an end in itself, but a catalyst to bring about needed change.

If some of our readers were here, they would say, "But there are two sides to this." Abortion is easily the most divisive issue in American life today. Why do you think that's so?

Debbie: Personally, I think it is a spiritual battle. I think it's the thing we hear much about in the media: of women wanting to be able to control their bodies, being able to control their destinies, and not being the way God wants them to be. It's an issue of control. And I think that is why it is so divisive.

Could it also be that contemporary Americans want absolute freedom without responsibility and without limits.

Steve: License. Not liberty but license. That's what they are demanding. Not just on this issue but others.

Debbie: When you hear the women speak, as I discuss these issues with women at the clinic, I sense them feeling like somebody owes them perfect birth control so that they don't get pregnant. I don't know who they think owes them

Asleep in Christ

We acknowledge the passing of these faithful Christian servants and their contribution to the work of God's kingdom.

Mr. A.J. Stephens
Mr. Lonnie E. Carroll
Rev. and Mrs. Hubert Provost
Mr. Thomas Isaac
Rev. Maurice Amnott
Mrs. Agnes Durett
Mrs. Chase L. Wiley
Mrs. Bertha W. Hiers
Mrs. Wyvus Polk
Mr. Ray Webster
Rev. Harlie Goodwin
Mr. Ike Bronkema
Mrs. Mamie Reno
Mrs. Barbara Deverick
Mr. Steely Mayne
Mrs. Hazel Spooner
Mr. Ottis M. Whitt
Mrs. Carol Carleton
Mrs. Susie Smith
Mrs. Beulah Dowd
Mrs. Marjorie McMillan
Mrs. Mary Ethel Hickel
Mr. Joseph Helms

Rossville, Ga.
Stevenson, Ala.
Savannah, Ga.
Seattle, Wash.
Bangor, Me.
Vernon, Vt.
Walterboro S.C.
Walterboro S.C.
Pembroke, Ga.
Walterboro S.C.
Sumas, Wash.
Sumas, Wash.
Santa Cruz, Calif.
Lenoir, N.C.
Barbourville, Ky.
Center Haverhill, N.H.
Arleta, Calif.
Portsmouth, N.H.
Wilmington N.C.
Iron Gate, Va.
Melrose, Mass.
Spencer, W. Va.
Monroe, N. C.

"Listen, I tell you a mystery. We will not all sleep, but we will all be changed...Death has been swallowed up in victory (1 Corinthians 15:51-54).

that. It's like we want it, and it's our right. But is it?

Does Scripture mandate protection for the unborn in your view?

Steve: Jesus taught his disciples "Thy will be done on earth as it is in heaven." And Jesus also said in the Gospels, "It is not the will of your Father in heaven that one of these little ones should perish." So the mandate is clear-cut. We're to pray for God's will. He makes his will clear in regards to children in that passage from Matthew's gospel. Jesus said, "If anyone offends one of these little ones, it would be better that a millstone be hung around his neck and be thrown into the sea." Jesus valued children. Even His disciples tried to discourage the parents from bringing them to Him. But He said, "Let those children come. Don't forbid them. Don't hinder them. Let them come." And He used the example of a child in relating to our entrance into the Kingdom. With a child before Him he said, "He who accepts this child in my name accepts me and He who rejects this child rejects me." So Jesus identified with children.

Jesus identified with our humanity when the angel Gabriel came to Mary in Nazareth. That's when the Word became flesh. So Jesus shared our humanity from the very beginning, from conception.

There are numerous passages in the Old Testament: Psalm 139. Jeremiah 2. Proverbs 24:12 says, "Rescue those who are being taken away to death; hold back those who are stumbling to the slaughter." This is exactly the Scripture

passage that "Operation Rescue" has capitalized on.

So I think the Scriptural mandate is clear, God places value on all human life including unborn human life and if we don't do something to intervene on their behalf who will?

Again, if some of my readers were here with you, they would say, "That's great and I agree with you. But we live in a society where there are a lot of different denominations, many religious beliefs and therefore we can't restrict access to abortion because everyone doesn't share our belief in the Christian faith." As a pro-life activist how do you respond to that?

Debbie: Through medical science, we can see the development of the unborn child. Viability is moving back further toward conception. Simple biology.

Steve: We have historical precedent too. The earliest precept Christians would allude to would be the law given to Moses on Mt. Sinai around 1500 B.C. In 400 B.C. Hippocrates the Greek physician wrote the famous Hippocratic oath which prohibits abortion. He was by no means a Christian and the culture of his day was largely pagan. Abortion and infanticide were probably commonly practiced. Until very recent times, the entire oath was the ethical foundation of medicine. I don't know how many, but a number of medical schools now don't require their graduates to swear by the Hippocratic oath or at least the phrases that prohibit abortion.

We have our own Declaration of Independence written in 1776 - the right of life is inalienable and endowed by the Creator. Now the Declaration is not a religious document but we have allusion to the Creator and the right to life is inalienable. Also note the preamble to our Constitution. One of the reasons for it was to secure the blessings of liberty to ourselves and our successors meaning simply generations yet unborn.

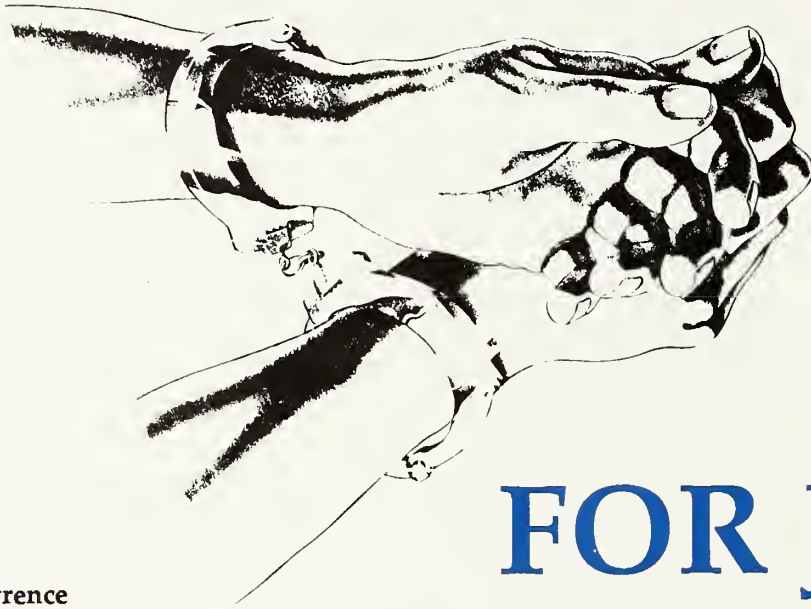
After the Second World War, when the allies had discovered the degree to which German physicians had participated in holocaust atrocities, they formulated the Geneva Declaration of the World Medical Association. Part of it states that "I will maintain the utmost respect for human life from the time of conception." In 1959, when the UN General Assembly passed its declaration on the rights of the child, they recognized that children need care and legal protection before as well as after birth. Not surprisingly, that declaration has come under question and criticism and there is pressure to eliminate it from the United Nations Charter. These historical precedents affirm the value and dignity and mandate to protect the unborn.

Debbie, you have been arrested twice for trespassing. Can you tell us about your most recent encounter with the law?

Debbie: The first time I was arrested for criminal trespassing the court case was dismissed after I spent \$15,000 for my defense in district court. Almost a year ago,

Continued on page 23

ARRESTED



FOR JESUS

Les Lawrence
Clearwater, Fla.

My 19 year old daughter was arrested earlier this year. No, it was not for drugs or rebellion but actually for submission to a higher principle in God. She was a voluntary participant in a new movement sweeping the country called "Operation Rescue." She was arrested for trespassing at the location of a St. Petersburg, Fla. abortion clinic. It was not an impulsive act. We had prayed about it, studied the Scriptures, and discussed the options in a family meeting. Our mutual decision was unanimous. We would all pray and picket and Angie would join the sit-in blocking the door. The day of the rescue, there were three documented cases of girls changing their minds and deciding to keep

their babies or allow them to be adopted. No abortions were performed that day at that place. Goal accomplished! The ensuing publicity has contributed to fulfilling another goal. More and more people are facing the facts about abortion and are changing their positions.

Civil disobedience: What does Scripture teach?

This is not an article about abortion choice or pro-life, however. There's a larger question involved that should be considered by every Christian believer who bases his life on the Bible. Does the Bible teach or permit any kind of "civil disobedience"? We are familiar with Romans 13 teaching us to obey authorities because they are ordained by

God. We have all raised our families to be law-abiding citizens noting that the Word is clear in its denunciation of lawlessness. The idea that we would break any law for any reason is anathema to our American Christian culture. I remember laughing at an oxymoron committed by former President Carter while still in office. He was asked if he would deport all the illegal aliens along the Texas-Mexico border. He replied that he would not deport them "as long as they are law-abiding illegal aliens." It's funny because being law-abiding and illegal are apparently mutually exclusive concepts. However, in the years that have passed we have witnessed a broad-based government program of amnesty for illegal ali-

ens and the possibility of citizenship for those who qualify. And what is a necessary requirement? They must be law-abiding people. This shows the distinction in the real world between proven character and a specific social action. Keep this in mind as we look to the Bible. We're not talking about situation ethics, we are looking at the priority of Biblical principles. Submission to authority is a Biblical teaching, but when various authorities disagree we are to find the final authority and obey it.

"Operation Rescue" takes the position that obedience to God has Biblically and historically found itself in conflict with civil laws. The norm for all believers is obedience to God and man. But what if there is a conflict? We are clearly to obey God rather than man. When Peter and John were commanded to stop preaching Jesus, they answered: "Whether it is right in the sight of God to listen to you more than God, you judge. For we cannot but speak the things which we have seen and heard" (Acts 4:19-20). And "saying, 'Did we not strictly command you not to teach in this name? And look, you have filled Jerusalem with your doctrine and intend to bring this Man's blood on us!' Then Peter and the other apostles answered and said: 'We ought to obey God rather than men,'" (Acts 5:28-29).

It is an interesting sidelight to note that the leaders in the above reference are afraid that they will be charged with the death of Jesus. Modern abortionists have

worked themselves into a similar corner. They are afraid we are charging them with the death of millions of babies and they don't want to accept any of the responsibility for such a judgment. They're just trying to make a living. It's just a business. We offend them to suggest there is something immoral about it. They try to shift the attention to something else like women's rights or the legalizing of abortion by current civil law. It is, in fact, an important human rights issue. Whether we call it a fetus or a baby is just semantics; it is a living human. The point at which it becomes "viable" is debatable. Is a 3-week-old newborn baby "viable?" Can it survive alone?

The question is not "viability" but life. If it is alive, how can we kill it? By what definition is that taking of life not murder?

Obedience to a higher law

The ancient Romans demanded that Christians say that Caesar was Lord, but because they believed that only Jesus was Lord, they refused to obey the civil law. They then submitted to the legal consequences of their disobedience and were thrown to the lions. In today's abortion holocaust, more and more find it a total contradiction to obey the civil law. The law of life is a higher law than trespassing on someone's property. Civilized people have always had certain

Operation Rescue Affects Local Church

Getting involved in active pro-life demonstrations has changed our church. We will never be the same. Maranatha Chapel in Clearwater, Florida has distributed literature to its members for several years, but in January 1989 we became activists. Many of our members acting as individual citizens participated in a protest of abortion at a local clinic. Among the 150 arrested were 10 from our congregation. We saw it as a one time experience, but the next day all "heaven" broke loose in our Sunday morning worship service.

Several of those arrested gave testimony of how deeply moved they were. These included a grandmother, a high school teacher, working men, mothers, and teenagers. There was not a dry eye in the place as the Holy Spirit moved across the whole congregation. But that was just the beginning. Some of these began picketing and counseling at a local clinic every week which continues to this day. In addition, some have participated in three additional Operation Rescues.

There has also been a wider effect. Many of our people have been inspired to active involvement in other areas such as evangelism, missions, and even practical volunteer work on our building and grounds. I would estimate that our church of 180 people has jumped from 20 percent to 80 percent activists in overall ministry and the name of Jesus is being glorified.

- Les Lawrence

Arrested for Jesus

beliefs worth dying for. World War 2 was fought because heinous philosophies were imposed on nation after nation against their will by the military conquest of the German war machine. Dare anyone suggest that we should not have resisted with all the might at our disposal? History records our only regret was that Hitler was not stopped sooner. Oh, that the German people had understood the diabolical end of their demented leader's plans.

There is much evidence in the Biblical record of Godly men refusing to bow to immoral demands. Potiphar's wife tried to seduce Joseph and failed but still charged him and had him arrested. The three young men thrown into the fiery furnace refused to obey the civil law but were delivered by God. Daniel refused to stop praying and was thrown into the lions' den. The Bible never defines submission as giving in to evil. We are instructed to resist the devil. Even Jesus refused to answer the charges against him except when they invoked the name of God. We see that we are permitted to resist law on occasion but in each case we submit to the consequences of the disobedience. We may disobey but never in a belligerent attitude. My daughter trespassed to help save a baby, but when she was arrested she submitted to the \$125.00 fine.

Another key verse is Proverbs 24:11. The Living Bible renders it this way, "Rescue those who are unjustly sentenced to death; don't stand back and let them die." One of the consequences of our liberal culture in the United States is

misplaced passivity. We are such a selfish generation that we have learned to stand by and watch almost anything happen; including robbery, rape, and even murder. We don't want to get involved. We're not willing to risk our own neat little world to help others. The good news is that there is a rising tide of Christian activism. We are not speaking about a "social gospel!" but wings to our faith. I do not expect to get excited about every cause that comes down the road but I do expect that every Christian will be directed by the Holy Spirit to do something. We are not to be "hearers only." (Proverbs 24:12) continues: "Don't try to disclaim responsibility by saying you didn't know about it. For God, who knows all hearts, knows yours, and he knows you knew! And he will reward everyone according to his deeds."

A proper appeal

There are those among Christian leaders who oppose civil disobedience. One verse used to defend their position is Ezek. 3:18 which instructs us to warn the wicked. They say that we are only to warn, not physically restrain

Continued on page 22

A graduate of Berkshire Christian College, Les Lawrence is pastor of Maranatha Chapel Advent Christian Church in Clearwater, Fla.

How Getting Arrested Changed My Life

Mary Hurst
Clearwater, Fla.

Being the mother of five children ranging in age from 23 to 10 years, I've spent a great deal of time trying to instill values in them that would keep them out of trouble. I always told them to respect the law and the officers who enforce it. That's why it seemed so out of character last January when I got arrested and taken to jail.

What was my crime? Trespassing. Was I guilty? No! You see, I was trespassing to save a life, much the same as a fireman or police officer. He will go into an otherwise private dwelling if someone is trapped or needs their help and do whatever is necessary to save that life. Did I enter a burning building or cross a "No Trespassing" sign to dive into a pond to save a drowning tot? No, but I did sit in front of an abortion chamber with 150 other people while a 1,000 more demonstrated peacefully on the public access to save the lives of babies whose lives were scheduled to be ended that day. Until that morning I felt abortion was terrible and wished that someone would do something to stop it, but I hadn't considered doing anything myself. However, God had plans I didn't know about!

"Not me."

Operation Rescue was announced one Sunday morning

at Maranatha Chapel here in Clearwater, Fla., and we were informed of the goal to close a local chamber for a day to protest the senseless murdering of unborn babies. We were informed that some people would need to be willing to be arrested. "Not me," I thought, although I did read the list of risks involved if one chose to go. I figured the best thing for me would be to picket or stay home and pray. However, I went to the rally the night before the rescue and was again confronted with the facts that people were needed to lay down their lives and risk arrest if this was to have the impact on the community and the law makers of this land. Still, I wasn't ready to commit to such a radical act as defying the law. As our family drove home from the rally I was quiet as the rest of them discussed the next day's adventure. My 15 year old son, Zac, was on fire. He wanted to get involved and felt being arrested wasn't too much to risk and it was decided that he could go with his convictions. Then my 10 year old daughter, Shaughnessey asked, "Mom, you are not going to get arrested are you?" I suddenly realized I had been thinking along those lines but when asked, I told her "No!" ...then added "Not unless I have to!"

Before daylight the next morning, after a restless night, we all assembled at the chamber. My son took his place with the others and we started to walk solemnly, carrying signs of protest. It wasn't long before one of the organizers called over a bull horn that more people were needed to

block the entrances. . . My heart pounded in my chest and I knew I had to do it. . . I told my husband how I felt and began looking for my daughter. I spotted her in the crowd and she called out, "I know, you have to go." With that I entered the property and became a "Rescuer!"

You have 3 minutes to leave

Time passed quickly and soon the grounds were surrounded by police. An announcement was made to warn that we had three minutes to leave the premises or we would be arrested. We stayed in place. The officers began to carry away the protesters on stretchers. They grabbed my son by the sleeves of his jacket and the cuffs of his jeans and swung him onto a stretcher. My heart felt like it was being ripped from within as I watched him clutching his Bible as they took him away. I bowed my head and started to pray when I heard someone say, "Will you leave on your own?" . . . I opened my eyes to see the shiny black shoes of a police officer at my knee . . . I shook my head no, and was carried off. The rest of my family members felt a new emotion of fear mixed with pride and the only consolation was that of knowing that God was in control.

Nine months have passed since that day and my life has not been the same. I'm facing a trial by jury next week having been arrested again. This is a landmark case because it is the largest trial ever to be tried in Hillsborough County. 186 people are pleading "not guilty"

to trespassing charges and if the jury finds us "not guilty" we will have established the fact that we did indeed save lives, thereby establishing legally that the preborn child is a person!

More than an occasional sacrifice

I have not made "rescuing" my career. I do not travel away from my immediate area to participate in rescues, but I have selected an abortion chamber in our town to picket weekly on the day they murder pre-borns. You see, after my first arrest I felt God was saying there was more to it than occasional sacrifice. I believe as Christians, if we believe abortion is murder, we'd better start treating it as such and get out there and do something about it. In church on the Sunday after my first arrest, I made the commitment to stand out in front of this particular chamber. Every week since then brothers and sisters in the Lord have stood with me and the results have been overwhelming.

Yes, getting arrested changed my life. Do I feel like a hero? No. . . it's too late for heroes. . . If any one wanted to be a hero we should have done something 16 years ago when *Roe-vs-Wade* got passed. . . a hero could have stopped over 25 million babies from being slaughtered since 1973. Now the most we can do is try to change the laws by protesting and lobbying. More importantly, let us humble ourselves before God for allowing this holocaust and pray so he can heal our land. □

Mary Hurst worships at Maranatha Chapel in Clearwater, Fla.

"Karen, I Want You to be a Missionary"

Karen Rigney is the newest Advent Christian missionary in Japan. A native of Pacoima, California, Karen is a member of the Valley Advent Christian Church. She completed her Bachelors degree at Azusa Pacific University and has been in Japan since June. The Advent Christian Witness asked Renee Mayer to interview Karen just before she left.

How did God lead you to consider missions?

When I was 17, I thought that the Lord was calling me but I ignored it for a long time. And then He kept placing missions in front of me, especially during the time I attended Azusa Pacific University. I ended up taking a Mission major. Then missions director Harold Patterson contacted me. All in all, the Lord placed different people and things in my life to direct me toward missions.

You had mentioned that when you were 17 you felt God was calling you. Can you give us some specifics on that?

I sensed the Lord telling me, "Karen, I want you to be a missionary." But I didn't think I had any gifts that would be good on the mission field so I kept throwing it back and saying, "No, Lord, I don't want to go."

Have you sensed God leading you specifically to Japan?



In a sense, yes. I've always been interested in the Asian people and their culture. I was able to spend

one summer in Japan with Teen Missions. While in Japan I realized that a lot of Japanese people have not heard who Jesus is and I didn't realize this until I spent a summer there. After that, the burden started growing in my heart and I felt that was where the Lord was leading me.

Have you known or been around Japanese people while you were growing up that gave you an interest in that culture?

I think what interested me is that they are a more reserved people and I have always been reserved

New Publication Includes Contributions from Advent Christian Leaders

David C. Cook Publishing company has just released the Super Sunday School Sourcebook; a book of over 500 ideas for organizing, staffing, equipping, motivating, and growing your Sunday school. Contributors to the book include Rev. William Batson, pastor of the the Portsmouth, New Hampshire Advent Christian Church; Mrs. Millie Griswold, director of Christian education for the Advent Christian General Conference; and Mrs. Patricia Penny, pastor's wife at Raymond Maine.

Pastor Batson's contribution focuses on Family Life ideas; specifically ways the Sunday school can encourage and strengthen the development of Christian families. Mrs. Griswold's contribution provides different ways the teacher can make the Bible more relevant and practical for students in the Sunday school. Mrs. Penney's contribution looks at effective ways to use the church bulletin board.

The Super Sunday School Source is available from Venture Bookstore, P. O. Box 23152, Charlotte, NC 28212 for \$9.95 plus 20% for postage and handling. Or you can find this book at your local Christian bookstore.

and shy and so I think I feel a kinship with them.

When you were in Japan you said you realized that very few Japanese had heard about Jesus. How did you sense that?

Let me illustrate. I heard a story about one of the missionaries who confronted a Japanese friend of hers before she was leaving the field. Before she left, she wanted to make sure her friend knew Christ. She asked her if she knew who Jesus was. Her friend said, "No, does He live in this town?" That's just one of the many stories that I have heard of how even though the Japanese are an advanced industrialized society with a lot of knowledge, most of them don't know Jesus. They know there are many Christians in America but they don't know what that entails. They don't know how Jesus came and died for our sins.

You are going to Japan as an associate missionary. What does that mean?

An associate missionary is someone who serves three years or less. My term will be for two years. After that I plan to return home and further my education. And, if the Lord leads me, I plan to go on to be a career missionary. An associate does not have as much responsibility as a career missionary.

How do the responsibilities differ?

For one thing, we don't have the right to vote on anything that the

Missionary Council does. Also I don't know the language and will not be getting language study required of career missionaries. If I were going as a career missionary, they would give me two years language study.

When you go back to school in two years, will you be taking language study at home or in Japan?

In Japan. All missionaries that I've talked with, say it's better to learn the language in Japan because you pick up right pronunciations. Whereas if you learn it somewhere else, you pick up wrong pronunciations.

What will your specific responsibilities be?

I will be teaching English to different classes. So far as working in a church is concerned, I will be given some additional assignments when I arrive.

How are you going to teach English if you don't know Japanese?

I learned a technique from the OMS missionaries. It's simple, but hard to explain. You take an English book and you use a lot of body or sign language. From that you teach them how Americans would talk on the phone, how to go into a restaurant and order food, and so on. If they were to come here they would know how to function.

When I watched Emperor Hirohito's funeral, from the interviews I heard, the Japanese seemed to know and understand

English.

They are required to take English in their schools from junior high on. But most of their learning focuses on grammar and pronunciation. Since they are taught by Japanese, their pronunciation isn't right. Many of them want to expand their vocabulary and learn proper pronunciation. When I was in Japan several years ago, very few knew English.

As you look back over the past several months, what is the one thing you have sensed God teaching you at this time?

Probably, the most important thing that the Lord has taught me and is still in the process of teaching me is that He doesn't require you to have any special gifts. As long as you're available to Him and allow Him to work through you to be His servant then He will bring the gifts needed in the situation He puts you in. I'm now beginning to open myself up to be able to share whereas before I was very resistant. □

Correction:

In the September issue, we incorrectly identified the pastor of New Hope Advent Christian Church in Islandton, S.C. as Rev. Freeman Nobles. The pastor is Rev. W.H. Bishop. We apologize for the error.



Caroline Michael
Director



Prayer to "Our Father"

Caroline M. Michael

"Jesus teaches that the key to the Christian's prayer life is that God is our Father. This gives assurance that our prayer is always welcome, that God is waiting for us to pray," asserts Wesley L. Duewel, former president of OMS International.

We don't need to impress God by skill in praying or by the use of beautiful phrases. God desires us to come just as we are and talk with Him about our heart's desires and emotional struggles. We do not have to become worthy before going to Him; He is our Father. God's time is always now.

We recognize that He has all authority, all power, all wisdom, and all knowledge. We know He loves us and plans for us. Nothing is too small or insignificant to

tell him or ask Him. Nothing should be too embarrassing to admit to Him.

The word "Father" opens the way to the throne of God. No barrier nor demon can stop or hinder a prayer to the Father. The Sovereign of the universe is in control of all nature and commands all the angels. They are on constant alert to do God's will.

Jesus taught his disciples to pray, "Our Father, who art in heaven." Praying "Father" gives us confidence that He hears and access to His throne. "Who art in heaven" adds reverence. "In heaven" lifts our eyes above our circumstances, our problems, and our needs. Paul encourages the Christians in Rome, "If God is for us, who can be against us?" (Romans 8:31b). Whatever your situation, He knows all about it.

But He waits for you to speak, to tell Him, to ask for His divine help.

Always reach out to others as you reach up to God in prayer. The Lord's prayer is not a "me and mine" prayer. It uses the words our Father, our daily bread, our sins, lead us, and deliver us. We will be blessed when our prayers are not self-centered. The surest way to have our prayers answered is to pray for others more than we pray for ourselves.

"Missions" needs to be part of our prayer if it's not to be self-centered. We can be assured God will hear our prayer of faith for others—the saved and the unsaved. Jesus taught the disciples, if you believe, you will receive whatever you ask for in prayer" (Matthew 21:22). Surely this is a promise He will keep.

Let's make our requests worthy of Almighty capabilities and anticipate results. Have we prayed for that haughty or indifferent neighbor, for those troublesome teenagers down the block? Have we prayed that there will be new believers in Japan, the Philippines, India, Mexico, and around the world in specific places? Have we desired for Him to build strong churches in our denomination, in Russia, Iran, China, and Nicaragua? Have you prayed for the salvation of Castro, Arafat, Gorbachev, and other national leaders? Answers to such prayers are well within His Power. We have the possibility of praying people into his Kingdom! □

Mission Day at Plainville

Philippine missionary Alice Brown was the featured speaker for the annual WHFMS "mission day" at Camp Plainville in early August. The women were challenged as Alice shared from God's Word. Dinner was prepared by Alma Lampard and served in the dining hall before the service. The Connecticut and Western Massachusetts WHFMS Conference continue their theme for the year, "Let's Look at the Word," and desire to be a mighty mission force. With the leadership of President Ann Ball, they are an active conference. Beside their annual meeting in January, they have held a fall and a spring rally, two area mission conferences, a retreat, and this event at Camp.

Incomparable Fulfillment

Suzy Langford
Clovis, N.M.

The need to accomplish something important, something worthwhile, was always strong within me. That nagging feeling of discontent, and the feeling that my life didn't count for much never left me. Chasing after wealth, status, leisure, financial security, and all that the world places importance on, always led to another level of imagined necessity. The need to feed my greed led me into a mire of futility. The more I obtained for myself, the more dissatisfied I became.

During my early years, my hopes and dreams were directed toward the future. "When I finish school, or when I'm on my own, then I'll be able to do something that will amount to something," I would declare.

The years marched on, full of problems both large and small, and I continued to defer my hopes for security, satisfaction, and a sense of worth farther into the future. My church-going was merely a ritualistic gesture and unrelated to my everyday life. More years rolled by, full of problems and set backs.

Just when the world seemed to be sucking the plans I had for my life under the waves for a third time, the Lord gave me understanding, opened my eyes and ears to the meaning of love, and gave me faith. His gift of salvation is so precious to me. My attitudes changed, my whole life changed. God's Spirit and love filled the emptiness in me.

Knowing God, thanking God,

and worshipping Him makes each and every day meaningful. I don't have to wait for some magical, perfect moment in the future to do an important feat to make my life count. Right this moment in whatever circumstance I find myself, I can let God's miraculous, all powerful love so fill my being that I can reach out and touch another life with His great love and compassion. Now, that is special. That is truly world changing. It has an importance of incomparable magnitude. And it's for right now, for today, for me, and for you.

Mother Teresa of Calcutta says, "There are lots of people who can do the big important jobs. God sees only our love. We can do no great things — only small things with great love." That simple statement has been a revelation to me. This doing of small things with great love gives one the ability to see the significance of smallness, and gives meaning even to the menial.

The simplest of deeds can be

done with great love. Speaking a kind, encouraging word, sending a note of thanks, spending time for a visit, and being an active, dedicated church member can all be done with great love.

Letting God's love flow through me to others fills me with satisfaction, hope, joy, and well-being to the depth and breadth of my being. And all it takes is totally abandoning self, and being the conduit for the flowing of God's Holy Spirit. Being the hands and feet to do and to show his love to others gives reason and purpose for living, and the answer to the futility of the strivings here on earth. Becoming a child of God has brought a sense of worth, fulfillment, and satisfaction into my life beyond my wildest hopes and dreams. Thank you Jesus! Glory be to God on high!

Suzy is a farmer's wife, a mother, and a member of the Clovis, New Mexico Advent Christian Church. They live in Texico, NM. Suzy's first article was published a few months ago.

Camp Suwannee Retreat

Have you ever attended a two day women's retreat where you were offered free child care? This service was offered for the annual September WHFMS retreat of the South Georgia and Florida Conference. Children could be left as you registered and their care, meals, and lodging were completely furnished by the Conference WHFMS. Mothers were free to take advantage of the complete program, child-free. A fantastic arrangement for young mothers! Some attractive features of the retreat included: devotions led by retired missionary Mary Brown, Bible study by Alta Penney, exercises led by Carolyn Land and Illa Mae Sumner, harvest handicrafts and music directed by Rickie Hickel, and presentations about planting, cultivating, and harvesting by Mrs. Sumner, Polly Reed, and Mrs. Land.

10 WAYS HUSBANDS CAN SAY I LOVE YOU

Wayne Oliveira
New Bedford, Mass.

When a friend asks me if my wife works, I always have a quick reply. "Yes, she does, and she probably works harder than I do," I say, with a tinge of pride in my voice. Then I wait for the inevitable questions.

"Oh where does she work? What does she do?"

"Well," I say, pausing dramatically, "she's at home raising our four children."

With our station-wagon load of kids, shaggy dog and pet hamster, my wife has her hands full every day. All wives, whether they work inside the home (as a homemaker) or outside the home (either part- or full-time), need to feel loved and appreciated. A working wife feels the strain of juggling the responsibilities of home and job, even if a second paycheck eases the family's financial burden.

Also, keep in mind that homemakers receive no salary for the enormous task of taking care of a house and children. A homemaker's only payment is the gratitude of her family.

There are many ways to express that gratitude toward your wife—wherever she works! You can take her on a much-deserved vacation to a tropical isle or buy a new car, but these rewards are often impractical or financially impossible.

There are many inexpensive things you can do, however, to show your love and appreciation, and increase the joy in your marriage. Here are my Top Ten:

1) Provide your wife with some time away from home. Plainly, a woman needs to get away from the house. A change of scenery will do wonders to refresh her both physically and spiritually. Give her



a night out to shop, visit a friend or exercise at the local health club. No employer expects a worker to spend 16 hours every day of the week at the office.

2) Provide your wife with some time off at home. Young children or other circumstances may prevent her from actually getting out of the house. Take care of the baby while your wife takes a long nap. Prepare supper while she puts her feet up and spends a little time with her favorite novel. Enlist the children to clean up after the meal.

3) Back up your wife in front of the children. When the kids challenge Mom's authority,

step in and reinforce her stance. Back her up even if you are privately second-guessing her actions. You can always discuss your wife's decision afterward. If it turns out she was wrong, don't tell the children. Let your wife smooth matters with them so her position will remain strong in the eyes of the children.

4) Give your wife a gift on an ordinary day. Every wife expects gifts on Mother's Day, her birthday, and other holidays. Buy her something when she least expects it. A small, inexpensive gift or a bouquet of fresh cut flowers will brighten her day, especially if you include a card.

5) Praise your wife and tell her you love her. Everyone needs to feel appreciated. If you ever had a job where the boss never commended you for a fine performance, you would understand the importance of praise. It isn't difficult to find ways to honestly compliment your wife. Everything from cooking a fancy meal for company to being a thrifty shopper, takes time and effort. Lavish her with praise and words of love, and don't forget to be sincere about it.

6) Be silent about your wife's shortcomings. If you must say something critical, say it construc-

tively. Tread lightly. It is easy to start preaching. Leave the room if you have the slightest urge to say "I told you so." Just remember how many times your wife could have hit you with that phrase, but didn't. Above all, don't compare her with your mother, unless you are telling her how much better she is in a certain area.

7) Give your wife her own tool kit. It doesn't have to be elaborate; a few basic hand tools will suffice. Your wife may enjoy doing various jobs around the house on her own. Give her the tool kit and stand back. She might even build a new addition for the house!

8) Find your wife's strong points and use them. Perhaps your wife is a good organizer or can balance the family checkbook. Let her help you in areas where you need it, such as planning a family budget. She'll enjoy helping you, even if it means an added responsibility, because it will contribute to her self-esteem. Your spouse will feel like part of the management team, not a day laborer.

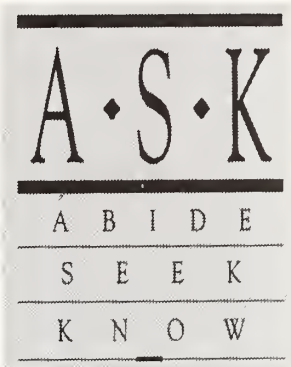
9) Keep arguments with your wife private. Don't belittle her in front of the children, even if you feel you're in the right. Otherwise, the kids may feel that they can challenge Mom whenever they disagree with her. Consider how you would feel if your employer berated you in front of your subordinates. Even if you deserved a reprimand, it would be embarrassing to have your authority weakened.

10) Put your wife first. Your love and loyalty to your wife is necessary for her well-being. Second only to your relationship with Jesus Christ, your wife comes first in your life. If you make her number one, she will make *you* first in *her* life. God values marriage so much that He commanded us to love our wives as Jesus Christ loves the church (Eph. 5:25). This is only possible if we keep Jesus at the center of our marriage and remain in subjection to Him.

One final thought: Galatians 6:7-8 tells us that we are like gardeners. We can sow to the flesh and reap corruption, or we can sow to the Spirit and reap blessings. Plant these small seeds of love and watch the Lord cultivate joy in your marriage every day.

Wayne Oliveira is a free-lance writer from New Bedford, Massachusetts. Permission to reprint granted by the author. Printed previously in the June 1989 issue of "Focus on the Family."

Misson Prayer Partnership



OCTOBER

- 20 **Pray for Edi Naelga** as she broke her foot and needs healing as she continues the work of planting a church in Manila.
- 21 **Pray for Floyd and Musa Powers**, also please pray for their two daughters, **Carolyn** and **Ellen** and their husbands as they work with young people in Japan.
- 22 **Pray for Marion Damon** and **Barbara White** as they teach at the School of Evangelism in Kodai-kanal, India.
- 23 **Pray for Margaret Helms** and her church planting efforts in Cebu, the Philippines.
- 24 **Pray for Austin and Dorothy Warriner** as they continue to spread the Gospel in Japan.
- 25 **Praise God** for the new church at **Ensenada, Mexico** and pray for the leaders and Christians there.
- 26 **Pray that Sheryl Kampenhout** will receive her visa from Japan and be able to go soon and witness for Christ there.
- 27 **Pray for the Executive Council** of General Conference as they attempt to put into action important decisions made in September.
- 28 **Praise God** for the 40 young people who worked with TEAM International this summer. **Pray** that God will call future missionaries from this group.
- 29 **Pray** for all the pastors and their wives in all of our Advent Christian churches. We need new pastors too.
- 30 **Praise God** that **Harold Patterson**, Director of World Missions, was able to attend the Lausanne 2 Conference in Manila and later visit our missionaries in the Philippines and Japan.
- 31 **Pray** for EVP **David Northup**, and directors: **Brent Carpenter**, **Bob Cole**, **Millie Griswold**, **Bob Mayer**, **Caroline Michael**, and **Harold Patterson**.

- 1 **Praise** God that former missionaries **Laura Putnam** and **Luree Wotten** are out of the hospital and gaining strength every day.
- 2 **Pray** for **Beryl Joy Hollis** in the Madras, India area where they are trying to get permits to build two new churches.
- 3 **Pray** for **David Vignali** as he deals with all the money matters for our missionaries in the Philippines, as well as teaching at Oro Bible College.
- 4 **Pray** for **Alice Brown** as she studies at Columbia Bible Seminary in Columbia, S. C., working toward her Master's degree.
- 5 **Praise** God for 30 English students in **Karen Rigney's** classes in Japan. One woman is already attending church.
- 6 **Pray** for **Bruce Arnold** as he prepares for the classes he teaches at Oro Bible College. He does not have access to reference books there as he would at home.
- 7 **Pray** for the workers in Memphis, Tennessee who have had a busy schedule this summer for Youth and Vacation Bible School.
- 8 **Pray** that many young people will feel the call of God to the ministry or the mission field and will find a good Bible college.
- 9 **Pray** for all the workers in **Malaysia** as they witness for Christ. The Muslims are strong there and the work is difficult.
- 10 **Praise** God for the good **Penny Crusade** offerings that are still coming in.
- 11 **Pray** for **Rebecca Powers** on this her birthday. This is her last year in high school.
- 12 Please continue to **pray** for **revival** in all our churches here and around the world.
- 13 **Praise** God for the good health of all our retired missionaries. They still carry a burden for those they served overseas.
- 14 **Pray** for the churches in Japan as they challenge young people to go out and witness for Christ in their own country. Praise God for one new student in the Bible College in Japan.
- 15 The challenge at Lausanne 2 was that Christians try to witness to all the peoples of the world before the year 2,000. Pray for those who take part in this great witness for Christ.
- 16 **Praise** God that in some areas of the world Muslims are being reached for Christ.
- 17 **Pray** for those who are taking Bibles into Russia during this year.
- 18 **Pray** that God will, through his people, provide money for new missionaries to go out to reach the world for Christ before His soon return.
- 19 **Pray** for all the Christian workers in our Mission in **Nigeria**.

them. I suggest that the verse is silent on the question of physical intervention. There is a more subtle deception here. Many people are sidetracked by the issue of a woman's choice. It is true that you can warn the woman with only the spoken word but what about the innocent victim? The baby has no choice. Shouldn't someone speak up for him? The final hope for him is rescue. A young girl should not bear the responsibility alone for this choice. There is a man who should also be responsible as well as the society which must insure its own reproductive survival.

In our system a law can be broken to test its truth. It can be appealed all the way to the Supreme Court. Civil disobedience does that in the case of "Operation Rescue." There is a proper and permissible way of appeal. If we disobey a law but submit to the consequences we can maintain a submissive attitude without rebellion and thereby challenge the law legally through the courts. Through proper appeal the law can be changed. Be encouraged to seek God to find your part in stopping the abortion holocaust of 25 million babies since 1973. You could pray, picket or rescue. Each is equally valuable before God. Not everyone is to rescue, but everyone is to be involved at some point, if not in pro-life activities then in something else. It is time for action. Too many have been sitting on the sidelines too long. We are at the end of the age. Jesus is coming! Let us occupy, not abdicate, till He comes. □

Writers Contest Results

Results of the *Advent Christian Witness* writers contest were scheduled to be announced in this issue. Due to several unexpected problems, judging for the contest is not yet complete. Results should be announced no later than the January 1990 issue. To all who entered, we thank you for writing and apologize for not having the results ready.

I was arrested at home. The abortion clinic recently moved from Portsmouth to Greenland. It sits back away from the road with their own private parking lot. The women don't have any contact with us except when they drive by and drive in - the same with the staff. Occasionally, if it's a nice day, the staff will walk down to the corner store and we see this as an opportunity to appeal to them. We use to do this in Portsmouth where their building was right on the street and they had to walk by us. So I had walked down to two workers returning from the corner store to talk to them. They have tactics to avoid us. They don't talk to us first of all, to avoid conflict, and they will speed up and weave back and forth so that you cannot get beside them.

I continued to appeal to them, however, because I knew that they could hear me no matter if they were talking. As I stepped up beside one of the workers, she bumped into my shoulder. I was concerned about this because I was afraid it would be used against me. In Portsmouth, they had escorts to walk the women in and we often bumped shoulders. Nothing was done even though I was concerned about it. Nothing happened and I would forget about it. But this time I was concerned.

Almost two weeks later, I was at home having supper when a Portsmouth policeman came to the back door and told me that he had an arrest warrant for me. I asked for what. He didn't know what it was right away but he said he had to take me in and he would find out. So he made me go with him in his police car. He didn't handcuff me or frisk me or anything. I had to ride in the back seat of the police car and on the way to the station he told me the date of the incident. At that point, I thought of the bumping incident two weeks before. I wasn't quite sure because it was such a "non-incident." It was comparable to walking through a mall or crowded room and bumping someone's shoulder.

It turned out that the woman had accused me of simple assault. She said that I got behind her and pushed her for fifty feet with my chest and stomach and that she felt threatened by it. And she had one person walking with her who backed up her story. When I had walked down to meet her I had two of my fellow picketers watch me because I was concerned. We always do that as a witness because stories can be made up.

I went to court and the first time the case was heard it was thrown out as a mistrial because before the trial my attorney, who was a public defender, and the prosecutor, who was a policeman from Greenland, had agreed that the abortion issue would not come up. However no one told me. So I was asked a question by the policeman in Greenland as to why I felt the need to leave the group with which I was picketing to walk toward people who were not directly in front of the center. I said that because they had been killing babies that morning and I didn't get another word out. My lawyer jumped up and I didn't know what had happened. Both my attorney and the

prosecutor approached the bench and the judge asked them if they would like a mistrial. I don't think my attorney really wanted one. I think he wanted to continue but the judge was insistent.

Several months later, I went back to court again with a different judge and I think due to lack of preparation before the trial - the lack of getting witnesses together, the other side prevailed and I was found guilty. I was fined \$165.00 and told that if I was not arrested again within a year it would be taken off my record. I had already told my lawyer that I planned to appeal and so he told that to the judge. That's where we currently stand.

You both attend the Advent Christian Church in Portsmouth. How has the pastor of your church responded to your plight and to your involvement in this movement?

Steve: Sanctity of Human Life Sunday is observed every January in many churches affiliated with the Christian Action Council or the National Association of Evangelicals. Our church has emphasized Sanctity of Human Life Sunday and in past years we've always had an observance in the evening service. With a movie or a special speaker. The Lord impressed upon me to speak to our pastor and say, "This issue needs more attention. We need to observe it in the morning when most of our people are in attendance." With real earnestness, I said we don't need a movie and we don't need an outside speaker. They need to hear it from you and, Praise the Lord, our pastor preached a beautiful sermon on the sanctity of human life, what our responsibilities as Christians are, and what we can do to show our concern - picketing, lobbying legislators, supporting women in crisis pregnancy, being a financial contributor to pro-life causes, and others. This has been a great encouragement for us.

Our pastor has been meeting with other evangelical pastors, praying every other Wednesday morning and I know that the abortion issue is one of their concerns. We're encouraged by the fact that just two weeks ago our church followed the recommendation of the official board and the finance committee to start a legal defense fund not only for pro-life activists who may be in need of legal defense, but also to defend those who might be arrested for evangelistic work. Even traditional evangelistic efforts are coming under increasing attack. The churches that are impacting society are really going to need something like this.

Debbie: I think God has used us to bring an awareness to our church about this issue. I'm sure some have thought and said, "What has this got to do with spreading the gospel?" Now there are some saying, "If this isn't spreading the gospel, what is?" I think we are feeling a lot of support from the church which we appreciate. □

Your Servants For Christ's Cause

International Missionaries

Philippines

Alice Brown (March 24)
3 Howe Street
Rochester, NH 03867

Margaret Helms (September 18)
P. O. Box 263
6000 Cebu City
PHILIPPINES

David Vignali (May 10)
P. O. Box 223
9000 Cagayan de Oro
PHILIPPINES

Bruce Arnold (June 21)
P. O. Box 223
9000 Cagayan de Oro
PHILIPPINES

Japan

Floyd and Musa Powers
(October 8 and February 28)
Rebecca Powers (Nov. 11, 1971)
4-11-18 Motoyama Kitamachi
Higashinada ku, Kobe shi 658
JAPAN

Karen Rigney
c/o Tsuyama Zion Church
1041-3 Odanaka
Tsuyama Shi 708
JAPAN

Austin and Dorothy Warriner
(January 1 and January 18)
3-37 Okayama Higashi
5 Chome, Shijonawate Shi
Osaka Fu 575
JAPAN

India

Marion Damon (March 27)
Box 17, Andivilla
Kodaikanal 624101
INDIA

Beryl Joy Hollis (December 16)
American Advent Mission
Velacheri, Madras 600 042
INDIA

Barbara White (January 14)
Box 17, Andivilla
Kodaikanal 624101
INDIA

National Missionaries

Malaysia

Lucas and Beulah Devasahayam
30, Jalan Cempaka
Taman Gemira
42700 Banting, Selangor
MALAYSIA

Rev. James Davadasson
124-A First Floor
Jalan Mersing
86000 Kluang, Johore
MALAYSIA

Nigeria

E. P. Etuk-Akpan - Secretary
Ediene Ikot Obio lmo Headquarters
P. O. Box 2519 - UYO
Akwa Ibom State
NIGERIA

Memphis

Francis and Lyne Ssebikindu
(May 13 and May 8)
Faith Nancy (September 28, 1982)
Ashley Grace (November 21, 1985)
2590 Faxon Avenue
Memphis, TN 38112

Mexico

Rev. Carlos Quintero
254 S. Grand Oaks Ave.
Pasadena, CA 91107

Alberto Gomez
Arturo Angulo
Ever Perez
Ezequiel Serrato
c/o Carlos Quintero

Advent Christian General Conference
P. O. Box 23152
Charlotte, NC 28212

Harold Patterson; World Missions
Millie Griswold; Christian Education
Caroline Michael; Women's Ministries

Brent Carpenter; Church Relations

Robert W. Cole; Finance
Robert Mayer; Publications
David Northup; Executive Vice-president

C286.7
A24

Advent Christian WITNESS

November 1989



**Dry Bones
Can Live Again**
page four

FEATURES

Dry Bones Can Live Again

4

Throughout the Advent Christian Church, we hear the word "revival." Robert Coleman brings that concept into sharper focus.

A Decade of Singing to God's Glory

8

They call him "New England's Own Gospel Singer." Ken Fernald relates how God called him to ministry through music.

Carrying the Load

10

We like to think that we can control everything in life. But can we? Pat Sikora asks us to put our lives into proper perspective by recognizing our dependence on God.

Books to Grow By

11

During the 1980s, a number of new Advent Christian books have appeared. This four page insert briefly describes 15 Advent Christian titles published in the last decade.

DEPARTMENTS

From the Editor	3
Around Our Church	15
Women's Ministries	18
Prayer Partnership	21

ON THE COVER

Leaves remind us of Fall and the approaching holiday season. This month's issue features an article on revival and a profile of Ken Fernald; whose music ministry has blessed Advent Christians throughout New England.

Volume 37, Number 10

Advent Christian WITNESS

Editor Robert Mayer

Contributing Editors Caroline Michael, Harold Patterson
William Batson, Clayton Blackstone, David McCarthy

Typesetting Emily Hinson

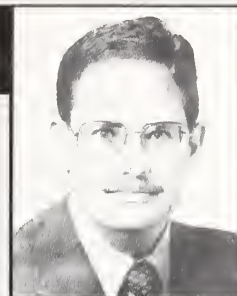
Proofreading Shirley Brooks

Art Director Linda Perault

The **Advent Christian Witness** (ISSN #007-740) is published monthly except for a combined July-August issue by the Advent Christian General Conference of America, 14601 Albemarle Road, P.O. Box 23152, Charlotte, N.C. 28227. Subscription rates in the United States and Canada: One year, \$11.00. Single copy: \$1.00. Overseas rate: One year, \$14.00. Second class postage paid at Charlotte, N.C. POSTMASTER: Send address changes to Advent Christian Witness, P.O. Box 23152, Charlotte, N.C. 28212.

As the official publication of the Advent Christian General Conference, the **Advent Christian Witness** publishes the teachings of the Advent Christian Church and promotes the task of evangelism both in North America and around the world. The views expressed in this magazine are those of the author and may not necessarily reflect those of the editor or the Advent Christian General Conference. Member: Evangelical Press Association. Copyright © 1989 by the Advent Christian General Conference of America, Inc.





JOY IS LEARNING TO LOVE YOURSELF

Do you ever notice how people try to condense important ideas into short, catchy sayings? Politicians are notorious for using them. And Christians are no different.

There's one catchy acronym that I'm sure most of you have heard in church: J.O.Y. Jesus first. Others second. Yourself last. I've read it in books, heard it in sermons, and seen it taught in Sunday school. Small groups within some congregations call themselves "JOY circles." What a nice ring this catchy saying has to our ears. Not only do we put Jesus first, something that's clearly taught in the Scriptures, we're to put everyone and everything else ahead of our own needs.

There's one problem with this catchy saying. It's profoundly unbiblical! Note the words of Jesus himself as he discusses the Jewish law and its relationship to his followers, "Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: Love your neighbor as yourself," (Matthew 22:37-39).

Our Lord recognized something important about human nature in this passage. You cannot effectively love others around you if you do not love yourself. What the psychologists call "self-esteem" today is a concept Jesus recognized 2,000 years ago. And I'm convinced that a big reason we see fighting and feuds within many local churches today is because many Christians do not properly love themselves. And when we don't love ourselves, we have a difficult time in our relationships with others.

Because of the materialism and self-centeredness found in our culture, many Chris-

tians find themselves uneasy with any concept of self-esteem or self-love. But from a Christian perspective, healthy self-esteem comes only through Jesus Christ and is essential for effective Christian living. Sin distorts our view of ourselves. Because of our rebellion against God, we're unable to see our lives from His perspective. Jesus enables us to face two crucial realities about life:

- * Each of us is a unique creation of God. We are important and valuable in God's eyes!

- * God created us to live in dependence upon Him. We are not designed to live independently of God and when we try to do that, we wind up with either an inflated or deflated view of ourselves.

In this context, not only do we learn to love ourselves properly through our walk with Jesus, we learn how to, in our Lord's words, "love others as we love ourselves." As we discover who we are in relation to God, then we can serve Him effectively.

Civil rights leader Jesse Jackson uses another catchy saying in his talks to high school students that I think captures what Jesus wants us to realize. He exhorts students to declare, "I am somebody!" How come the message I hear coming from many congregations and Christian leaders seems to imply, "I am nobody." For too long we've given people the false impression that following Jesus means despising yourself. But we can praise the Lord that he enables us to see ourselves realistically. True joy is not found in the misguided J.O.Y. acronym above, but in the proper perspective Jesus gives us towards God, ourselves, and others around us. □

Dry Bones Can Live Again

Robert E. Coleman
Deerfield, Ill.

Since revival is the work of God, the question might be asked: Why is it delayed? Surely the compassions of the Lord fail not. Then in the light of our great need, why does revival not come? This is a question which each of us must honestly raise.

God Sets Conditions

Some cast the responsibility for revival completely upon God. The idea is that man can do nothing about it, and therefore we must simply wait upon the Lord. This view correctly emphasizes the absolute sovereignty of God, but when it is made an excuse for our indifference to the moral obligations of His law, then this truth is taken out of context.

Certainly revivals are God sent. As a display of sovereign grace, they are entirely supernatural in their source and strength. Yet we must also realize that God does not violate His own integrity in sending them.

The mighty power by which He breaks through human impotence is consistent with His Word. Revivals are given by God when His will is done by man.

This does not mean for a moment that spiritual awakening is the hip hip hurrah of human activity, as if it can be "worked up" by something we do. It merely underscores the necessity for human response to divine action. God is no respecter of persons but He is respecter

of conditions.

Where God's conditions are met we can be confident that revival will come. As Charles G. Finney put it: "Revival is the right use of the appropriate means. The means which God has enjoined...produce revival. Otherwise God would not have enjoined them." Hence, "if we need to be revived, it is our duty to be revived. If it is our duty, it is possible." Billy Graham stresses the same principle when he says: "I believe that we can have revival anytime we meet God's conditions. I believe that God is true to His Word and that He will rain righteousness upon us if we meet His conditions."

This condition is only logical since God always wants the best for His people. When the Spirit of revival does not prevail, it is purely a human failure to exercise God-given privileges of grace. Never can a Holy God be held responsible for the degenerate condition of the world or the church.

It is not a question then of

A • S • K

A B I D E

S E E K

K N O W

GOD, SPEAK TO US AGAIN

Steve Spearing
Smithfield, N.C.

God's ability or desire to send revival. The question is: Do we want God's will to be done? If we dare say "Yes," then we commit ourselves to remove any impediment in our lives that would hinder revival, and furthermore, we obligate ourselves to do it now. God's will is clear. The next move is up to us.

The Authority of God's Word

Underlying this whole concern, of course, is the recognition of divine authority. There is no point talking about revival unless we believe that God means business. "If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land" (2 Chronicles 7:14). Again He promises: "But if from there you seek the Lord your God, you will find him if you look for him with all your soul" (Deuteronomy 4:29).

When we are willing to line up with God's Word, there is no limit to His blessings. "Bring the whole tithe into the storehouse, that there may be food in my house. Test me in this," says the Lord Almighty, "and see if I will not throw open the floodgates of heaven and pour out so much blessing that you will not have room enough for it." (Malachi 3:10) "...For the Lord God is a sun and shield; the Lord bestows favor and honor; no good thing

One of the cries of us as Christians ought to be, "God, Speak To Us Again." It's frustrating watching our world, country, schools, and even many churches move away from God, even into open rebellion against Him! What can we do to change it? Is it too late for revival, a real spiritual awakening in the land? In our churches?

The late Francis Schaeffer in his book, "*Death in the City*," gives us a clue as to how we may be part of a spiritual awakening:

"The church in our generation needs reformation, revival, and constructive revolution.

"At times men think of the two words reformation and revival as standing in contrast one to the other, but this is a mistake. Both words are related to the word restore.

"Reformation refers to a restoration to pure doctrine; revival refers to a restoration in the Christian's life. Reformation speaks of a return to the teachings of Scripture; revival speaks of a life brought into its proper relationship to the Holy Spirit.

"The great moments of church history have come when these two restorations have simultaneously come into action so that the church has returned to pure doctrine and the lives of the Christians in the church have known the power of the Holy Spirit. There cannot be true revival unless there has been reformation; and reformation is not complete without revival.

"Such a combination of reformation and revival would be revolutionary in our day—revolutionary in our individual lives as Christians, revolutionary not only in reference to the liberal church but constructively revolutionary in the evangelical, orthodox church as well.

"May we be those who know the reality of both reformation and revival, so that this poor dark world may have an exhibition of a portion of the church return to both pure doctrine and Spirit-filled life."

Wouldn't it be sad if there are people lost to the Kingdom because of our church? The Apostle Peter said:

"For it is time for judgment to begin with the family of God; and if it begins with us, what will the outcome be for those who do not obey the gospel of God?" (1 Peter 4:17).

Pray for a reformation and a revival in your own life. Once again focus your eyes on Christ, be holy (in doctrine and in practice) and allow the Holy Spirit to control your life. □

A graduate of Berkshire Christian College, Steve Spearing is pastor of the Smithfield, North Carolina Advent Christian Church.

Dry Bones Can Live Again

does he withhold from those whose walk is blameless" (Psalm 84:11). A thousand other promises declare the same provision. God is always for us. If we who are evil know how to give good things to our children, how much more will our Father in heaven "give the Holy Spirit to them that ask Him" (Luke 11:13). Why then should anyone struggle on in spiritual defeat when all the resources of grace are available to the obedient heart?

Do we really believe what God says? This is a question that must be voiced at the beginning, for everything else depends upon our response. Obviously, if there is some doubt about the trustworthiness of God's revealed Word, there is likely to be little concern to measure our lives by it. Systems of thought which discredit the Holy Scriptures never produce revival.

Let us be clear at this point. The Bible is not incidental to revival. As the eternal Book of God, it is the objective authority for all that we believe and practice. Apart from its immutable truth, standards of justice and holiness would degenerate into little more than whims of public opinion. Even the Revelation of Christ, the living Word of God, would be lost in confusion and uncertainty if it were not for the unwavering testimony of Scripture. In this light, the Bible, and the Bible alone, is our basis for determining what to believe, the instrument of all divine blessing, the means through which the Holy Spirit ministers to our yearning hearts the grace of God.

Submission to this authority is the first requirement for revival. God has sent forth His Word that unto Him every knee should bow

(Isaiah 45:23). When God speaks, we must listen. It is not our place to change or minimize the message. Nor are we called to defend what God says. The Bible is not on trial; we are. Our place is only to trust and obey. Once this is settled, our hearts are open for spiritual instruction.

Confession of Sin

The Word gives us an authority for our faith, but it also makes us face ourselves before the refining eyes of God's holiness. We see

**“
It is not a question
of God's ability or
desire to send
revival. The
question is: Do we
want God's will to
be done?
”**

ourselves in the light of Jesus Christ. In His sight our righteousness is as filthy rags. The props of self-sufficiency are knocked out from under our pride. We are found out for what we are—sinners.

As the dreadful sense of guilt increases, the awful realization of impending judgment deepens. A holy fear grips our hearts, and we may be left with a feeling of utter helplessness. There is no place to hide from God.

One thing is certain. When the Spirit truly convicts our souls, however it may be felt, sin cannot be treated with indifference. Fri-

volity and lightheartedness are gone. We do not have to be urged to flee from the wrath to come. When we are broken and contrite in spirit, our hearts are disposed to heed any offer of mercy. Begging men to come to Christ may be necessary in an atmosphere of complacency, but in the throes of revival "sinners beg Christ to receive them."

Once we have been awakened to our need, we must do something about it. Conviction of sin leads to repentance. There can be no revival until we confess our sin, turn from our evil ways, and throw ourselves upon the mercy of the Lord. "If I had cherished sin in my heart, the Lord would not have listened;" (Psalm 66:18).

Any impediment to the flow of God's grace must be removed. Unbelief, lust, lying, cheating, unclean thoughts, filthy speech, dirty habits, ingratitude, indifference to responsibility, disregard of self discipline, prayerlessness, robbing God of tithes, neglect of the poor, racial discrimination, an unforgiving spirit, backbiting, envy, jealousy, bitterness, deceitfulness, selfishness, hypocrisy—whatever it is, whether it be a deed or a disposition, if known to be contrary to the holiness of God, it must be confessed and forsaken.

There can be no compromise. Repentance is a thorough housecleaning. As far as we are concerned, there is a complete turning from sin. Not only must confession be made to God, but we must be willing to do all we can to make things right with people we have wronged. If we try to trim the corners, and excuse a few favorite shortcomings, we are foolish our-

selves. No revival can come in our hearts until sin is out of the way. Furthermore, until this is true of our lives, we stand in the way of God's blessings to others.

The great revival that came to the New Hebrides Islands in 1949 is a splendid example. Led by their minister, a little group of earnest Christians entered into a covenant with God that they would "give Him no rest until He had made Jerusalem a praise in the earth." Months passed, but nothing happened. Then one night a young man arose from his knees and read from Psalm 24: Who may ascend the hill of the Lord? Who may stand in his holy place? He who has clean hands and a pure heart... Who does not lift up his soul to an idol or swear by what is false... He will receive blessings from the Lord and vindication from God his Savior..." The young man closed his Bible, and looking at his companions on their knees, said: "Brethren, it is just so much humbug to be waiting thus night after night, month after month, if we ourselves are not right with God. I must ask myself, 'Is my heart pure? Are my hands clean?'"

As the men faced this question, they fell on their faces in confession and consecration. That night revival came to the town. The whole community was shaken by the power of God, and within a few weeks the revival had moved across the island sweeping literally thousands of people into the Kingdom.

So every revival begins. God can use a small vessel, but He will not use a dirty one. An Achan in the camp will always have an influence for evil upon many others.

Let us be sure that our hearts are clean. "Search me, O God, and know my heart; try me, and know my thoughts: And see if there be any wicked way in me..." (Psalms 139:23,24).

Prevailing Prayer

When the channel is clean, the Spirit of God can flow through the believing heart in true intercessory prayer. Such prayer is wrought from hearts overwhelmed with the sense of unworthiness yet captivated by the knowledge of God's forgiving grace. At first our cries for help may be faltering, but as the burden increases in intensity and scope, prayer becomes focused on the real need.

When revival was sweeping through Wales in 1904, a man who visited one of the meetings stood up and asked: "Friends, I have journeyed into Wales with the hope that I may glean the secret of the Welsh revival." Instantly, Evan Roberts, leader of the revival, was on his feet, and with an uplifted arm towards the speaker, replied: "My brother, there is no secret: Ask and ye shall receive!"

That's it! Revival comes when God's people prevail in prayer. "As soon as Zion travailed, she brought forth her children." Jesus has promised "...whatsoever ye shall ask in my Name, that will I do... If ye shall ask anything in my Name, I will do it" (John 14:13,14, cf., 15:7, 16; 16:23-26). The "Name" of Jesus, of course, is just another way of expressing the person and work of the Master. To pray in His Name is to pray in His character, to pray in His Spirit, to pray as Jesus Himself is praying as Mediator before the Father.

Seen this way, prayer implies

our complete identification with the purpose of God. Jesus called out, in the inner depth of human emptiness, "...not my will, but thine, be done" (Luke 22:42, cf., Matthew 26:39, Mark 14:36). His prayer was not passive submission to the Father, but a determined plea that God's will would prevail over all else. Prayer has its joys, and it always throbs with thanksgiving, but supremely it is seen in Jesus to be active conformity to the will of God.

Where this condition is fulfilled, nothing is impossible (I John 5:14,15). Whatever limits are imposed upon the power of prayer are entirely of our own making. We can go through all forms of prayer, but until we actually want God's will to be done more than we want life itself, we are not in the Spirit of prayer.

Such prayer is never easy. It will make us face the cross. It will mean deep searching of soul and real sacrifice. When Jesus prayed in Gethsemane the burden of His mission was so great upon His heart that while He prayed "...his sweat was as it were great drops of blood falling down upon the ground" (Luke 22:44). Prayer was indeed the sweat, tears, and blood of His ministry (Hebrews 5:7). Everything else was easy in comparison to His intercession before the throne of God. The battle of Calvary was fought and won in prayer. □

Dr. Robert E. Coleman is a professor at Trinity Evangelical Divinity School, near Chicago Ill.

From the book Dry Bones Can Live Again by Robert E. Coleman, Copyright © 1969 By Fleming H. Revell Co. Used by permission.

New England's Own Gospel Singer Marks...

A Decade of SINGING to GOD'S GLORY



Ken Fernald
Portsmouth, N.H.

Back in 1980 when I was doing solo work at Sunday morning services I had no idea that God would give me so many wonderful opportunities to sing for Him during this decade. God gets the glory for that, but I also owe a great debt to the pastor of an Advent Christian Church who encouraged me to broaden my music ministry. Thanks to his influence I began to receive invitations to sing in nearby churches, youth rallies and Christian camps all over New

England. Eventually the door opened for me to host a program of Christian music on a local radio station each Sunday morning.

It sounds strange, but "success" brought me a huge problem. I found that I was turning down many invitations I wanted to accept because they conflicted with my secular employment. In some cases doing a radio show live on Sunday morning prevented my driving to a distant town for an eleven o'clock service. At times I thought about going into music min-

istry full time, but I wondered if I could earn enough to pay all my bills.

Eventually I shared my concern with a friend. He looked me in the eye and said, "Ken, don't put a question mark where God puts a period. If He wants you to close out one phase of your life to sing full time, then do that." I took his advice. That was three years ago, and I can testify that God has kept my engagement calendar full and provides what is needed for this ministry.

You will notice that I call

what I do a "ministry." I feel strongly that my music must be just that if the Lord is to be honored. In my judgment there's a lot of music—even gospel music—that sets toes tapping and makes people feel good, but afterwards nobody can recall any kind of message. I try to sing songs that carry a message that is clear and true, interpreting these numbers in such a way that listeners understand. The music must never overpower the message.

Sometimes I'm asked to name a favorite song from the selections I do. My pick is something based on Scripture. Right now I would choose a number called, "Consider the Lilies," based on Matthew 6:25-34. This passage gives Jesus' words about not worrying about tomorrow, or giving undue attention to where food and clothing will come from. The Lord reminds us that if the Father cares for flowers of the field and birds of the air, that He surely will meet our daily needs. That's a message I need to take seriously in my own life—that the Lord Jesus cares for me even when I fail miserably or make mistakes.

I don't believe you can go

wrong if you sing pure Scripture songs like that. This type of song glorifies God and also enables people to recall a text. Scripture set to music is a great way to learn the Word.

Incidentally, I've noticed that all over New England praise choruses are becoming popular. Congregations, especially younger people, are singing numbers based on the Word of God.

Speaking of young people, I enjoy meeting with youth groups before an evening concert. More and more I find myself meeting for "rap sessions" with teens for half-an-hour or so before a concert. I think that these informal times build rapport and make them more open to the music I'll be presenting later. I try to help younger people understand that if the gospel is presented clearly and accurately, that the Holy Spirit brings conviction no matter what the listener's age.

When preparing for a concert, I lay out twelve or thirteen songs. However, I must keep my plan tentative because the Lord may impress upon me to sing one or two numbers I hadn't originally planned to use. Sometimes I come to a break in the concert

and find myself reaching for a different song than what the program calls for because God seems to be leading me in this direction. Like anyone in ministry, an artist must be open to God's guidance.

In between songs I share some thoughts about how a song relates to me, perhaps how the words speak to something happening in my own life. I try to stay fresh because I don't think anyone enjoys hearing the same words spoken week after week.

It's amazing to find the Spirit of God at work in some situations where you would never dream that He might speak to people. I'm learning that as a Christian I have a responsibility to represent the Lord at all times, not just when I'm in front of an audience. Witnessing is something that takes place off the platform, as well as on it; when I go to the barbershop or post office as well as in a church service.

Reaching people for Christ and strengthening those who already know the Lord is the goal of my life and ministry as I prepare for the next decade. □

Carrying the Load



Pat J. Sikora
Redwood City, Calif.

We hurriedly packed Joshua's book bag. I had learned from experience that the best way to assure my two-year-old's good behavior while I ran errands was to take along several favorite books.

Our first stop of the morning was the bank. Joshua plopped down in the middle of the floor and began to "read." When I finished my business, we gathered up his books, repacked the bag, and started for the door. Joshua easily carried his bag, although it nearly reached the floor.

Two football player-sized men loomed near the door. As we approached, one of them smiled down at Joshua and boomed, "Hey young fellow, that's a pretty heavy bag you're carrying."

Joshua glanced up at him, surprise written over his face, and in the same instant, his little shoulder sagged two inches under the sudden weight of the bag. Instinctively, his left hand reached over to help carry the load, hoisting the bag up with a loud, "Ugh, ugh, ugh!" All the while, he monitored the men's reactions out of the corner of his eye as he made his way to the door. What only seconds before had been a quite manageable bag suddenly became an extraordinary load.

The men and I smiled with delight. When we reached the car, Joshua looked at me with his moonlike eyes and said solemnly, "Mommy, that man say my bag heavy."

Smiling, I agreed with him, mentally noting this exchange for my garden of memories. Then I realized that in my own grown-up way, I do the same thing. I carry the bag of my life's circumstances with relative confidence most of the time. I usually carry my unique burdens without thinking much of them. I'm good at appearing as if I have life under control.

But let another person say, "Pat, I don't know how you do all that you do!" and suddenly, almost instinctively, my shoulder sags and I reach out to comfort myself. "Oh, it's nothing," I counter with mock humility. But deep inside I'm echoing Joshua's

"Ugh, ugh," and agreeing with my sympathizer.

Satan loves it when I take myself more seriously than I need to. He loves it when I am unwittingly convinced that my load is too heavy to handle. He loves it when I stumble under that phantom load, secretly craving the sympathy or even pity of others.

Lord, remind me that You will never give me a burden heavier than I can carry. Remind me that when the load is heavy, You walk beside me, helping me manage it. Remind me that it is not the praise of men that is important as I carry my load, but rather the praise of my God. Remind me that Your yoke is easy and Your burden is light.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light" (Matthew 11:28 KJV). □



*Pat Sikora is active in a variety of ministries in the San Francisco Bay area. An active freelance writer, her new book, **That The World May Know**, will be released by Standard Publishing in 1990.*

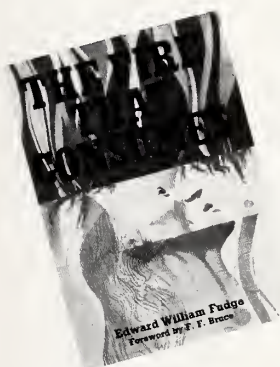
VENTURE BOOKSTORE



P.O. Box 23152
Charlotte, NC 28212
(704) 545-6161

Books to Grow By

For almost 130 years, Advent Christians have used the printed word to proclaim the Gospel of Jesus Christ. That tradition continues today through Venture Books. Venture Books features authors who grapple with how the Advent Christian message of "Life Only in Christ" applies to the struggles of living in today's world. These are books that will help you grow closer to God and make stronger your commitment to the Christian faith.



The Fire That Consumes by Edward W. Fudge

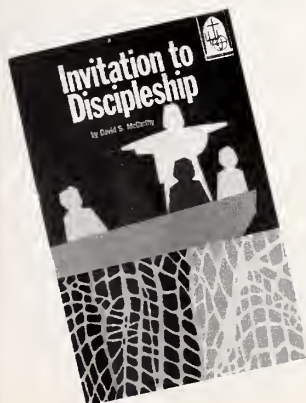
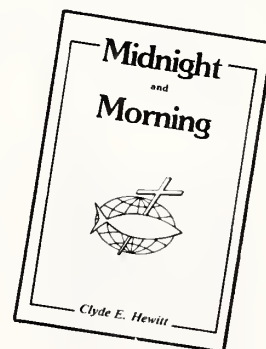
The most comprehensive treatment of Conditional Immortality written in the last ten years, *The Fire That Consumes* has caused many thinking Christians to reexamine what the Bible teaches about eternal life and final punishment. Edward Fudge examines every significant Bible passage relating to these issues and concludes that Scripture clearly teaches that eternal life is a gift given by God to those who believe in Jesus Christ.

\$19.95

Midnight and Morning by Clyde E. Hewitt

How did the Advent Christian Church begin? Why was it started? Historian Clyde Hewitt focuses on the life of William Miller and the beginning of the Advent Christian Church. Miller's career, military service, Scripture study, and preaching are examined in detail. The first volume of the Advent Christian History series.

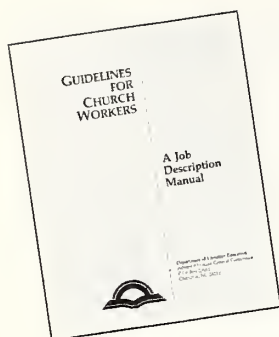
\$6.95



Invitation to Discipleship by David H. McCarthy

What does it mean to follow Jesus in today's complex world? How does our faith affect the way we live at home, at work, at church, or with our friends? Pastor David McCarthy explores these questions and provides practical principles for Christian living drawn from the Scriptures. Special attention is given to the role of prayer in Christian living as well as learning to practice our Lord's command to love others.

\$3.00



Guidelines for Church Workers by Millie Griswold

You've just been appointed to a committee at church? What do I do? Guidelines for Church Workers provides easy to use job descriptions for all the major volunteer jobs in your local church. And there's room for you to make your own additions.

\$2.50

By Hook and Crook by Roland E. Griswold

Jesus commands his followers to "make disciples" and the local church is the primary tool God uses for that task. Dr. Griswold discusses how you and your church can be effective in reaching men and women with the gospel.

\$3.50



Heaven, Hell, and Hades by Freeman Barton

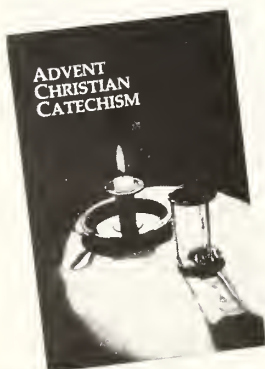
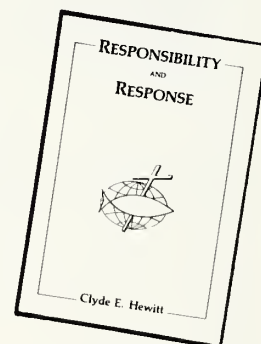
Who am I? Why have I been created? What is my destiny? Advent Christian theologian Freeman Barton looks at what the Bible says about humanity and our destiny.

\$4.50

Responsibility and Response by Clyde E. Hewitt

In volume two of the Advent Christian History series, Dr. Hewitt looks at how publications ministries impacted the Advent Christian Church throughout its history.

\$9.95



Advent Christian Catechism 1987 revision

What do Advent Christians believe? This booklet explores the essentials of the Christian faith from a distinctively Advent Christian perspective. Written in a question answer format complete with Scripture references.

\$2.50

Putting the Pieces Together edited by Freeman Barton

Advent Christian pastors and scholars present several different viewpoints on questions relating to Biblical prophecy. All agree on the one essential truth: the second coming of Jesus Christ.

\$3.00





China Adventure by Bertha Cassidy

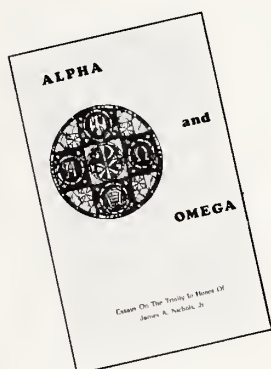
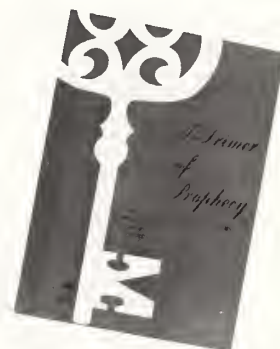
Bertha Cassidy was a pioneer in World Missions. In this book, she describes her life as a missionary in China and focuses on how Christians in China coped with World War 2 and the Communist takeover.

\$1.00

Primer of Prophecy; Volumes One and Two by Edwin K. Gedney

How do you study Biblical prophecy? Dr. Gedney provides principles for interpreting prophetic passages in the Bible; surveys the different views held among Christians; and develops the historical interpretation of Prophecy held by the majority of Advent Christian teachers and pastors.

\$1.00



Alpha and Omega: Essays in Honor of James A. Nichols

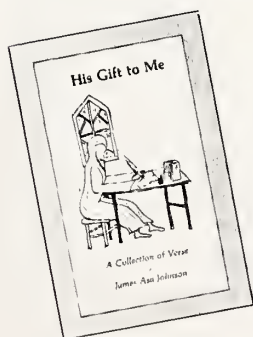
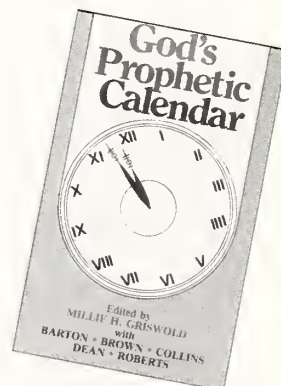
Dr. James Nichols Jr. taught scores of current Advent Christian pastors and leaders during his service at Berkshire Christian College. These essays, written by his students and colleagues, focus on one of Dr. Nichols favorite topics: the doctrine of the Trinity and its importance to the Christian faith.

\$4.50

God's Prophetic Calendar edited by Millie Griswold

Five Advent Christian pastors and scholars explore what the Bible teaches about the second coming of Jesus Christ and its importance for Christian living in our world today.

\$2.00



His Gift to Me by James Asa Johnson

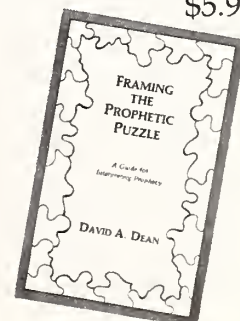
For sixty years, veteran pastor James Asa Johnson has written poetry for magazines, church newsletters, and special occasions. This book is a collection of the best of Pastor Johnson's inspirational verse, ideal for gift giving.

\$5.95

Framing the Prophetic Puzzle by David A. Dean

A series of six articles that originally appeared in the Advent Christian Witness, this book focuses specifically on how to recognize and interpret Scripture that relates to the second coming of Jesus Christ.

\$3.25



Advent Christian Booklets

Hope: The Life and Teaching of the Advent Christian Church

A brief attractive introduction to the Advent Christian Church written especially for people who know little about the beliefs and teaching of the denomination.

Twenty cents each \$20.00/hundred

Life Only in Christ

The focus of Advent Christian teaching is that eternal life is a gift of God given only to those who believe in Jesus. This booklet provides Biblical justification for that position and relates it to Christian living.

Twenty cents each \$20.00/hundred

This We Believe

The Declaration of Principles of the Advent Christian Church with an introduction by Dr. David A. Dean.

Fifteen cents each \$15.00/hundred

Called By God by David S. McCarthy

Pastor McCarthy challenges young people and adults to consider the pastorate, missions, and other Christian vocations as they choose their careers. Written especially for young people.

Fifteen cents each \$15.00/hundred

Each book or booklet listed is available from **Venture Bookstore**; Advent Christian General Conference; P.O. Box 23152; Charlotte NC 28212. You can use this form to order or call (704)545-6161 Monday through Friday from 9:00-5:00 Eastern time.

Title	Cost
_____	_____
_____	_____
_____	_____
_____	_____
Postage: Please add 20%, minimum \$1.25 per order	_____
N.C. Residents add 5% for state sales tax	_____
TOTAL	_____

Your name: _____

Address: _____

City: _____ State: _____ Zip: _____

Please Bill Me: _____ Check Enclosed: _____

Campmeeting Association Celebrates Centennial

The Mechanic Falls, Maine Advent Christian Campmeeting Association celebrated its 100th anniversary this summer with the theme "A Century of Continuing Ministry."

A special program was held July 16 in which Association President Charles Marshall and his wife June, of Auburn, arrived in a horse-drawn carriage. The afternoon began with an old-fashioned hymn sing under the large Libby oak tree on the grounds. Led by Pastor Roger Brown of Kennebunk, the attendees sang several selections before entering the tabernacle for a program arranged by Sandra Thomas of Norway. Several former association presidents were seated on the stage and spoke of their campmeeting experiences.

Following the program, those attending adjourned to the dining hall for refreshments. A multi-tiered anniversary cake made by Patricia Benway was the focal point.

The celebration capped a week of evangelistic services on the grounds with Rev. Larry Ross of Hope Church in Lenox, Mass., as speaker. Among his messages was one on the "divine thorns" in people's lives which reveal their character. Referring to the apostle Paul, he said, God answered the petitioner, but did not grant the petition.

"God never puts you through deep waters to drown you, but to cleanse you," said Pastor Ross. "If you're in the place where God wants you, you are in the place of power, even though you're in the place of pain."



Rev. Roger Brown of Kennebunk leads hymn singing under the large Libby oak tree at the Mechanic Falls Maine Advent Christian Campgrounds off Route 121 during campmeeting week this summer. It was part of a program celebrating the Mechanic Falls Advent Christian Campmeeting Association's 100 years of continuing ministry.

Another message from the evangelist centered on revival. In it, he spoke of the stranger from Galilee named Jesus. He petitioned listeners to pray for a fresh new vision of the resurrected Christ and a believing, burning and burdened heart for unbelievers.

In another sermon, Rev. Ross encouraged people to admit to themselves when they do wrong things against others, and then to apologize.

"You can't carry an unforgiving spirit and expect God's blessing on your life," he said. He also addressed attendees about having compassion or feeling for others' sufferings, because of the fear of God and the love of Christ.

Rev. Ross ended his series of messages for the week with the promise of the assurance God has for believers now and the hope they have at the second coming of Christ.

Rev. David Ross of Mapleton,

son of evangelist Larry Ross, was Bible teacher for campmeeting week, July 9-16.

During the senior youth camp, directed by Pastor Nolan Leavitt of Auburn, one teen-ager committed his life to Christ. The activities included a campfire for all present and former attendees of the campground. Pastor Roger Brown of Kennebunk served as director of music and, along with his wife Catherine and their six children, presented a concert. Alice Brown of Rochester, N.H., guest missionary from the Philippines, led a missionary service during the week. Mrs. Roberta Smith of Mechanic Falls directed daily Vacation Bible School and Charles Marshall of Auburn served as organist.

Intermediate camp was led by Eric Jewett and Junior camp directed by Pastor Tim Fox of Oxford. □

Oxford Church Welcomes New Associate Pastor

Rev. Frank Jewett has begun duties as associate pastor at the Advent Christian Church in Oxford, Maine.

His major responsibilities are establishing a worship team, overseeing small group ministries, and handling counseling duties occasionally, according to Rev. Timothy Fox, pastor.

The worship team and choir which Pastor Jewett has already organized "will be helping us to better worship the Lord," Pastor Fox said.

"My hope is to have a Biblically balanced church," said Pastor Jewett, referring to the cross section of people, the worship experience and training in Godly living.

"I would like to see the church be a real singing, worshipping congregation when we're together," he said, acknowledging his strong feelings about music being a part of that. "I like seeing Sundays as a celebration," he added, "and Monday through Saturday as living out the Christian life."

"Worship in a church is a united thing," the associate pastor stated, "not led by just one person and tacked onto the sermon."

"The nine-member worship team of teens and adults is being trained in what worship is," he said, "its importance, dynamics and techniques and how to lead worship." He said the team is discovering people's talents for singing and playing instruments and learning new choruses and



Rev. Frank Jewett and his wife, Judy, pose with their family outside the Advent Christian Church in Oxford, where he has recently begun duties as associate pastor. Their children are, from left, Letitia, 9, Tim, 11, and Dan, 13.

songs.

A choir has also been organized by Pastor Jewett.

Another goal Pastors Fox and Jewett have is seeing the church grow in size.

"Both of us envision the church growing beyond its present size,"

said Pastor Fox.

The key to that growth, according to both men, is small group meetings held in people's homes. There, people learn to love one another, look after and be accountable to each other, and share deeply from their hearts in a nurturing, supportive environment. Pastor Jewett said that type of setting lends itself to personal interaction where people feel comfortable asking questions, sharing thoughts and feelings, and learning from God's Word. It also develops leadership for the church, he said.

Pastor Jewett's goal is to establish four more home fellowship groups by December to complement the three already established. The present home fellowship meetings are held each month at Oxford, Norway and Stoneham.

Asked what led him and his family to Oxford from their mis-

A.C. Village Corporate Meeting

"The annual delegate meeting of the Advent Christian Village, Inc., will be held at 1:30 p.m. on Friday, November 3, 1989, in the Bixler Memorial Chapel at Dowling Park, Florida. Each conference which is a member of the Advent Christian General Conference of America is a member of the corporation and entitled to one delegate for each one hundred members or major fractional part.

Significant items of business include the election of four members of the Board of Directors and an amendment to the by-laws. The proposed amendment would clarify the authority of the executive committee, empowering the committee to transact business between full board of directors' meetings.

Conferences are urged to send delegates to this meeting. Each delegate should present duly authorized credentials from the appointing conference."

—Secretary of the Corporation
Sidney L. Bradley

sion service in the Philippines, Pastor Jewett said it evolved early this year while he and his wife, Judy, and their three children were on furlough.

"It became clear we didn't have peace about going back to the Philippines," he said, even though they were willing to return.

The family began praying and soon after Pastor Jewett attended a special prayer and fasting day in Biddeford where Pastor Fox asked him to consider coming to Oxford. "The church was seeking someone to develop small group ministries," he said, which is what he had done in the Philippines and hoped to continue at home.

The associate pastor said confirmation that he was to remain in the United States came while he was reading his Bible. From the third chapter of Ezekiel he read: "You are not being sent to a people of obscure speech and difficult language, but to the house of Israel - not to many peoples of obscure speech and difficult language, whose words you can not understand. Surely if I had sent you to them, they would have listened to you...Go now to your countrymen in exile and speak to them, 'This is what the Sovereign Lord says' whether they listen or fail to listen."

Pastor Jewett explained that had they returned to the Philippines, they were going to an area where they would have had to learn a new language.

The church voted to hire him as an associate pastor beginning this summer.

Born in Spokane, Wash., in 1954, Pastor Jewett moved to Kittery, Maine, where his family was active in the Advent Christian Church in Eliot. He graduated from Berk-

shire Christian College in Lenox, Mass., and served as youth minister at Hope Advent Christian Church before pastoring at Sunshine Advent Christian Church in Deer Isle, Maine, for six years.

Pastor Jewett and his wife, Judy, a licensed practical nurse, began their mission service in the Philippines in 1984. Both led Bible studies for people of all ages. Their work spanned four and a half years.

Last week, Pastor Jewett had the opportunity to baptize two of his children at the Advent Christian Campgrounds in Mechanic Falls. Letitia Jewett, 9, and Tim Jewett, 11, were among 11 chil-

dren and adults who took the step to publicly show their acceptance of Jesus Christ as their Savior and commit their lives to His way. Others were Alison Bragdon of Mechanic Falls, Stephanie Glynn of Oxford, Andrew, Lane and Carly Wiggin, all of Mechanic Falls, Bill Lowell of Oxford, Rick and Sue Coombs of Stoneham, and Tim Douglass of Oxford.

The Jewetts' oldest child is Dan, 13.

The family presently resides on Route 121 in Oxford.

On Sept. 8, the church held a 12-mile bike-a-thon to raise money to build them a home near the church on Route 26. □

"Pastor Appreciation Day" at Clayton Advent Christian Church

It was Sunday August 20, 1989 at the Clayton Advent Christian Church, Clayton, N.C. Our pastor James Wallace and wife Shirley were greatly surprised to the event. He has been our pastor for two years. They were given roses.

They have been a great blessing to our church. His wife is our choir director, piano player and program chairman of the WHFMS of the church.

Also present for the service were his two daughters Robin and Jill and his mother Mrs Ruby Rich.

The service was lead by Virginia Yates in which members gave a testimony and spoke of how we all are very grateful for his leadership, love and great concern for his church family here at the Clayton Church.

Many things have taken place under his leadership. We have a church van, new lights in worship area, padded pews, new carpet on the floor, and the baptistery completed.

A highlight at the end of the service, a new member joined the church. Pastor Jim and Shirley rejoiced and praised the Lord.

Dinner was served in the Fellowship Hall and then all departed until the evening service.





Caroline Michael
Director

Women's Ministries



PASS THE BATON

Melodie Dean
Wallingford, Conn.

As I grew up in church, I was defiant, stubborn, challenging, and not always cooperative. I gave a workout to Elaine Wiley, Art Williams, Anna Ford, and others in authority over me. In the end, the law of the Lord which they taught somehow transferred to me. I had learned the lessons they were meant to teach me, and, in time, I became a teacher of those same lessons.

This past spring as I hoed my garden, I reflected upon my past and all those who worked with me and helped to give me the Christian heritage that I absorbed as a child and through youth and young adulthood. I want for my children the heritage I had: Child Evangelism Clubs, Vacation Bible Schools, interaction with real missionaries, people interested in them and the things of the Lord, and desiring to help them grow in the Lord.

My Grandpa Ford, though a Christian for only fifteen years, made an impact on my life. My Grandma and Grandpa Hallstrom were great oak trees in the Christian faith and many were encouraged or influenced under their shade of protection. I realize more and more that I am my parents' greatest gift to their grandchildren. The Christian faith which was so precious and valuable to them, they (with the help of all those others) passed on to me. As much as in me

is, I will try to pass on that faith to my children so they will pass it on to my grandchildren and great grandchildren. The Christian life is a race, yes, but it is not an individual race. It is a marathon and we are to pass that baton to our children and also to any others we can.

As Christmas and birthdays approach, I'm thinking I should not be focusing on toys and clothes which are laid aside and forgotten so quickly, but in terms of a further investment of passing the baton to my grandchild—perhaps a Christian tape, a Christian magazine or book—to help my child grow in Christ.

The same sun that softens butter hardens clay. Some of those people whom God used to hammer and chisel me into a diamond to sparkle for His glory, others resented and they became hardened. The Lord's prayer says, "Forgive us ... as we forgive others." Don't let your bitterness toward others in your past keep you from passing the baton to your children and grandchildren.

When our Lord Jesus returns, it is more important that our children know Him and that they are a part of His family than it is for them to know T-ball, gymnastics, dance, etc. There must be some balance, but a great deal of priority given to passing that baton!

Christianity begins at home. Missions begin at home. Begin while the children and grandchil-

dren are young to share your Christian faith. Help send your preteens and teens to Christian camps or to Teen Missions, International. Utilize Christian books, records, tapes, videos, clubs, and missionary conferences to help them grow. If a missionary is in your area, invite him to your home so your children can interact. These opportunities plus your example and involvement can help you pass the baton.

Remember, your child is one of the greatest investments you can make in your grandchildren. As you help him to become part of the family of God and help him grow, he will have the Christian faith to pass on to his or her family. God bless you and help you to effectively pass that baton. □



Melodie is serving with her husband, David E. Dean, in the pastorate at Wallingford, Connecticut. They have three grade-school children: Ruth, Rebekah, and Tom. Melodie enjoys writing and a number of her articles have been printed previously in the *Advent Christian Witness*.

WHFMS Convention at Alton Bay

Women of the International and New York Conferences selected the theme "Unity in Christ" for the 42nd annual Eastern Region Convention. Program participants included Phyl Geiger and Kristen Lakutis from Grace Chapel in Lexington, Massachusetts, who presented missions in Africa and Turkey. Alice Brown, missionary on leave from the Philippines, was the guest speaker for both evening services and challenged the women to be all God wants them to be and to be willing to do all God asks them to do. She affirmed that God is looking for people to "stand in the gap" to intercede and to feed on His Word NOW!

Director of World Missions Harold Patterson gave an enthusiastic report of our missions overseas and asserted that a number of these indigenous churches are proving that "a giving church is a growing church." Rev. Melvin White led in a time of devotions and in a communion service. Trained Resource Person Willa Goodwin developed the topic, "What TRP Means to Me." Becky Leach served as music director and soloist.

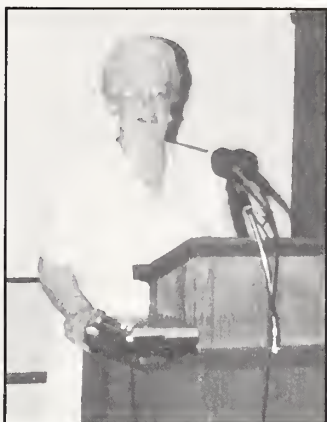
The following officers will be serving the Eastern Region women: President Barbara Schaeffner, Vice-president Ruth Smith, Secretary Alma Lampard, Treasurer Jane Sturdevant, and Auxiliary Leader Nancy Pritchard.

Appalachian Women Meet at Blowing Rock

Forty-eight delegates gathered at Blowing Rock Advent Christian Camp in North Carolina for the annual WHFMS meeting. Former missionary to China and Japan, Beulah Purkiser, led in a time of devotions and shared reminiscences of her call and ministries. Karen Holsclaw rendered two solos, "Love in any Language" and "Pray for Me."

Director of World Missions Harold Patterson reported on his recent trip to the Orient and about the Lausanne II Conference on Evangelism held in Manila. Our churches in the Philippines are growing about 15% each year and their conference has set a goal of 40,000 members by the year 2000. Growth in the churches in Japan is slower.

Business items included voting on the purchase of dehumidifiers for the WHFMS building at the Camp, giving the morning offering to Rev. Patterson, an honorarium to Mrs. Purkiser, and a memorial gift to the Advent Christian Village in memory of former regional secretary Iris Easter. They adopted a budget that includes \$2.50 per month per member for United Ministries.



President Barbara Schaeffner

Louise Nicely installed these officers: President Bethleen Facemyer, Vice-president Angela Johnson, Secretary Pat Jenkins, Treasurer Ruby Brookshire, and Auxiliary Leaders Carol Chambers, Karen Hall, and Betty Curtis.

Alabama WHFMS

The women enjoyed a time of fellowship and finger foods at their semi-annual meeting in Ft. Payne before a time of devotions and prayer. Celeste Stephens related information about the Trained Resource Person event she'd attended in Charlotte, North Carolina and explained the contents of the various TRP workshops. The women requested Celeste to present Workshop #5, "Keys to Spiritual Health," at Ft. Payne in October. President Betty Cyphers thanked the conference women for their support in hosting the Southern regional WHFMS.

Visit to Nova Scotia

The WHFMS women in Nova Scotia are moving ahead and have recently formed a conference organization. President Beryl Henderson invited Director of Women's Ministries Caroline Michael to visit. Caroline and her husband, Forrest,



Caroline Michael and Ida Shand

arrived in Yarmouth, Nova Scotia on a beautiful Sunday afternoon and drove to Bear Point. After an inspiring worship time, Caroline brought greetings from the National Offices and gave a challenging message. WHFMS President Ida Shand gave opportunity for a question and answer time during the fellowship hour which followed.

Loretta Ilse of the West Head Church escorted the Michaels to the parsonage and to the new church facility in her community. All three churches in our Nova Scotia Conference have fine facilities and even the two new ones, at West Head and at Bear River, are debt free.

For Monday evening the women at the Bear River Church had planned a pot luck dinner to begin our evening. Caroline shared greetings from the National offices, gave an update on our missionaries, discussed "What's Ahead for Women's Ministries?", presented a mini-workshop on evangelism, and gave a brief devotional thought, "Catch the Vision." WHFMS President Gloria Wright presided and had special music provided by a young teenage girls' trio. Both Forrest and Caroline appreciated the hospitality shown them during their visit. □

Free to Soar

It's hard to realize that autumn is here, the leaves have fallen, and the birds have flown south. With them migrated the robin which God used to teach me so much last summer.



It all started one day when I returned from the grocery store. Driving the car into the carport, I became aware of movement in the back yard. Upon closer examination, I discovered that a bird had flown into our badminton net and was desperately trying to get free. I sent my girls to the rescue, but they soon returned to tell me that the situation was more serious than I had realized. In its frantic efforts for freedom, the bird had so entangled its head and wings that the net was tightly twisted and knotted about the tiny body.

Just then our neighbor came

out her back door, and we called her over for assistance. Her back yard is a refuge for all kinds of small wildlife. Neighborhood children often bring injured birds or animals to her for care. Without hesitation she walked over and firmly grasped the flapping bird in her hands. I got my scissors and cut a hole in the net. We then went into her home to see what we could do to unravel the strings.

Speaking softly and kindly, she gently unwound pieces of net from around the little neck and in and out between wing feathers and away from the feet. Patiently she worked and gradually the poor wild thing relaxed as if he recognized that he needed our help and that no harm was intended. Understanding that it was overheated by its exertion, she wet her finger in cool water and let it drip into the bird's parched throat. Deep gashes on the wings showed where the bird had injured itself in its terrible

plight.

Finally, string removed, we trooped together over near the net so the bird could get its bearings. Slowly opening her hands, she held him aloft. A brief hesitation, a flutter of wings, and away he flew to his home in a nearby thicket.

And I thought... how like that bird we are. We allow ourselves to get into a tight spot or we are blindly ensnared by our situation and then... what do we do? Panic! We struggle and struggle to free ourselves only to find we are getting more and more deeply entrenched, more "tied up in knots."

Finally we turn to the only one who can help us - who can soothe our troubled spirits - the one who releases our bonds and provides the refreshing water that quenches thirst. Yes, we turn to our Lord and Master and find Him to be all sufficient.

This summer I met several women who were carrying heavy burdens. I know some of you are deeply troubled and perplexed by circumstances that you feel powerless to change. You may have been hurt so badly that you can't even share it with your closest friend. God already knows and cares and waits to minister to your needs. Yes, there may be scars, but God will take you back and show you a better way. You will soar again.

"They that wait upon the LORD shall mount up with wings like eagles. They shall run and not be weary. They shall walk and not faint."

Wait, I say, upon the LORD. □

Northern California Conference

Mel Brewster was the Mission's Day speaker at Camp Santa Cruz and Carol Waterman presented the helpful TRP workshop, "Is Your Programming on Target?" Both of them were given an honorarium. In the business session, the women voted to send \$500 to United Ministries, \$500 to the Conference, and \$200 each to Oro Bible College in the Philippines and the Shijonawate Bible Institute in Japan. Sally Crouse of San Francisco was voted to be the WHFMS delegate to the Western Region meetings. Opal Russell was to be asked to make a floral door prize for the WHFMS regional luncheon. Margie Specht, Helen Williams, and Flora Sullivan will continue serving as the Mission Cottage Committee. They plan to purchase mini blinds for the cottage. These officers will serve for the coming two years: President Grace Hughes, Vice-president Margie Specht, Secretary Lillian Willis, and Treasurer Donna Creecy.

From the President's Pen

Thank you. Two simple little words, but meant to convey so much! Over the last six months these words have taken on new meaning to me.

In a few short minutes one winter morning my life drastically changed as the result of a car accident. I still do not have any memory of what happened to me, but I will never forget the goodness of the Lord. His love and sustaining presence were close to me. Over and over I could see it as many of you sent cards, phoned, or visited.

You prayed for me and that knowledge sustained me and gave me hope and peace. When I could not pray for myself, you held me up to the Great Physician. He heard and answered prayers. You will never realize how much your prayers meant to me and my family.

So many times previously I had said to people, "I'll pray for you," but it was almost an apology for not doing something more important for the person. Now as never before I realize the power of prayer.

To each of you who prayed for me I say, "Thank you so very much." I wish I could speak to each of you personally, but that is impossible. You are indelibly stamped upon my heart. Your love and care gave me strength and encouragement. You were a blessing to me and to my family as they shared in the benefit of your prayers.

I would encourage you to keep praying for one another. That should be a real ministry in our lives. For me it is now a real privilege to pray for others, for I have personally known the strength and healing that comes from prayer. Let us continue to pray for each other and as we edify and encourage, we also praise and bring glory to our heavenly Father who "daily loadeth us with benefits."

In his book "Where Is God When It Hurts," Philip Yancy stresses that when God comforts and strengthens us in our hardships and trials, He does it so that when others are troubled, needing our sympathy and encouragement, we can pass on to them this same help and comfort God has given us. God performs miracles and gives supernatural strength to those in need. But often He relies on us, His agents, to do His work in the world. As we share the good news of salvation with others, and pray for their needs, we share His love, mercy, and comfort.

"God is able to make all grace abound to you, so that in all things at all times, having all that you need, you will abound in every good work" 2 Corinthians 9:8.

The Lord continue to bless you. Again I thank you and especially thank the Lord for His love, mercy, and healing touch.

Beatrice Moore, National WHFMS President
Route 8, Box 274, Concord, NH 03301

(Editor's note: Please pray for Bea's complete recovery.)

Misson Prayer Partnership



November

- 20 Please continue to **pray** for the people of China for the impact of the 22,000 New Testaments distributed recently.
- 21 **Praise** God that **Sheryl Kampenhout** received her visa and flew to Japan September 28.
- 22 **Praise** God for the 39 students at **Oro Bible College** in the Philippines. They need our prayers as they study for His Service.
- 23 **Pray** for **Alice Brown** as she does graduate work at Columbia, South Carolina.
- 24 **Praise** God that **Luree Wotten** has been able to go back to work in the nursing home at the Advent Christian Village, Dowling Park, Florida.
- 25 **Pray** for **Floyd and Musa Powers** as they continue to preach and teach in the Kobe area Japan.
- 26 Please continue to **pray** for this month of special emphasis of prayer and fasting in Advent Christian churches.
- 27 **Pray** for **Margaret Helms** and the church planting ministry in Cebu and Manila in the Philippines.
- 28 **Pray** for all the national pastors' teaching of the love of Jesus in the Philippines.
- 29 **Praise** God for the enthusiasm of the Indian workers in the Hill area of Kodaikanal. The churches are crowded there with people listening at the windows outside the buildings.
- 30 **Pray** for **David Vignali** and **Bruce Arnold** as they teach at Oro Bible College in the Philippines.

December

- 1 **Pray** for **Francis and Lyne Ssebikindu** witnessing for Christ in Memphis, Tennessee.
- 2 **Pray** for all the Advent Christian pastors in Nigeria as they preach the Gospel.
- 3 **Praise** God for the money coming in every working day to the denominational offices in

- Charlotte. This money keeps our missionaries and national workers on the fields.
- 4 **Pray for Karen Rigney** as she teaches English in Japan. One woman is already attending church regularly.
 - 5 **Pray for Beryl Joy Hollis** and her many activities in the Madras area of India.
 - 6 **Pray** that the young people in **our** 19 churches in Japan will feel God's call to the full time ministry of Jesus Christ. The Japanese are still only about 1% Christian. 99 outside the fold.
 - 7 **Pray** for your General Conference: Millie Griswold, Caroline Michael, Bob Cole, Brent Carpenter, Bob Mayer, Harold Patterson, and Executive Vice-President, David Northup.
 - 8 **Pray for Marion Damon and Barbara White** as they teach and preach in the Kodaikanal area India.
 - 9 **Pray** for the Indian nationals preaching the Gospel in Malaysia. **Ruth Devairakkam** and her husband work with the children there.
 - 10 **Pray** for the Director of World Missions, **Harold Patterson** as he makes many decisions every day.
 - 11 **Pray for Austin and Dorothy Warriner** as they teach and preach at the Bible College in Japan. **Pray** that God will send more students.
 - 12 **Pray** for the complete healing of the bones in **Laura Putnam's** legs that were broken in her recent auto accident. She still has 10 pins in her legs and has not been able to go back to work.
 - 13 **Pray** for Advent Christians in the country of Liberia; Africa, who have affiliated with General Conference.
 - 14 **Pray** for the special efforts of Evangelical groups across the world to reach the world for Christ by the year 2,000.
 - 15 **Pray** for all the secretaries working at General Conference denominational offices in Charlotte.
 - 16 **Pray** for the young people who accepted Christ as their Savior at camps this summer.
 - 17 **Pray** for Advent Christian pastors and wives laboring for Christ.
 - 18 **Pray** for the church planting efforts in our denomination. **Pray** also that the small churches may win new families for the Lord.
 - 19 **Continue to pray** for revival here and throughout the world. **Pray** that many people may be saved before Jesus comes again!

Information Link Between the Federal Government and You

- Books, journals, maps, and more
- Selections tailored to local needs
- Dynamic and constantly updated collections
- More than 1,380 locations across the U.S.A.
- Free access

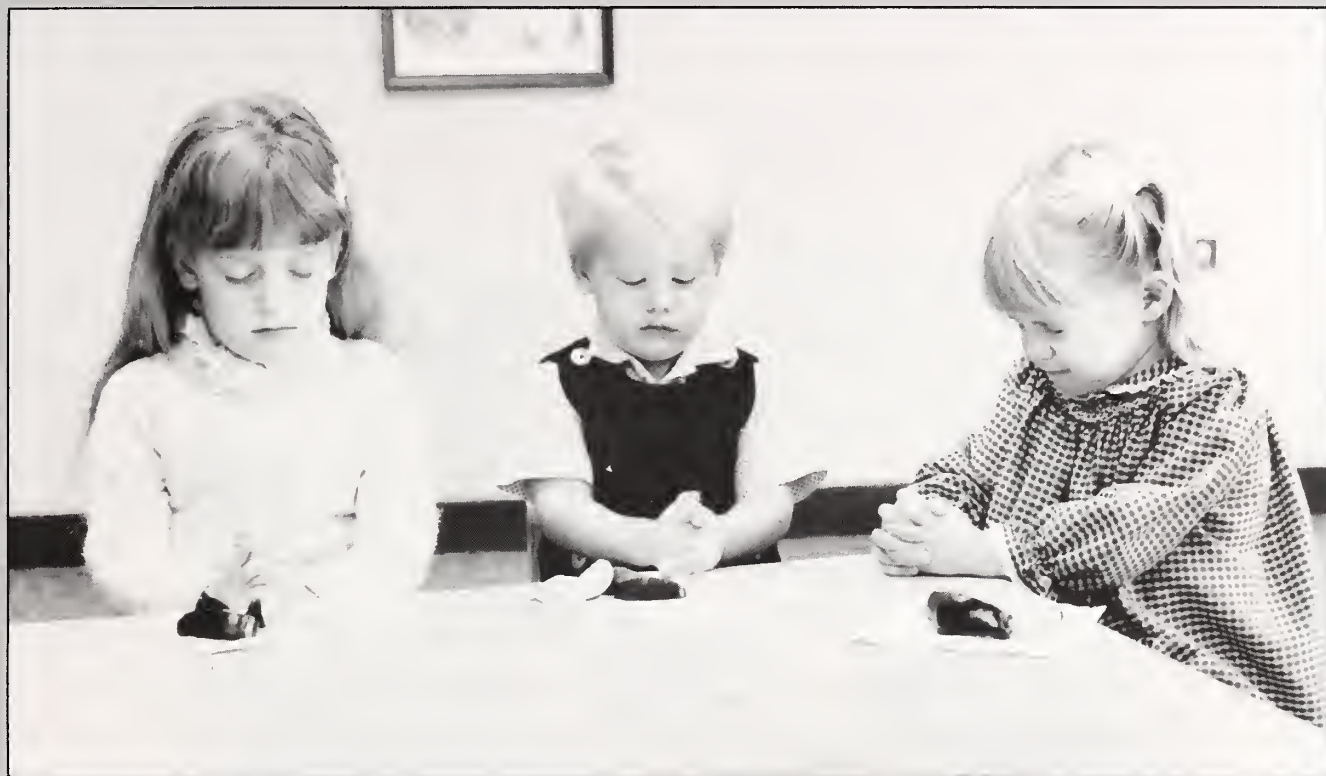
For more information, contact your local library or write to the Federal Depository Library Program, Office of the Public Printer, Washington, DC 20401.



Federal Depository Library Program

This program is supported by The Advertising Council and is a public service of this publication.

Biblical values have always been taught here.



Every Sunday, week in, week out, teachers rely on *Bible-in-Life* Sunday school materials to help them clearly show their students the difference between right and wrong, between respecting the rights of others and living entirely for oneself, between honoring God's laws and ignoring them. *Bible-in-Life* literature helps teachers stress those timeless, changeless values that help build a God-fearing nation, and will help build the character of young people for generations to come.

Bible-in-Life materials can help you teach the Biblical value of faith . . . the value of honesty . . . the value of obedience . . . thankfulness . . . purity . . . love . . . Life Curriculum can help you tell the value of knowing that Jesus Christ is the Lord of life. There is no more important value. To those of you who share the same mission and have chosen Advent Christian materials to help you accomplish it, we say thank you. To others, we invite you to join us in our quest. Send for your free *Bible-in-Life* samples today!

Bible-in-Life Sunday school materials are produced by the David C. Cook Publishing Co. who have helped teach Biblical values for over 110 years.



Free Sunday School Curriculum Samples. Check any or all departments below.

- ☐ Nursery ☐ Kindergarten ☐ Primary (1-2) ☐ Primary-Junior (3-4)
☐ Junior (5-6) ☐ Junior High ☐ Senior High ☐ Adult

Name _____ Position _____

Church _____

☐ Church

☐ Home Address _____

City _____ State _____ Zip _____

☐ Church

☐ Home Phone No. _____ / _____

**Send to: Dept. of Christian Education,
P.O. Box 23152, Charlotte, NC 28212**

Margaret Helms (September 18)
 P. O. Box 263
 6000 Cebu City
 PHILIPPINES

David Vignali (May 10)
 P. O. Box 223
 9000 Cagayan de Oro
 PHILIPPINES

Bruce Arnold (June 21)
 P. O. Box 223
 9000 Cagayan de Oro
 PHILIPPINES

Floyd and Musa Powers
 (October 8 and February 28)
 Rebecca Powers (Nov. 11, 1971)
 4-11-18 Motoyama Kitamachi
 Higashinada ku, Kobe shi 658
 JAPAN

Karen Rigney
 c/o Tsuyama Zion Church
 1041-3 Oadanaka
 Tsuyama Shi 708
 JAPAN

Austin and Dorothy Warriner
 (January 1 and January 18)
 3-37 Okayama Higashi
 5 Chome, Shijonawate Shi
 Osaka Fu 575
 JAPAN

Marion Damon (March 27)
 Box 17, Andivilla
 Kodaikanal 624101
 INDIA

Beryl Joy Hollis (December 16)
 American Advent Mission
 Velacheri, Madras 600 042
 INDIA

Barbara White (January 14)
 Box 17, Andivilla
 Kodaikanal 624101
 INDIA

Alice Brown (March 24)
 #300 Columbia Bible College
 7435 Monticello Rd.,
 Columbia, SC 29230

Lucas and Beulah Devasahayam
 30, Jalan Cempaka
 Taman Gemira
 42700 Banting, Selangor
 MALAYSIA

Rev. James Davadasson
 124-A First Floor
 Jalan Mersing
 86000 Kluang, Johore
 MALAYSIA

E. P. Etuk-Akpan - Secretary
 Ediene Ikot Obio lmo Headquarters
 P. O. Box 2519 - UYO
 Akwa Ibom State
 NIGERIA

Francis and Lyne Ssebikindu
 (May 13 and May 8)
 Faith Nancy (September 28, 1982)
 Ashley Grace (November 21, 1985)
 Joy Lyne (January 25, 1989)
 2590 Faxon Avenue
 Memphis, TN 38112

Rev. Carlos Quintero
 254 S. Grand Oaks Ave.
 Pasadena, CA 91107

Alberto Gomez
Arturo Angulo
Ever Perez
Ezequiel Serrato
 c/o Carlos Quintero

P. O. Box 23152
 Charlotte, NC 28212

Harold Patterson; World Missions
Millie Griswold; Christian Education
Caroline Michael; Women's Ministries

Robert W. Cole; Finance
Robert Mayer; Publications
David Northup; Executive Vice-president

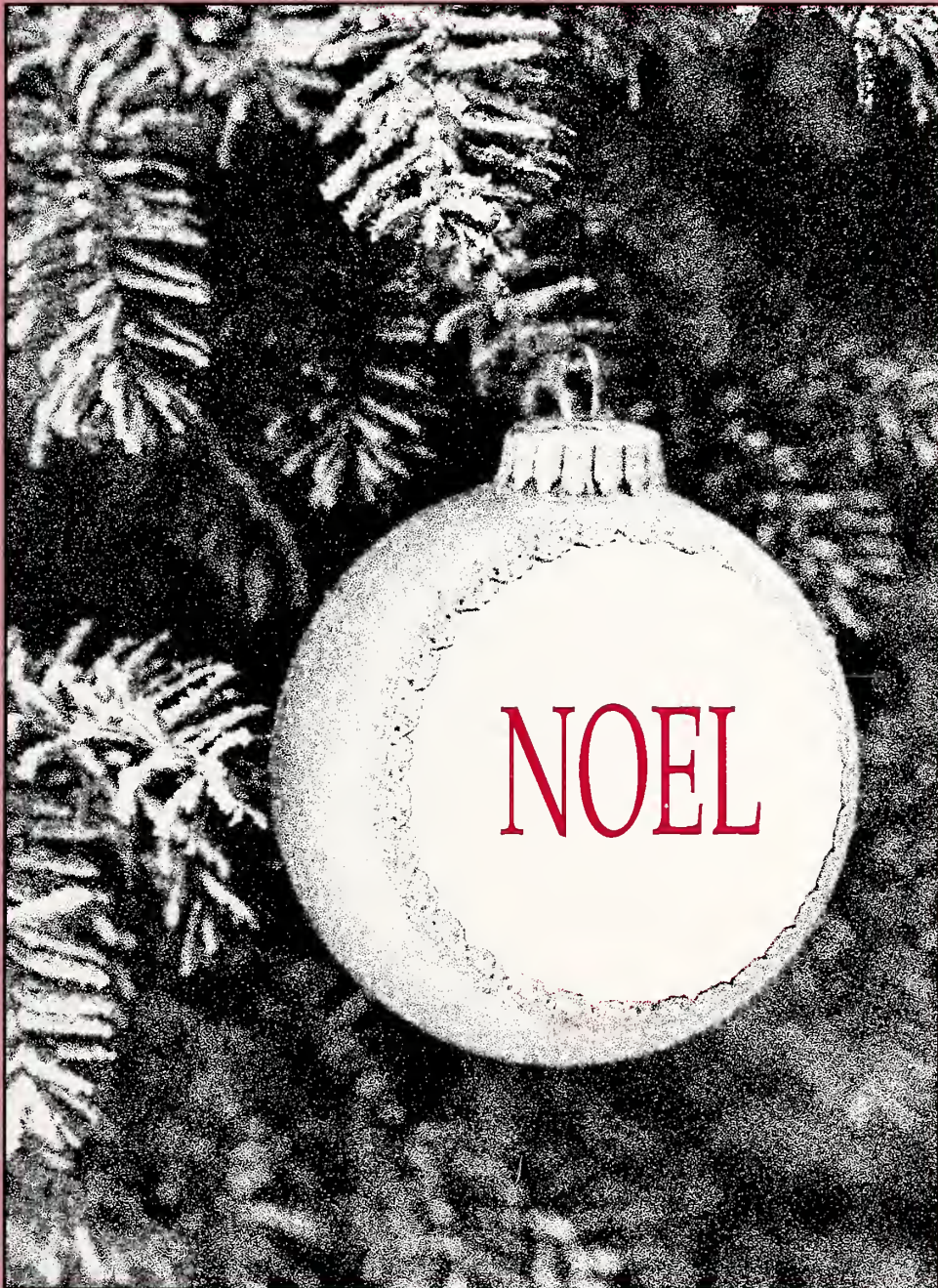
Brent Carpenter; Church Relations

AC04343
 Serials Department
 CB# 3938 Davis Library
 University of N.C.
 Chapel Hill, NC 27599-3938

C286.7/A64

Advent Christian WITNESS

December 1989



FEATURES

Innate Immortality: A Christian Doctrine?

4

Does the Bible teach the platonic view that human beings are naturally immortal? Steven Jones says no and challenges Christians to look at what the Scriptures clearly teach on this issue.

Happiness is Being Able to Forgive

8

Prolonged anger and bitterness can cause emotional damage and unhappiness if we don't deal with them. Dr. Archibald Hart suggests a Christian response to anger and bitterness must involve forgiveness.

Solid Rock

12

Rock climbing on the Maine coast taught Francis Barter some important principles of Christian living that she shares in this article.

Our Salvation Comes Through Faith Alone

23

Pastor Bruce Burks reminds us that our salvation depends totally on God's grace expressed through Jesus Christ.

DEPARTMENTS

From the Editor	3
Around Our Church	14
Women's Ministries	18
Prayer Partnership	21

ON THE COVER

The traditional aspects of Christmas fill our minds as winter approaches. Yet through all the celebration, we as God's people remember the focus of Christmas: Jesus Christ.

Volume 37, Number 11

Advent Christian WITNESS

Editor Robert Mayer

Contributing Editors Caroline Michael, Harold Patterson
William Batson, Clayton Blackstone, David McCarthy

Typesetting Emily Hinson

Proofreading Shirley Brooks

Art Director Linda Perault

The Advent Christian Witness (ISSN #007-740) is published monthly except for a combined July-August issue by the Advent Christian General Conference of America, 14601 Albemarle Road, P.O. Box 23152, Charlotte, N.C. 28227. Subscription rates in the United States and Canada: One year, \$11.00. Single copy: \$1.00. Overseas rate: One year, \$14.00. Second class postage paid at Charlotte, N.C. POSTMASTER: Send address changes to Advent Christian Witness, P.O. Box 23152, Charlotte, N.C. 28212.

As the official publication of the Advent Christian General Conference, the Advent Christian Witness publishes the teachings of the Advent Christian Church and promotes the task of evangelism both in North America and around the world. The views expressed in this magazine are those of the author and may not necessarily reflect those of the editor or the Advent Christian General Conference. Member: Evangelical Press Association. Copyright © 1989 by the Advent Christian General Conference of America, Inc.





A BOYCOTT WORTH YOUR SUPPORT

This month, I want to call your attention to an organization that's doing good service for the cause of Jesus Christ: Christian Leaders for Responsible Television (CLear TV). This organization is composed of approximately 1600 Christian leaders from nearly every denomination in the United States and Canada including several Advent Christian pastors and leaders. It represents one of the largest, most diverse groups of Christians ever to address a single social issue.

That issue is the proliferation of violence, profanity, and illicit sex on the three major networks: NBC, ABC, and CBS. Despite their efforts to portray CLear TV as an extremist group bent on censorship, executives from these networks are scared that the latest efforts of this coalition might impact their operations.

What has CLear TV done that so concerns the networks? During the last network

ratings period, from April 27-May 24, over 3,000 volunteers monitored advertisers sponsorship of programs that contained excessive amounts of violence, profanity, and illicit sex. Two sponsors, the Mennen and Clorox corporations were among the leaders. According to Dr. Billy Melvin, Executive Director of the National Association of Evangelicals, "Results from the monitoring...showed that Mennen and Clorox ignored CLear TV's request not to advertise on programs high in incidents of sex, violence, and profanity during the monitoring period."

So CLear TV has called for a one year boycott of Clorox and Mennen products. And if the boycott is successful, then network executives and advertisers will get the message that a significant number of the American people want an end to much of the mindless trash that comes across American airwaves. Also, those same network executives may face up to the biased treatment of religious values that permeates much of television programming.

There will always be some that cry "censorship" when groups like CLear TV call attention to the low ethical and moral quality of television programming. Those cries are mere rubbish that reflect a profound misunderstanding of censorship. CLear TV is not asking for govern-

Continued on page 23

BOYCOTT PRODUCT LIST

Help End Television's Exploitation of Sex, Violence, and Profanity

Christian Leaders for Responsible Television (CLear-TV) asks that the products of Mennen and Clorox, two of the leading sponsors of sex, violence and profanity on television, be boycotted until July 1990.

CLOROX PRODUCTS

HOUSEHOLD PRODUCTS

Clorox bleach
Clorox 2
Formula 409 cleaner
Fresh Scent liquid bleach
Liquid-Plumr drain opener
Lucite paints
Soft Scrub cleanser
Strike household cleanser
Tilex cleanser
Twice as Fresh deodorizer
Wave dry bleach
Wave powder detergent

CAT LITTER

Fresh Step cat litter
Litter Green cat litter

FOOD PRODUCTS

Hidden Valley Ranch dressing
Kitchen Bouquet cooking sauces

CHARCOAL

Kingsford charcoal
Matchlight charcoal

MENNEN PRODUCTS

DEODORANTS

Speed-Stick deodorant
Lady Speed Dry deodorant

TOILETRIES

Afta after shave lotion
Hawk cologne

Mennen after shave
Millionaire cologne

PERSONAL CARE PRODUCTS

Skin Bracer toiletries
Baby Magic shampoo
Protein 29 hair products
Smooth Legs shaving lotion

Place this list in your purse or billfold and refer to it when shopping.

INNATE IMMORTALITY: A Christian Doctrine?

Steven M. Jones
Carrollton, Texas

Immortality! It has been "brought to light" by Jesus Christ and his gospel (2 Tim 1:10). Eternal life—an immortal existence—is offered freely to the lowest of sinners who reach out and take hold of the Savior by faith. Christ himself said, "And this is the will of him that sent me, that every one which seeth the Son and believeth on him may have everlasting life, and I will raise him up at the last day" (John 6:40). This must be underscored in the Church today; it is a point at which multitudes stumble. The eternal life given by our Lord is fused inseparably to the resurrection at the end of the age. It has nothing to do with some ethereal, phantom-like threshold crossed at death. The Blessed Hope of the Christian (Titus 2:13) will always be the Second Advent—the time when mortality is swallowed up by immortality, corruption puts on incorruption, and death loses its terrible efficacy (1 Cor 15:52-54).

This is a truth in constant need of emphasis. It has been supplanted over the centuries by a concept utterly foreign to the Scripture: the innate immortality of man. All human beings, we are told, possess a "soul" (the real self), which dwells for a time in the body. Death is the liberator for the believing soul, which wings its way to the "hereafter" to be with Jesus. That "last enemy" (1 Cor 15:26) is neither an enemy, nor is it even a true death—it is only a change from one life to another, an evacuation of the body.

Immortality of the Soul?

The Bible offers no sanction of such notions. Here we discover that *God alone* possesses innate immortality (1 Tim 6:16). Man forfeited any claim to it in Eden (Gen 2:17). Indeed, not only did God impose the sentence of death upon Adam and Eve, but also repelled them from that Tree of Life which was the source of human immortality (Gen 3:22-24). Would any contend that our first parents, who returned to

dust in fulfillment of the divine curse (Gen 3:19), were, nevertheless, *immortal beings*? If so, then we must ascribe integrity to the serpent's lie, "Ye shall not surely die" (Gen 3:4).

Scripture paints death in a much different hue. When a man draws his last breath, he perishes—in totality. That is why David dreaded the grave. He knew that to die was to lose one's self, to cease consciousness. Listen to his testimonies:

"For in death there is no remembrance of thee: in the grave who shall give thee thanks? (Psalm 6:5)

"The dead praise not the Lord, neither any that go down into silence" (Psalm 115:17).

Godly Hezekiah also shrank from the shadow of death, recognizing its true character:

"For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee" (Isa 38:18,19).

The inspired Preacher of Ecclesiastes sums up the entire matter of death in the plainest possible language:

"The living know that they shall die: but the dead know not any thing, neither have they any more reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished..." (Eccl 9:5,6).

New Testament theology presents death in the same manner. Paul wrote of the recovery of Epaphroditus, who was sick unto death. The apostle's commentary on this event was that "God had mercy on him" (Phil 2:27). Mercy? Is being deprived of heaven a mercy? And the raising of Lazarus, or Dorcas, or the widow's son. Would it have been a *mercy* to snatch these saints out of celestial bliss to suffer pain and temptation again on this wicked earth? No, the restoration of life is always portrayed as a good and gracious act. Length of days on the earth is a blessing from God (Eph 6:3), not a postponement of glory. The elders are to anoint the sick, that they may be healed (James 5:14,15). Why? Because death is death and not life. The open grave is a curse, an enemy to be overcome.

Resurrection Hope at Christ's Coming

When the Thessalonians were sorrowing over deceased loved ones, Paul took up his pen to offer encouragement. Did he tell them that the righteous dead are "with the Lord" as bodiless souls? Did he assure the church that the

grave is really a doorway to eternal joy? *He did no such thing.* The apostle wrote of the return of Christ, when the dead shall rise (1 Thes 4:13-18). Those departed brethren are not singing, or rejoicing, or "looking down on us"—they are asleep in their graves, awaiting the resurrection (1 Thes 4:14; 1 Cor 15:51. See also Job 14:12; 2 Kings 20:21; Acts 7:60; 2 Pet 3:4). Such is the Pauline view of death.

The tragic consequence of

“

The authors of Scripture, however, are adamant about this: the Second Advent is our only hope for life after death. If Jesus does not come again, we will all perish in the dust of the earth, forever.

”

this widespread belief in inherent immortality is the devaluing of Christ's Second Coming. If the dead saints are really alive with the Lord, what great need is there for a resurrection? Since it is constantly asserted that the "soul" is the all-important component of man—his "true self"—the raising up of the body should be a comparatively trivial matter. Even Christ's own resurrection sounds a hollow ring when we maintain that *all men since Adam* survive death as immortal

souls.

The authors of Scripture, however, are adamant about this: the Second Advent is our only hope for life after death. If Jesus does not come again, we will all perish in the dust of the earth, forever. A simple reading of the following passages should make the answer to each subsequent question abundantly clear:

- Matt 13:41-43: When will the righteous shine in the Father's kingdom?

- Matt 16:27: When will everyone be rewarded according to his works?

- 1 Cor 13:10-13: When will we see Jesus face-to-face?

- 2 Tim 4:8: When will we receive the Crown of Righteousness?

- Rev 20:12: When is the Judgment?

- 1 John 3:2: When will we see Christ and be like him?

The same answer virtually leaps from the pages of Scripture: **The Second Advent.** Death receives no accolades as a bestower of blessing, or as a "passing through the Jordan" into Christ's presence. It is a thing to be abolished and cast into the Lake of Fire at the last day (Rev 20:14).

The immortality of the soul makes a mockery of all this. Resurrection becomes superfluous, since we can relate to Christ "out of body." And because the saints have already spent long ages with Christ, the Parousia becomes something less than the great "revelation" portrayed by Scripture. Finally, the Judgment is transformed into a farce. After spending thousands of years in heaven, will Abel have to pass

Innate Immortality: A Christian Doctrine?

before the bar of divine justice to determine whether or not his name is written in the Book of Life? Conversely, will Judas be summoned from a hell he has occupied for two millennia to discover if he is really among the damned? Any doctrine which allows for such scenarios ought to be suspect from the very outset.

The Mortality of the Soul

The Word of God admits of no "undying essence" within the human makeup. "The soul that sinneth, it shall *die*" (Ezek 18:20). This prophetic utterance should, by itself, put the whole argument of immortal souls out of court, forever. Man is *mortal*. In this, he has "no advantage over the beasts" (Eccl 3:19). Resurrection is his only

hope. Without Christ he will "not see life" (John 3:36).

The standard objection to such teaching is the dogmatic assertion of a "life of the body/life of the soul" dualism. It is only the body—the empty shell once housing the soul—that has perished. The real person is either in paradise or in torment, a condition in which he will abide forever and ever.

20 Questions About Final Punishment

Steven Jones
Carrollton, Texas

In articulating our views on the final punishment of the lost, we Conditionalists are frequently put on the defensive with a flurry of questions:

"What about the Rich Man and Lazarus?"

"What about the 'eternal punishment' in Matthew 25?"

"What about 'the smoke of their torment' in Revelation 14?"

Such polemical inquiries often come in rapid-fire succession, leaving the Conditionalist overwhelmed before the doctrine can be adequately expounded. Why must this be the case? In our opinion; *it is the Traditionalist who has far more explaining to do*. Perhaps the time is ripe for those of us believing in total extinction to begin posing some doctrinal inquiries of our own. The following twenty questions are begging an honest Biblical response from our eternal torment brethren.

1. The curse upon Adam for his sin was *death*, i.e., a return to the dust from which he was taken (Gen 3:19). If in addition he was required to burn forever in hellish torments, why is this not even hinted at in the passage? Would God hide such a solemn fact from Adam, especially knowing that the punishment for original sin would be passed on to the entire race?

2. In Deuteronomy 28, Moses declares the penalties for disobedience to the divine law. Where in the text does he even remotely suggest that offending Israelites will be tortured in a "disembodied state" for all eternity?

3. Why did Jeremiah refer to Gehenna (hell) as "the Valley of Slaughter" (Jer 7:32) if it is the abode of "never dying souls"?

4. If a soul must live on forever in misery, why did Jesus state categorically that God destroys both body and soul in hell? (Matt 10:28)

5. Why did Isaiah refer to the "everlasting burnings" as a "consuming fire" if no one is ever burned up there? (Isa 34:10)

6. How can the following metaphors of the wicked's doom possibly be harmonized with the common hell?

- shattered like pottery (Psalm 2:9)
- crushed with rod from mouth of God (Isa 11:4)
- eaten up as moth devours cloth (Isa 51:4-11)
- killed like victims of Pilate, tower (Luke 13:1-5)
- slain like wicked husbandmen (Luke 20:9-16)
- destroyed like house in storm (Matt 7:24-26)

7. How do we reconcile the Bible's statements that God's anger is *momentary* (Psalm 30:5; 103:9; Isa 57:17) with the common notion that He will torture the majority of mankind forever?

8. In the Book of Acts, why do the many sermons to the unconverted contain no warnings of "endless woe"?

9. On what grounds do we disqualify the final, irreversible destruction of the lost, who cease to be living souls forever and ever, as an *eternal* punishment? (as in

Continued on page 22

The Scriptural testimony however, is *entirely against this view*. The real person is always laid in the tomb. "Abraham buried Sarah, his wife in the cave of the field of Machpelah" (Gen 23:19). Nowhere is it hinted that the patriarch merely buried a fleshly receptacle recently vacated by an immortal woman. There is no record of Abraham praising God for admitting his beloved spouse to the "streets of gold." Modern funeral language is hopelessly out of step with the Bible. Death is always met with grief and mourning (even by Christ—John 11:35, 36), because the true person is now lifeless—no longer a functioning soul.

We read of the entombment of Jacob (Gen 50:5) and of Stephen (Acts 8:2). In each case, the corpse is the person. Devout men wept over *Stephen* not over a thing in which the martyr once lived. David, we are told by Peter, is in the sepulchre, "both dead and buried" (Acts 2:29). As if to refute any future notions of innate immortality, he assures us in the same breath that "*David is not ascended into the heavens*" (Acts 2:34).

Evangelicals Rethink "Soul" Concept

There is a growing recognition among evangelicals that the old, main-line position on body/soul dualism is untenable. George Eldon Ladd comments on the Pauline perspective:

Paul's view is based upon the Old Testament view of man, in which man's "soul" (*nephesh*) is primarily his vitality, his life—never a separate "part" of man...God's spirit creates the

human spirit (Zech 12:1), but neither man's soul nor spirit is viewed as an immortal part of man which survives death.

Dutch theologian, Herman Ridderbos echoes these convictions:

Psyche (soul) in Paul is neither, after the Greek-Hellenistic fashion, the immortal part of man as distinct from the *Soma* (body), nor does it denote the spiritual as distinct from the material. *Psyche* stands in general for the natural life of man (cf. Rom 11:3; 16:4; 1 Thes 2:8; —to give his "soul," that is, his life for someone, *et. al.*).

Such men as Ladd and Ridderbos are recognized by evangelicals as conservative, responsible theologians. They can hardly be written off as "cultists," neither can they be justly accused of harboring a bias toward such an interpretation. On the contrary, both acknowledge a conscious survival of the man after death. Their impeccably honest scholarship, however, shines through as they exegete *psyche* and *nephesh*—even when such exegesis is inconsistent with their own views on life after death.

Conclusion

The average Christian has been instructed to regard the concept of total mortality as "cult doctrine." For this reason, it is difficult for many of God's people to approach the subject with an open mind. This is understandable; no genuine follower of Jesus desires to be caught up in bizarre, cultish dogmas. On the other hand, we must be quick to realize that *guilt-by-association* is

not a fair method by which to test the truth or falsity of any tenet of faith. If it were, we might discountenance the immortality of the soul on the basis of its acceptance by Spiritists, Mormons, Christian Scientists and New Age advocates. Obviously, a rejection of either position on the basis of *ad hominem* arguments is a practice unworthy of a careful Bible student.

The total mortality of man is a doctrine of great antiquity in the Church. Its exponents can be found in nearly every age of church history. Whether or not it has always been a majority opinion is irrelevant. Was not Luther expressing a very obscure, minority opinion when he posted the theses? And the Anabaptist martyrs—were they not regarded as wild-eyed fanatics for opposing the unquestioned union of Church and State? Yet these men believed they possessed truth, and were willing to stand up for it in the face of overwhelming majority opposition.

Their courage of conviction ought to be emulated in the Church today. It is time to examine this issue in the light of *sola scriptura*, rather than simply parroting the opinions of the masses. With an open Bible and a Berean spirit (Acts 17:11), let us seek out the things which God has freely revealed to us in his Word. As we penetrate the recesses of divine truth, may we then share our findings with the rest of God's people in the loving spirit of the one who is the Resurrection and the Life. □

Steven Jones is a freelance writer who lives in Carrollton, Texas. He writes on a variety of biblical and theological issues.

Happiness is

BEING ABLE TO FORGIVE

Archibald Hart
Pasadena, Calif.

I GREW UP in a little town in South Africa where almost everyone was connected in some way with gold mining. The mines dominated our landscape, and they provided all the recreational facilities for us kids. We played our games on the mine “dumps” — clambering all over those mountains of stone that had been blasted out of the rock five thousand feet underground and hauled to the surface so the gold could be extracted.

After a week of playing on the dumps, we found it difficult to settle down for an hour of Sunday school. But we went anyway to the tiny Methodist church our English speaking community had built some years before I was born. It was expected of us all!

I can clearly remember my feelings about Sunday school—a mixture of resentment at being required to dress up and forego my games, along with a deep satisfaction with the way our teachers, two devout older la-

dies, presented the claims of the gospel to us. One of our teachers was a former Salvation Army officer, the mother of one of my best friends. And the other, a special friend of mine, was known to us simply as “Auntie Jo.”

Auntie Jo was always kind, and she was full of love and respect for all the kids. She never became angry, even when we would let off steam by singing the choruses and hymns at the top of our voices and deliberately off-key. Auntie Jo seemed to understand that kids needed to be a little uncontrolled at

times, just to test their limits—so she just played the piano more loudly to drown us out.

Because Auntie Jo was so understanding, we came to respect her. We learned never to take advantage of her kindness, although at times we pushed it to the limits, and we came to love her so much that we would have done almost anything for her. She was our favorite adult, almost like a second mother—only we showed her more respect than we showed our mothers!

I attended Sunday school under Auntie Jo’s supervision from about age four until I was a young



PHOTO ILLUSTRATION BY JIM WHITMER

adult. I was converted partly through her influence and as an older teenager became a lay preacher in the circuit of which our church was a part. Then, about the time I turned seventeen, I learned something astounding about Auntie Jo.

That was the year my grandmother died of stomach cancer. She and my grandfather lived in a country town about a hundred miles away, and my younger brother and I had vacationed with them every school holiday.

Shortly after my grandmother's death, my mother asked me to sit down and listen to what she had to say. She then proceeded to tell me a story that deeply impacted my life and left an indelible impression in my memory.

Mother told me that when my great-grandfather had died there had been a family blow-up concerning the terms of his will. My grandmother, his daughter, had wanted a certain family heirloom, and she was furious when she discovered it had been left to her younger sister. She swore she would never ever speak to that sister again—a promise she kept to her dying day.

My grandmother had also threatened to disown my mother and father if they ever revealed the identity of her younger sister to us children. So we grew up unaware that this great-aunt existed.

"Now what I want to tell you is this," my mother continued. "Auntie Jo is your grandmother's younger sister. She is really your great-aunt."

I was completely unseated. Auntie Jo, the person we kids all loved and admired, was my flesh

and blood! I could hardly believe it.

Then a dark cloud settled over me as I realized that my grandmother, a devout Christian woman whom I had also loved and respected, had carried such a deep resentment and unforgiving spirit all those years. How could anyone be so bitter? My feelings about my grandmother turned to anger as I rushed off to find my beloved Auntie Jo and tell her I now knew the secret. Realizing that she had kept that secret from me all those years, just to protect my relationship with my grandmother, made me love and respect her more than ever.

Since that day, I have learned that my grandmother is not the only person to carry a grudge like this. Through the years I have heard scores of similar stories. I have even been guilty

myself of holding feelings of resentment toward someone for a long period of time. We are all vulnerable in this respect.

Resentment Destroys Happiness

In retrospect, I now see that my grandmother was an unhappy person, and that her unhappiness was probably directly related to her resentment and grudge-keeping. Deep within the archives of her heart she had stored the memory of a hurt she would not let go of, and that memory had eaten away at her soul.

What puzzled me about the whole affair was that my aunt was not the culprit! She had not done the hurtful act; it had been my great-grandfather's doing. But, as so often happens, resentment had distorted the facts, and the blame had landed on the head of an innocent victim. Resent-

Helpful Thoughts About Forgiveness

Here is a weeklong program for achieving happiness through forgiving. Each day, concentrate on a different aspect of your life where forgiveness may be necessary:

Sunday: Work at forgiving yourself. Anger at self far surpasses all other forms of anger as the destroyer of happiness.

Monday: Think of each member of your present family and forgive each one individually for any hurts he or she has caused you.

Tuesday: Think of the members of your extended and past family—including those who are deceased or distant—and forgive each one.

Wednesday: Forgive your friends and neighbors. They can be a major source of resentment.

Thursday: Forgive your work colleagues, your fellow club or class members, and other closely related groups.

Friday: Forgive the company where you work, the government, and other corporate bodies for all the injustices caused you, both intentionally and unintentionally.

Saturday: Thank God for the power He gives you, in Christ, to forgive others. Confess any anger you have toward Him and pray for His forgiveness of you.

-Dr. Archibald Hart

BEING ABLE TO FORGIVE

ment had poisoned my grandmother's thinking, and thereafter she had seen all sorts of evil intentions in the motives of other people. The result? She became and remained to her dying day an unhappy person.

Resentment always does this—it harms the one who holds the resentment more than the one for whom it is intended. It is the "cancer" of the emotions, diminishing our capacity for life and devouring the self just like the cancer that devoured my grandmother's stomach. She never discovered that happiness results from letting go of resentment and learning to forgive.

Is there someone in your past who has hurt you? Take a moment to reflect about it. Perhaps you recall an alcoholic father who frightened you as a child, or a mother who dominated you, or a former spouse or friend who be-

trayed you. We all have memories of people who have hurt us.

Now listen carefully to the implications of the principle: *You will never be a happy person unless you learn to let go of resentment and forgive every one of these people!* Forgiveness is one of the essential keys to happiness.

A Mental Health Puzzle

Forgiveness is not a concept secular psychologists talk much about. A student of mine recently surveyed a large number of psychology textbooks to see if they dealt with the topic of forgiveness. She found absolutely no reference to it in more than a dozen basic psychology textbooks!

Doesn't this strike you as strange? Does it mean that forgiveness plays no part in mental health? Or is it that secular psychology just hasn't discovered the way to forgiveness? From my

experience, I tend to believe the latter—and this is backed up by what the same student found when she went on to survey more than five hundred clinical psychologists from all across the country about their understanding of forgiveness.

Interestingly enough, a full 90 percent of the psychologists surveyed said they believed that forgiveness is an important issue in psychotherapy, and 95 percent said they often talked about it with their patients. Yet very few could agree on what forgiveness involves, and few had any clear idea of how to help people to forgive.

What a strange paradox! Psychologists on the whole agree that forgiveness is important, but no textbooks even discuss the topic! And psychologists have to help people forgive but don't really know what forgiveness is or how it can be achieved.

Our Unforgiving Nature

I believe there is a reason for this paradox. Human nature—and I mean the "old" fallen nature the apostle Paul talks about—does not really want to forgive the hurts it receives. It would much rather take revenge, even if that means holding on to hurtful resentment for half a century, waiting for an opportunity to pay back the hurt. I know this from personal experience and I've seen it at work in a score of patients over the years.

Fortunately, the gospel cuts right across this natural tendency. The law of the Old Covenant may have fueled the tendency to revenge, but the New Covenant refuses to allow us this destructive luxury!

Under the old law, the principle for dealing with hurt was simply an "eye for an eye and a tooth for a tooth" (Matt 5:38). Revenge was

Christmas

Two thousand years — but things are still the same.
Poor still trudge city streets and find no home.
Still wicked men wield power in places high;
The sick cry out for cures — and people die!

Yet rough untutored shepherds on dark hills
Were privileged to hear the angels sing,
And in a quiet stable there was light,
And peace, and joy, for those who sought the King.
Those thoughtful men who studied long the stars
After a long journey found the One they sought,
And so returned to homelands, light of heart.

Two thousand years — but things are still the same;
For seeking souls the Holy One still find.
Still sometimes in dark places angels sing;
And Hope of Life Eternal lights the hearts
Of wise men who bow low before the King!

—Miriam Snow Priebe

the rule of law. You could pay back "measure by measure" every hurt you experienced.

Under the New Covenant the rules have all been changed. We are commanded never to "pay back evil for evil" (Rom 12:17, NEB). In effect, God has said, "In your old state you were allowed to take revenge and give expression to your resentment. In your new state, I will do the punishing around here. I will repay those who unjustly hurt you. All I want you to do is forgive them." Read Romans 12:10-21 and Matthew 5:38-48 very carefully, preferably in a modern translation, if you want a clear picture of how God requires us to deal with our resentments. His prescription for our happiness could not be clearer. It is our lower nature that prevents us from understanding this prescription fully and obeying it.

Why Forgive

Several years ago, in 1984, *Time* magazine presented as its cover story the attempted assassination of Pope John Paul. The article asked the question: "Why forgive?" And it set forth a powerful rationale for why people must forgive other people if we are going to live happy and peaceful lives. Who ever put that edition of *Time* together understands the principles of the gospel a lot better than many Christians I have encountered. I would like to quote one very important extract:

The psychological case for forgiveness is overwhelmingly persuasive. Not to forgive is to be imprisoned by the past, by old grievances that do not permit life to proceed with new business. Not to forgive is to yield oneself to another's control. If one does

not forgive, then one is controlled by the other's initiatives and is locked into a sequence of act and response, of outrage and revenge, tit for tat, escalating always. The present is endlessly overwhelmed and devoured by the past. Forgiveness frees the forgiver!

This is the clearest statement I have yet read on the value of forgiveness.

Why do we forgive? Because God told us to—and also because forgiveness is the only way to let

“
**Forgiveness is
surrendering my
right to
hurt back**
”

go of old hurts that will continue to make us unhappy. Forgiveness is God's requirement for peace and justice. And it is also His loving gift to us—because we need all the protection that forgiveness can give us.

These are all powerful reasons why we must forgive. But perhaps the most important reason of all is found in the parable of the unjust (or unforgiving) servant found in Matthew 18:21-35. Peter had asked Jesus how many times he should forgive someone who had sinned against him. Peter was willing to settle for seven times, but Jesus set no limit when He replied, "Until seventy times, seven." Then He told the parable of a servant who was forgiven by the king of all his debts, even though they

were enormous, but who would not forgive a fellow servant's small indebtedness.

The point of the parable is very straight: The servant had been forgiven by the king, and he in turn should have shown mercy on his fellow servant. So likewise God expects us to forgive "every one his brother their trespasses" (v. 35). This establishes a clear relationship between the forgiveness we receive from God and the forgiveness we are expected to receive from others.

Every time we pray the Lord's Prayer, we affirm this relationship. "Forgive us our debts, as we forgive our debtors" (Matt 6:12). We forgive because God forgives us. And conversely, if we refuse to forgive, we block our own forgiveness and must live with all the consequences—including our unhappiness.

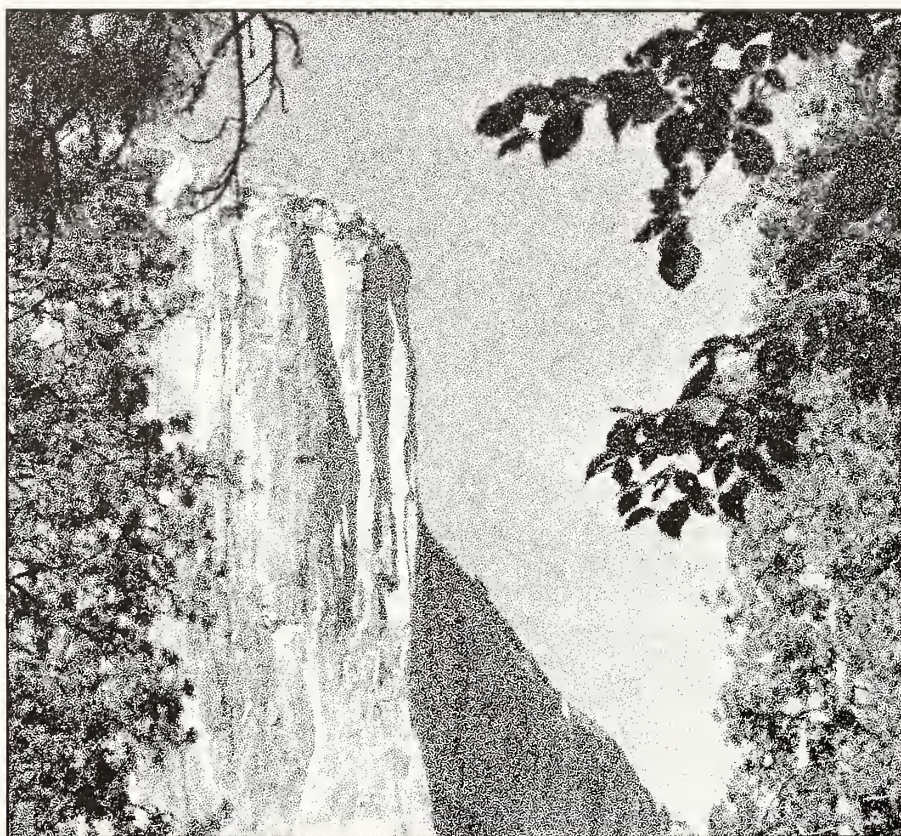
In my opinion, this is why so many formulas which promise the achievement of happiness either fail or are superficial: They fail to abide by God's conditions for personal and eternal reconciliation. The gospel is, as always, turned right into the heart of the dilemma of human existence.

How Do We Forgive?

But how do we forgive? That's the crucial question, isn't it? It's one thing to talk about the value of forgiveness and quite another to put forgiveness to work in our lives.

Perhaps the most helpful guideline for how to practice forgiveness was one I heard many years ago, when I was in my mid-twenties. A dear friend, a missionary in Africa who was then approaching the end of his missionary service, was preaching on the topic of forgive-

Continued on page 17



SOLID ROCK

Frances Barter
Presque Isle, Me.

As my cousin scaled the gray, craggy sheet of Maine rock, I watched from below with admiration and anxiety. The admiration stemmed from never having known anyone actually dare the feat; the anxiety was caused by the 100 foot distance between him and the ocean with its seaweed covered rocks below (that and the fact that I knew we'd both be killed by our mothers as soon as they heard about this little stunt!).

That was many years ago, but every time I return to that stretch of coast in Five Islands, I relive those moments with the clarity of yesterday. Gazing at the majestic shelf of rock, I feel awe at its endurance and strength. At a time when many things we have

traditionally trusted may change on a regular basis, there is comfort in knowing that shelf will outlive me and continue to delight and intrigue. Some things don't change or go away.

The Solid Rock

God is so much like that rock. I stand in awe of God for some of the same qualities as I do the rocky coastline. The Psalmist captured the feeling well when he cried, "Lead me to the rock that is higher than I" (Psalm 61:2). Although standing at the foot of a cliff can underscore our smallness and mortality frighteningly well, it also manifests the order and power in the universe. And so it is with God. We look to Him for shelter from the

storms that assail us; we may feel the spray, but we won't be swept away. There is a peace in the knowledge that there is a power greater than I.

Even as a teenager I knew that if I slipped while shuttling around those rocks, the biggest mistake would be to grab for vegetation. A sapling rooted on rock would be pulled up quickly. My hand would reach for another rock, and there would be my help. Jesus instructed that a home founded upon the rock will stand against the rain, floods, and winds (Matt. 7:25). In fact, when referring to the building of His church upon the rock, Jesus promised that the gates of Hades will not overpower it (Matt. 16:18). Later, the apostle Paul declared that Jesus

is a stone of stumbling and a rock of offense for those who don't believe, but for those who do believe, there will not be disappointment (Rom. 9:33). When I feel weak in my daily walk with God, I must be careful what I grasp for support.

As tempting as it may be to seek my primary underpinning from friends, books, television, or entrapments of the world; these props will fall and great will be that fall. The same rock that can cause severe injury to a fool can strengthen the wise. I can fall upon the rock and be hurt, or I can cling to it and be saved. James instructed that if we lack wisdom, we are to call upon God to furnish it. We are to ask in faith without doubting, "...for the one who doubts is like the surf of the sea driven and tossed by the wind" (James 1:5,6). We know this to be true, for which of us has ever drawn confidently before the throne of grace for succor and come away empty? In our sorrow we are made to experience joy; in our impotence, strength; in our defeat, victory.

God is Available to Us

God promised that He will be "...a very present help in time of trouble" (Ps. 6:1), or as the NASB suggests, God is "...abundantly available for help." God's availability is part of His nature. He desires a loving relationship with us more than any other things. It's with this in mind that Isaiah reported that we are inscribed on the palms of God's hands and that His walls continually surround us (Isaiah 49:15,16).

This quality of God being ever present and available was highlighted for me when, after many years absence, I made the trek on my favorite rocks again. Momentarily I forgot that my middle-aged body was not as finely tuned as when a teenager. With considerable abandon I dashed along the well-remembered trail of boulders, seaweed, driftwood and dead sea urchins. I cannot remember the phone numbers of my closest friends, but intuitively I traced my way through that labyrinth of pesky waves and slippery rocks. I scaled the smaller rocks and dared the incoming tide to catch my feet before pulling them up. When I came upon the most tricky of the climbs, whatever reservation I had about my safety gave way to the confidence of my youth. Although years had passed without my walking the whole stretch, my hands instinctively reached for the recessed part of the rock just above my head. How did I remember that was there? And my feet inched along with a certainty that my mind didn't possess. They recalled every cranny and shied away from the rocks that looked deceitfully fixed. Something learned from long ago took over and ushered me through all the maneuvers of my youthful expeditions.

Jesus My Saviour and Friend

How like our relationship with God. When we have been faithful in the upkeep of our friendship with our heavenly Father, our minds are shored up with the good things of the Lord.

We grow to recognize His voice, His personality, and there is a holy comfort in His presence. In the years since I regularly meandered on the coastline, I have changed. The coastline hasn't. In the years since I received Jesus, I have changed. Jesus hasn't. I would know Jesus anywhere. Without having to think about it, I know how He feels, how He thinks. His personality is etched on my mind more deeply than the rocks are. He is my Saviour. He is my friend.

If I am living before the Lord as I should, I can reach for Him with the same instinctive grasp and know that His hand is reaching out to me simultaneously. When my feet are unsure and my direction wobbly, I can turn to my rock and my redeemer (Ps. 19:14). And when the world seems to wreak its vengeance on me, when I feel most unloved and alone, I don't have to search for God. I don't have to grope in darkness seeking to persuade Him to love me. I know where to turn and how to reach Him; the imprint of His hand is upon my heart. I can have the same confidence the Psalmist had when I exclaim, "When my heart is faint, lead me to the rock that is higher than I." □

Frances Barter attends the West Chapman, Maine Advent Christian Church and teaches English at Presque Isle, Maine High School. She holds the MA degree in Biblical Literature from the Assemblies of God Theological Seminary.

Around our church

California: First Advent Christian Church in Tustin hosted an Open House Farewell Reception for Pastor Ernest Carpenter and his wife Edna. Pastor Carpenter completed 45 years of ministry in Advent Christian congregations, including the last thirteen in Tustin, before moving to Fort Worth, Texas. Before coming to Tustin, the Carpenters served Advent Christian churches in Nooksack, Wash.; Westbrook, Me.; Detroit, Mich.; Minneapolis, Minn.; Washington, D.C.; Wallingford, Ct.; and Fort Worth, Texas. - General Conference Director of Church Relations Brent Carpenter spoke at the 110th anniversary celebration of First Advent Christian Church in Santa Cruz. - Advent Christian congregations in Northern California report little or no damage as a result of the earthquake that struck on October 17. The Santa Cruz campground suffered several downed chimneys but all buildings withstood the quake. Pastor Brad Rigney reports that congregations throughout the Santa Cruz area are looking at ways they can cooperate to help in long term relief efforts.

Connecticut: At the close of a recent morning worship service, Community Advent Christian Church in East Norwalk rejoiced to witness the baptism of five candidates; Elizabeth Evon, and daughter Christine, Pamela Shriver, Gillian Rossman, and Todd McGee; as they followed the command and example of our Lord Jesus Christ.

Florida: Rev. Michael Lupo has

begun service with Friendship Advent Christian Church in Jacksonville. He arrived during the first week of October after completing four years of ministry with the Gastonia, N.C. Advent Christian Church. - Pastor Dean Skinner has begun service with the Lakeland Advent Christian Church. The church hosted an installation service for Pastor Skinner with several pastors from the South Georgia and Florida Conference participating.

Georgia: Ron Wong, from Bethlehem Advent Christian Church in Augusta, has enrolled at Taccoa Falls College as a pastoral ministries student. He is the first student to receive a student loan of \$2,000.00 from the Southern Advent Christian Association educational program. The program is designed to offer financial support to Advent Christian students from the Southern Region training for pastoral or missions ministry in the Advent Christian Church.

Idaho: The Advent Christian Church of New Hope in Lewiston hosted Pastor Ray Penney from Raymond, Maine for a series of workshops entitled "Keys to Effective Praying." Pastor Penney focused on various aspects of prayer including confession and praise.

Illinois: During the October 22 morning worship at the Aurora Advent Christian Church, Pastor David McCarthy interviewed three members of the congregation, Gary Camp, Karen Pelhank, and Ellis VanMeter, about their experiences as short-term missionaries last summer. Gary and Ellis served in

Mexico while Karen worked in Sweden.

Maine: The Goodwins Mills Advent Christian Church called Rev. James King as pastor. Rev. King has pastored churches in Maine, taught at Kennebunk Christian Academy (the day school ministry of the Kennebunk Advent Christian Church), and served for 15 years as a missionary in Argentina. Pastor King and his wife, Dorothy, have two children. - A new Advent Christian congregation is being planted in the Wells/Sanford area. New Creation Advent Christian Fellowship, pastored by Roger Brown, held their first service on October 15.

Massachusetts: Blessed Hope Advent Christian Church in Springfield held an appreciation banquet for their Sunday school teachers. - Hope Advent Christian Church in Lenox held a three day seminar titled "Understanding and Ministering to Cults" featuring Dr. James Bjornstad, president of Northeastern Bible College in Essex Fells, New Jersey. The congregation also sponsored a one day workshop on Conditional Immortality featuring Edward Fudge, author of *The Fire That Consumes*.

New Mexico: Homecoming at the Clovis Advent Christian Church was celebrated on October 15. The congregation also sponsored a turkey dinner in November to raise money for their camping ministry.

New Hampshire: The Dover Advent Christian Church recently had their membership application

to the National Association of Evangelicals approved. - Pastor Richard Arnold baptized eight people at the Center Haverhill Advent Christian Church. The church installed a new baptistery in August. - Emmanuel Advent Christian Church in Rochester hosted a two day marriage enrichment seminar titled "Building a Family that Lasts." Rev. William Batson, pastor of the Portsmouth Advent Christian Church, led the seminar.

North Carolina: First Advent Christian Church in Morganton observed Christian Education Sunday by viewing the film: The Great Commission Sunday School. The congregation has formed a Christian Education Committee with Ronnie LeFevers serving as chairman. - Fall revival services were held at First Advent Christian Church in Lenoir with Rev. John Gallagher, from Shiloh Advent Christian Church in Monroe, serving as evangelist. - Eight people were baptized at Dulins Grove Advent Christian Church in Charlotte in October. - United Advent Christian Church in Wilmington developed a series of home prayer groups in October as part of the denominational prayer emphasis. - The Cary Advent Christian Church has started a church newsletter. - Calvary Advent Christian Church in Lenoir received nine new members. - Rev. Bobby Brock served as evangelist for revival services at First Advent Christian Church in Concord. The congregation celebrated their 25th anniversary in October.

Nova Scotia: The Nova Scotia Conference sponsored a three day fall youth rally at Shag Harbor.

Oregon: The Milwaukee Advent Christian Church hosted Rev. Sidney Hatch for a series of six messages on Conditional Immortality. These messages were recorded on videocassette and are available for rental or purchase. For more information, contact the Thompson Road Bible Fellowship; P.O. Box 22131, Milwaukee, OR 97222. Rev. Rod Behrens has begun his ministry as pastor with this congregation.

South Carolina: An update on Hurricane Hugo damage to Advent Christian congregations in Charleston and Sumter appears in the November Advent Christian News. Continue to pray for all those affected by the storm.

Texas: Riverside Advent Christian Church in Fort Worth sponsored revival services with Pastor Wendell DuBois, from the Fellowship Advent Christian Church in Taylorsville, N.C., ministering as evangelist. - Dr. Wilsey McKnight is serving as interim pastor at Pleasant Hill Advent Christian Church in Southlake. Dr. McKnight recently received his Doctor of Ministry degree from Gordon Conwell Theological Seminary in Massachusetts. Dr. McKnight's thesis project looked at factors that contribute to church growth in Advent Christian churches.

Vermont: The Vernon Advent Christian Church voted to supply one year of financial support for

Hannibal Alexander, who is working with Pastor Francis Ssebikindu at the Memphis, Tennessee Advent Christian Church. The Vernon congregation also received two couples into church membership. - The Morrisville Advent Christian Church hosted Pastor Luuk and Karen Geerligs, from the Bear Point, Nova Scotia Advent Christian Church for a series of special services.

Virginia: The Mechanicsville Advent Christian Church held a groundbreaking ceremony for their new building addition. - At their annual meeting, the Virginia Conference held a full day of prayer at Camp Accovac.

Washington: The West Valley Advent Christian Church is using a series of newspaper advertisements in local papers to build awareness of their congregation in the community. The women's group of the church sponsored food boxes for Advent Christian missionaries in India, Japan, and the Philippines. - The Seattle Advent Christian Church received five new members into their fellowship.

Wisconsin: Three home Bible studies are part of the ministry of New Life Community Advent Christian Church in Baraboo. Two of the groups meet on Tuesday evenings and one on Thursday evening. Topics being studied include the parables and miracles of Jesus as well as the Psalms. □

Reflections on the Bay Area EARTHQUAKE

Carl Crouse
San Francisco, Calif.

San Francisco: October 17, 1989; 5:04 p.m....the earth started shaking. We knew immediately it was much larger than the quake we experienced two years ago in Pasadena. As we clung to the door jamb I kept saying to Sally, "Don't worry about our things, they aren't important." We *watched* as pictures jumped off the wall and the T.V. moved towards the edge of the stand. We *listened* to glass breaking in the kitchen as cups and mugs shattered on the floor. Physically we sustained little damage: ten broken cups, a cracked tray, and no power for four hours.

The emotional damage is harder to measure. Without power, it took several hours for us to learn about the tremendous devastation around the Bay Area. We started hearing rumors that the Bay Bridge had collapsed and fires were out of control in the Marina District of San Francisco. That was too much to comprehend. We could only compare what was happening to a movie, only this was real, and we did not know how to respond or what to think. There was an unreality even about the pictures we later saw on television. What response is appropriate to such a great tragedy? Earthquakes go against rationality; they make no sense.

I'm Learning to Grieve

A week later I think I know now what is appropriate. I don't know anybody who was hurt in the quake. I do not even know anybody that knows someone who suffered major loss. Yet I have

learned to grieve. I consider now that what I do and think and feel is grief. I'm saddened by the loss of life and property. It's not always tears that I shed, but it is a heaviness on my heart. I am suffering, for I know not how else to respond. I grieve when I watch the news and when I talk to a frightened person. My gut constantly cries out to God and I ask "Why?" What happened is incomprehensible and it makes no sense.

I'm also frightened. Maybe I am like the disciples who were "terrified" even after Jesus calmed the wind and waves (Mark 4:41). I constantly wonder if at any moment there will be an aftershock. I sleep, but awaken instantly at the groanings and creakings that are part of an old house. I want to know, but this is an unknown. What assurance can I have that it will not happen again? In the face of the rumbling and power of an earthquake, I am keenly aware of my own fragile existence and lack of control.

I remember silently lamenting on my eleventh birthday that I did not want to grow up and take on adult responsibilities; I did not want to change. I did not know then that it was OK to be frightened. I am frightened. I have no control. I am powerless as an adult to make things better. The earthquake and its devastation will not go away.

What about God's Love?

Where was God when the earth shook? Perhaps some people were driven away from God or even take the earthquake as proof that God—or at least a loving God—does not exist. Some might even see this as

God's judgment on a fallen world and welcome it as something we deserve. Where is the answer?

A crisis demands that I examine those most intimate and foundational qualities of God. God is love. God is comforting. God sent his Son to suffer on the cross. Maybe an earthquake is a blending of God's judgment and grace: we live in a fallen world, and yet God's power and grace gives us life. To be frightened is human. I do not ask God to take away my fear, but what I ask is for God to comfort and protect me. I thank God for his mercy and watchful care. I am driven into the presence of Jesus. I am sustained and strengthened by the power of the Holy Spirit. Each day I understand the love of God a little more.

Power, control, and stability are what I desire. The earthquake has changed me. I can no longer be the same. I will carry with me the knowledge of the destruction, the lack of control, the grief and sorrow, and the confusion. That is why I am driven to Jesus. Without Jesus there is no hope. Without God we would surely have all been destroyed long ago.

Jesus is hope. Jesus is life. Jesus knows what it is to suffer. I grieve because there is no other response. I fear the unknown. So I look to Jesus for salvation. I look to Jesus for comfort and strength. I have lost my own strength, so I will learn to depend and trust in God. □

A graduate of Fuller Theological Seminary, Carl Crouse is pastor of Parkside Community Advent Christian Church in San Francisco, California.

ness to a large group of black African believers. His topic was timely. Many, if not all, of his listeners had suffered significant deprivation because of racial prejudice. Most had been deprived of equal justice and opportunity all their lives and had every reason to be angry. Their hurts were plentiful and significant, and they were quite vocal in their resentment.

How could these people ever forgive the wrongs that had been done to them? How could they ever have peace in their hearts when all their natural instincts prompted them to take revenge for deep hurts?

In answer, my missionary friend pointed the imagination of his listeners to a Jesus on the cross who had also been despised and rejected. He showed them in vivid imagery the nail-pierced hands and bleeding side of the Son of God who had come to bear all the burden of their pain. He warned them that more nails and more bleeding sides were to be their portion before they could ever see justice and racial hatred abolished.

How were they to live until this time of justice arrived? His answer was simple and forthright—in forgiveness! They were to heap forgiveness on the heads of all those who perpetrated injustices.

He then went on to define forgiveness in a way that has stuck with me ever since and has proven to be extremely helpful to myself and the many patients I have worked with down the years. He said, *"Forgiveness is surrendering my right to hurt back."*

What a clear definition! And what freedom this brings to make forgiveness possible!

My friend's definition suggests two answers to the "how" of the forgiving process.

First, surrendering your right to hurt back asserts that you do have a right to feel hurt and even to repay the hurt against you. Unfortunately, many of us try to forgive others by denying or minimizing the hurts they have caused us. "Oh, they didn't mean what they said" or "They didn't know what they were doing" or "It really doesn't bother me that much" are responses we use to play down the inten-

tions of others or our reactions so as to forgive more easily. Unfortunately, this is a tactic recommended by many Christian teachers.

The trouble is, forgiveness by denying or minimizing the hurt doesn't work. Instead, it "short-circuits" forgiveness because it entrenches our resentment even deeper.

One reason is that the kind of self-talk we give ourselves in such situations is often simply untrue. For instance, often people who hurt us know very well what they are doing; they mean every twist of the knife! But even if the hurt is unintentional, it is still real, and denying it won't make it go away!

The first step to forgiving others, therefore, is to recognize and acknowledge the hurt done to you. It is real! It does hurt! Quite likely, the other person did mean what he or she said!

You can forgive if you know to the fullest extent the hurt done against you, so take a while to review what has happened. Claim your right to feel hurt and your right to pay back the hurt.

Here are some important "don'ts" for this first step:

- Don't try to channel your anger elsewhere. It deserves to be where it belongs.
- Don't ignore the hurt feelings you are experiencing. They won't go away.
- Don't try to forgive at this point by initiating some act of reconciliation. You may only cause more hurt.
- Don't try to forget the hurt by absorbing the pain and disappointment.

Forgiveness comes before forgetting.

- Don't minimize your hurt. Experience it to the fullest so that you know what it is you must forgive.

Now, comes the second step. When you fully understand your hurt and accept that you have a right to feel this way, *then surrender this right back to God, just as Christ did on the cross. Give it up! Lay down the axe you have lifted to take revenge.*

Why? Because God has asked you to—and because it is necessary for your own happiness. Relinquish your need

to even the score. Abandon your lower nature's urgent need for repaying the injury and for wounding your aggressor. This is the act of forgiveness.

Forgiving is clearly something you *decide* to do. Resentment is spontaneous as well as poisonous and destructive; it requires no conscious decision. But forgiveness is an act of your will, a determination of your mind that you make with God's help.

THE FRUITS OF FORGIVENESS

What happens when you make the decision to forgive rather than live in resentment?

You probably won't feel better right away—the right feelings come only after you've behaved in the right way, not before. You probably won't even feel less angry at first. Anger subsides only as the threat of an emergency diminishes. But you will have done what God wants you to, and this is all that matters.

And then, gradually, you can start to dismiss the feelings of being wronged and clean out the injury files you have used to collect the hurts done against you. You can even begin to absorb the pain and disappointment of lost friendships or broken relationships. And slowly—you can begin to forget!

Forgiveness isn't easy—but it works! So do not wait for others to apologize before you forgive—you may wait forever. Always be the first to offer the hand (often the secret hand) of forgiveness, and you will be the first to see happiness bloom again.

To be able to forgive completely, with no residual need for revenge, has to be the noblest, most beautiful form of love. It comes closest to the heart God demonstrated when He forgave all our sin. Forgiveness works miracles, brings untold peace and guarantees a deep happiness. □

Dr. Archibald Hart is dean of the school of psychology at Fuller Theological Seminary in Pasadena, California. From the book 15 Principles for Achieving Happiness by Archibald Hart. Copyright ©1988 by Word Books, Dallas Texas.



Caroline Michael
Director



Separation Anxiety

Shelley Warner
Ashland, Maine

When our little Corina was about 11 months old, she entered a typical stage in her development—one I'm sure all parents remember well. The psychologists call it separation anxiety. I remember one of her first demonstrations of this emotional phenomenon. She'd been playing happily on the dining room floor while I cleared the table. Nearby, a pile of freshly harvested vegetables (a gift from our church's "Uncle" Lute and "Aunt" Fern) sat on the kitchen floor awaiting assignments to the storage area in the adjoining entry room. As I finished cleaning the dining room and stepped into the entry room with an armful of vegetables, Corina's anxious cries reached my ears. I looked and could see her rooted to the same spot where she'd been so contentedly entertaining herself a moment ago. She didn't even try to crawl after me; she just sat there and howled.

"Mamma's right here, Corina, I called through the open door as I hurried to finish my work. "I'm not far away!"

Suddenly, as I spoke those last words, I remembered the times in my life when I had felt that God was far away. One of those times was a particularly trying year for my husband and me in our ministry, our marriage, and our finances. I knew from past experiences that God would not abandon us; yet, sometimes I still had to ask, "God,



are you really there? I don't feel your presence right now." And God assured me of his presence—just as I had assured Corina. Sometimes a special verse or reminders of His past faithfulness assured me of His nearness; other times a timely provision demonstrated His loving care.

Nothing Can Separate Us From God

All of us feel temporarily isolated from God when life's trials hit hard. It may be during the loss of a loved one or when the future seems threatened that we question God's concern; or, it may be in the midst of a satanic attack on our faith or our ministry. Yet, the one who has entered a personal relationship with God through Christ will never be separated from Him. Our emotions—unstable at times—may tell us that God has distanced Himself from us and our troubles. We can, however, choose to believe His promises instead.

**"For I am convinced that:
neither death nor life,
neither angels nor demons,
neither the present nor the future,
nor any powers,
neither height nor depth,
nor anything else in all creation
will be
able to separate us from the love
of God
that is in Christ Jesus our Lord"
(Romans 8:38-39 NIV).**

What a wonderful promise that *nothing* can separate us from the love of God! Yes, just as Corina experienced a separation anxiety and then found that Mother had not abandoned her, we too can discover God's faithfulness even in the midst of our insecurities!

"Can a mother forget the baby at her breast and have no compassion on the child she has borne?" asks God. "Though she may forget, I will not forget you!" (Isaiah 49:15 NIV)

So, when you feel—as I have at times—that God has "left the room;" don't just sit there and cry. Crawl after Him. Remember, He's close by!

Tom and Shelley Warner, married for nineteen years, have served in various ministries and feel the Lord's blessing on their pastorate in Ashland, Maine. After eleven years of childlessness, their first child, Andy, arrived from India in 1982 and Corina joined their family in March, 1988. Corina is pictured with her mother.

News & Notes

Central Region Triennial Convention

A well-received workshop, "I Am a Possibility," was ably presented by three members of the WHFMS regional board, Carole Lewis, Phyllis DuBois, and Lorene Neal, during the morning session. During the soup, salad, and dessert luncheon, Ruby Ross and Betty Bockover conducted a drawing for door prizes, which had been furnished by locals of the region. The luncheon speaker was missionary Alice Brown, on furlough from Cagayan, Philippines. The fifty-seven luncheon guests were blessed and challenged by her message. Thirty delegates attended the business session where plans for fund-raising were discussed in preparation for hosting General Conference in 1993. The Central Region WHFMS officers elected to serve for this triennium include: President Carole Lewis, Vice-president Barbara Ashley, Secretary Phyllis DuBois, Treasurer Joyce Mays, and Auxiliary Leader Jan Johnson.

Missouri Valley WHFMS

Camp Aldersgate near Villisca, Iowa, was the setting for the annual meeting. Delegates came from Ballwin, MO; Brays, MO; Hickory Grove, IA, and Villisca, the host church. Allene Kinder, Carole Lewis, and Lorene Neal presented excerpts from the book, "God Loves My Kitchen Best," to show that everyday occurrences in life can illustrate spiritual truths. For projects, they plan financial support for mission work in Mexico and in Memphis, for the WHFMS regional newsletter, and for General Conference in 1993. They retained their current officers: Lorene Neal, Margie Clark, Grace Groves, Zola James, and Debbie Hutchings.

Pocahontas WHFMS

Delegates from Adria, Crossroads, War, and Princeton met at Elbert for a fall rally with Pocahontas WHFMS President Diane Abel presiding and presenting the program. Bobbie Orr titled her devotions "A Woman is Born" based on John 4. Special musical numbers were sung by Jan McCormic, Tiny Marsh, and a trio composed of Bobbie, Diane, and LaVonn. They voted to send \$325.90 for the Christmas in October fund. Their spring meeting will be at Adria on May 5, 1990.

Harvesttime Retreat in Ohio

Former missionary Beulah Purkiser was the guest

speaker for this twenty-four hour retreat for Ohio women. The plans and coordination of the event were handled by Charlotte Ziegler of Stantontown with cooperation of the Ohio WHFMS Conference officers. The setting was at Camp Ohio and the program offered an inspirational and uplifting time for the thirty women attending. Women participating in the program included: Janet Cunningham, Gloria Vermillion, Pauline Hankins, Oma Rutan, Nita Bailey, Evah Hewitt, and Conference President Betty Bockover. The Praise Singers gave a mini-concert.

Virginia Conference Women

Conference President Genevieve Kirk is editing a newsletter each quarter and reports their fall rally was held at Central Church in Clifton Forge. The women of the host church served coffee and sweets and planned the devotions. The newsletter included a suitable tribute to a charter member of the Waynesboro WHFMS and church, Elma Michael. Genevieve challenged all Christians to unite in prayer for our nation and our denomination.

Bear Point ACWG

A group of younger women has been meeting for several years with Louise Halliday as coordinator. ACWG stands for Advent Christian Women's Group and there are about a dozen women involved. Their goals include: to know and understand God's Word better and to experience fellowship and edification with other women. They plan events with the WHFM society of their church and planned a breakfast to which they invited non-Christian women. They contribute funds for church supplies, for senior citizens at Christmas, help for a needy family, and support for a foster child. They enjoy their meetings monthly in homes.

Celebrates 91st Birthday

Last March the Buckhead Advent Christian Church WHFMS honored Ella Nobles, their oldest member, with a surprise birthday party. Granny was presented a cake and many gifts and appreciated receiving phone calls from all her grandchildren.



Celebration of WHFMS Sunday

Numerous celebrations recognizing the contribution of our women and of the value over the years of the Woman's Home and Foreign Mission Societies have been held across North America during September. We are interested and pleased with the diversity shown in the bulletins sent to us.



Women's Ministries Caroline Michael brought greetings from the national offices, gave an update on Advent Christian missionaries, and challenged the congregation to carry out the great commission. WHFMS President Brenda Mullis presided, Frances Phillips led the responsive reading, and Mary Jane Long offered prayer.

Smithfield, North Carolina: The complete evening service was planned and presented by WHFMS women. Special music was sung by a ladies' trio and a ladies' chorus sang "I'll Tell the World That I'm a Christian." A "Living Letters" skit was presented by Wanda Berrier, Derle Moore, and Sherry Rackley. They identified examples of effectively written letters from the Bible, showed ways biblical letters were used to encourage others, and gave suggestions of "how to" write to a missionary.

Columbia, South Carolina: WHFMS President Carolyn Lee presided and Sandra Robertson served as pianist. Director of Women's Ministries Caroline Michael challenged the congregation to allow Jesus to be truly Lord. She shared recent happenings on our mission fields and information about General Conference. A time of fellowship and a covered-dish dinner followed the morning service.

Waynesboro, Virginia: WHFMS President Judith King gave the invocation, Virginia Conference President Genevieve Kirk gave the welcome and announcements, and prayers were offered by Carolyn Haynes and Elma Michael. Geraldine Furr led a special responsive reading for WHFMS Sunday from the program kit and Rev. Clinton White brought the morning message.

Bellingham, Washington: Marion Beatty highlighted the ministry of their women's fellowship assisted by other WHFMS members. They used the special responsive reading furnished for WHFMS Sunday and they announced the opportunity to give to the Christmas in October fund.

Princeton, West Virginia: Director of World Missions Harold Patterson was the guest speaker, WHFMS President Linda Wray led the responsive reading, and Alma Harvey gave the invocation. Vocal

Laverne, California: An International Dinner followed the morning worship service where they were challenged to renew their world mission and evangelism commitment. Each family was invited to bring food with a "foreign flair" or traditional American food and to wear a costume typical of another country.

Tustin, California: Interim Pastor Warren Vining's message was titled "Apostleship." Women participating in the service included songleader Loretta Shelton, worship leader Nelda Sears, responsive reading leader Joan Howell, and soloist Kathy Shoemaker, who sang "Care for My Lambs."

Torrington, Connecticut: They utilized the special bulletin cover on WHFMS Sunday and emphasized women's ministries when they introduced the Christmas in October Fund several weeks later.

Lewiston, Idaho: These women presented the skit from the program kit and involved the congregation in recognizing the need, who is in need, and how to meet the need by going and making disciples. They also had a pie and ice cream social and a pie auction.

Fayetteville, North Carolina: Eastern North Carolina WHFMS President Ann Jackson shared an inspiring message, "Today, Yesterday, and Tomorrow." Ladies involved in the service included Palma Neal singing an invocation, "Fill My Cup, Lord," and leading in prayer, Lula Mae Barbour and Clara McLeod singing a duet, and Hazel Welch introducing the guest speaker. The congregation enjoyed a covered dish meal after the morning service.

Long's Grove, Monroe, North Carolina: Director of

solos were rendered by Bonnie Harmon and Nancy Okes.

Baraboo: Wisconsin: As a kick-off for mission emphasis month, Director of Women's Ministries Caroline Michael was asked to be the guest speaker. WHFMS President Vurla Harris presided, Lucille Doering offered prayer, and Marge Pierce introduced the speaker. A delightful time of fellowship and a potluck dinner followed the morning service.

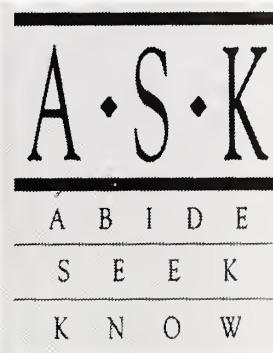
LaValle: Wisconsin: Following a potluck supper, Director of Women's Ministries Caroline Michael shared informally with the congregation: happenings on the mission fields and at General Conference Headquarters, the responsibilities of the Director of Women's Ministries, and devotional thoughts on "Catching the Vision."

A Japanese Extravaganza



On a Sunday evening, the Garner, North Carolina, Advent Christian congregation experienced a Japanese extravaganza. The evening began with greetings by the hostesses: Sonja Johnson, Susan Johnson, Michelle Withrow, and Debbie Adams. The Junior Choir sang "Jesus Loves Me" in Japanese. The denominational video "Iwagoye's Dream," the story of our mission involvement in Japan, was shown. The bulletin had a special touch with an oriental greeting written by a Chinese lady in Garner. Following the service, the hostesses, dressed in Japanese kimonos, served hot tea and cookies to complete a delightful and informative evening. The program was sponsored by the WHFMS and planned by Beverly Withrow.

Misson Prayer Partnership



December

- 20 **Pray** that **Floyd Powers** will be effective in the counseling of couples before the many weddings he performs.
- 21 Please continue to **pray** for the brave **Christians in China** and for their silent witness for Christ.
- 22 **Pray** that **Karen Rigney** will have good health through her first winter in Japan. Coming from California she has never really experienced a winter.
- 23 **Pray** for **Beryl Joy Hollis**. We forgot her birthday on December 16.
- 24 **Praise** God for **Rev. and Mrs. T. Devairakkam** and the many years of evangelism he and his family did so successfully in Malaysia.
- 25 Christmas Day. **Praise** God for His **Son, Jesus our Saviour** as we celebrate His birthday today. May we truly put Christ in Christmas this year.
- 26 **Praise** God that He spared the lives of all the Advent Christians who were affected by Hurricane Hugo.
- 27 **Pray** for director of World Missions **Harold Patterson** as he again goes to churches and conferences challenging them to a greater zeal for reaching all peoples of the world for Christ before the year 2,000.
- 29 **Praise** God for the good Penny Crusade receipts for the year 1989.
- 30 **Praise** God for every Advent Christian pastor and wife as they faithfully show the spirit of Christ wherever they labor for the Lord.
- 31 **Pray** for **Mrs. Nakai**, pastor (age 72) and the Yonago church (Japan) as they search for a new pastor.

January

- 1 **Pray** for **Austin Warriner** on this his birthday. Austin and Dorothy will be visiting churches in the Southern Region during January, February and March.
- 2 **Pray** for **Bruce Arnold** as he teaches and works for Christ in the Philippines.
- 3 **Pray** for **Musa Powers** (Japan) especially on Wednesdays when she has five English classes at the Uozumi Church. **Pray** that **Pastor Motoichi Masuda** will have an effective spiritual follow-up

- on these women and children.
- 4 Pray for **Margaret Helms** as she tries to plant two new churches on the island of Cebu in the Philippines. Pray for wisdom as she acts as superintendent of all the field work of evangelism.
 - 5 Pray for the directors: **Millie Griswold, Caroline Michael, Bob Cole, Brent Carpenter, Robert Mayer, Harold Patterson** and the Executive-Vice-president, **David Northup**.
 - 6 Pray for **Rev. James Davadasson** now pastor of the church his father T Devairrkam, started in Malaysia.
 - 7 Pray for **Alice Brown** as she does the work on her Master's degree at Columbia, SC Bible Seminary.
 - 8 Pray for **David Vignali** as treasurer for the mission in the Philippines and the many other duties he has in the Philippines. There are only three missionaries there now. They need new missionaries.
 - 9 Praise God for the enthusiasm and dedication of the 39 students at Oro Bible College in the Philippines.
 - 10 Pray for the **Ssebikindu** family witnessing for Christ in Memphis, Tennessee.
 - 11 Pray for **Pastor and Mrs. Teranishi** and the 20 church members of the Tamatsukuri Advent Christian Church in the center of Osaka City, Japan, as they see their new four-story church building go up that they will be able to meet the huge monthly payments.
 - 12 Pray for all the Advent Christian pastors in Nigeria, and that there may be unity in the Conference.
 - 13 Pray that **Sheryl Kampenhout** will be sensitive to the needs of the church and that there will be good communication with the pastor and wife at Kariya.
 - 14 Pray for **Barbara White** on this her birthday.
 - 15 Pray for the national workers in Mexico: **Alberto Gomez, Arturo Angulo, Ever Perez, Ezequiel Serrato** and their advisor, **Carlos Quintero**.
 - 16 Pray for **E.P. Etuk Akpan**, secretary of the Advent Christian work in Nigeria, and that the pastors and other workers may have success in new church planting.
 - 17 Pray for **Lucas and Beulah Devasahayam** and family as they preach to the Tamil speaking people in Malaysia.
 - 18 Pray for **Dorothy Warriner** on this her birthday. She and her husband will be in the Charlotte area on this day.
 - 19 Pray for **Marion Damon** as she leads the Southern Indian Conference workers in evangelism around the Kodaikanal area in India.

Matt 25:46)

10. If the unrighteous live on forever in hell, why did Christ repeatedly state that only believers have an eternal life? (John 3:15, 16, 36, etc.)

11. Was Paul misleading his readers when he wrote, "The wages of sin is *death*"? (Rom 6:23) If the popular view of future punishment is true, should he not have written, "the wages of sin is to burn in hell *without dying*"? Would the apostle equivocate on such a crucial point as man's penalty for sin?

12. Scripture teaches clearly that Christ bore the sinner's penalty at Calvary (Isa 53:6 etc.). If that punishment is *endless torment*, rather than the death endured by our Substitute, how could God have accepted the Crucifixion as a suitable atonement?

13. Where does the Bible state that the wicked will be raised up in immortal bodies that cannot perish in the lake of fire?

14. If the flames of hell never kill, but only torment, how do we explain the following texts which plainly teach the total incineration of the wicked? —Zeph 1:18; Mal 4:1,3; Nahum 1:10; Heb 10:27; 2 Pet 3:10-12; Psalm 37:20; Isa 1:28, 31; 33:11, 12; 34:10

15. How can the following words, all of which are used to describe the final punishment of the impenitent, ever be demonstrated to have the plain meaning of "subjected to endless torture?"

- "Perish" —John 3:16
- "Devour" —Heb 10:27
- "Consume" —Psalm 37:20
- "Destroy" —Psalm 145:20
- "Destruction" —Phil 3:19
- "Slay" —Psalm 34:21
- "Die" —Rom 8:13
- "Cut off" —Psalm 37:9

16. Scripture teaches that God is a just Judge who will punish the offender in proportion with the crime. In what sense is it either just or proportionate to punish men for sins committed in the relatively brief period of a human life span with *endless* of torment?

17. How is it that all things will someday be reconciled to God (Col 1:20) if most of humanity will be wailing from the depths of the "infernal pit" for all eternity?

18. Why do the terms "unquenchable fire" and "eternal fire" require the meaning of everlasting torment when they clearly stand for the total *annihilation* of evildoers in the following passages?

- Everlasting burnings *devour* the wicked like stubble —Isa 34:10
- Unquenchable fire *burns up* the "chaff" —Matt 3:14
- Eternal fire *destroyed* the inhabitants of Sodom —Jude v. 7

19. Why is Jesus's judgment teaching in Mark 9:44 (undying worm, unquenchable fire) commonly used to support the idea of souls writhing in endless torture when the O.T. passage he was quoting refers to the *slaying* of the ungodly? (Isa 66:14-16, 24)

20. Why do the N.T. authors use the destruction of Sodom (2 Pet 2:6; Jude v.7) and the perishing of the world in the Flood (2 Pet 5:5) as examples of how God will punish the wicked if he does not intend to destroy them? □

Our Salvation Comes Through Faith Alone

Bruce Burks
Vernon, Vt.

"For just as a body without the Spirit is dead, so also faith without works is dead" James 2:26 (NASB).

Truth is always balanced. Therefore, Satan, that Father of lies, always seeks to bring imbalance. He doesn't care how you are imbalanced, as long as you are deceived. One of his worst deceptions is in the matter of faith which results in salvation.

On the one side there is the deception of salvation by works. All too many people believe that if they live a good life and do good works that certainly God will save them. Such misunderstanding could not be further from the truth! A lot of people are good and do good things, but we could never be good enough or do enough good works to be acceptable to God. We are saved only by the grace of God through faith in the atoning work of Christ. (Read Ephesians 2:8-9). Please understand this! Your goodness, works, religion, etc., will not save you. You must have faith in Jesus Christ. You must believe He is the Son of God who died to pay the penalty for your sin and rose again from the grave as the Lord of life and conqueror over sin and death. You must believe He is your Savior and Lord. "Believe in the Lord Jesus Christ and you shall be saved..."

The other side of this issue is the matter of what it means to have faith or believe. Lots of people believe that Jesus is God's Son who

died and rose again. Many believe He is Lord. James writes that "the demons also believe and shudder." Certainly, however, the demons do not have saving faith! Do you have saving faith?

What we need to understand is that faith is life-response. In other words, if you believe, you will respond. If Jesus is Savior and Lord, then we must surrender our lives to Him. We must serve Him and obey Him. James wrote it this way, "faith without works is dead." It is by our submission to Christ and obedience to Him in our everyday life that our faith in Him as Savior and Lord is expressed. If our faith is without expression, it

is empty faith. Empty faith is not saving faith!

Don't be deceived. We are saved only by the grace of God through faith in Christ; but faith is not faith without expression. Again, faith is life-response. I believe in Christ, therefore I yield to Christ. Paul put it best, "I urge you therefore, brethren, by the mercies of God, to present your bodies as a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. And do not be conformed to the world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect" (Romans 12:1-2 NASB). □

A Boycott Worth Your Support

Continued from page 3

ment restriction of television. What they are asking for is for network executives, producers, writers, and advertisers to recognize that their programming does impact the moral values and behavior of their listeners. Moreover, those connected with television must recognize that freedom without responsibility is destructive.

You can have a part in helping them come to that realization. Look at the listing of Clorox and Mennen products connected to this article. Are there some that you use? By switching to alternative products, you can have impact on the quality of network television. My wife and I saw two products on this list that we use regularly. In one case, we've already found an alternative

and in the other, we expect to find one this month.

I challenge you to seriously consider participating in this effort. CLear TV is an excellent organization doing good service to the cause of Jesus Christ. Your support is essential if we're going to see better television programming in the years to come. □

Margaret Helms (September 18)
P. O. Box 263
6000 Cebu City
PHILIPPINES

David Vignali (May 10)
P. O. Box 223
9000 Cagayan de Oro
PHILIPPINES

Bruce Arnold (June 21)
P. O. Box 223
9000 Cagayan de Oro
PHILIPPINE

Floyd and Musa Powers
(October 8 and February 28)
Rebecca Powers (Nov. 11, 1971)
4-11-18 Motoyama Kitamachi
Higashinada ku, Kobe shi 658
JAPAN

Karen Rigney (June 5)
c/o Tsuyama Zion Church
1041-3 Odanaka
Tsuyama Shi 708
JAPAN

Miss Sheryl Kampenhout (January 24)
c/o Fujinaga Family
302 Fable City, 4-5-2 Shoei Cho
Aichi Ken, Kariya Shi
JAPAN 448

Austin and Dorothy Warriner
(January 1 and January 18)
3-37 Okayama Higashi
5 Chome, Shijonawate Shi
Osaka Fu 575
JAPAN

Marion Damon (March 27)
Box 17, Andivilla
Kodaikanal 624101
INDIA

Beryl Joy Hollis (December 16)
American Advent Mission
Velacheri, Madras 600 042
INDIA

Barbara White (January 14)
Box 17, Andivilla
Kodaikanal 624101
INDIA

Alice Brown (March 24)
#300 Columbia Bible Seminary
7435 Monticello Rd.
Columbia, SC 29230

Lucas and Beulah Devasahayam
30, Jalan Cempaka
Taman Gemira
42700 Banting, Selangor
MALAYSIA

Rev. James Davadasson
124-A First Floor
Jalan Mersing
86000 Kluang, Johore
MALAYSIA

E. P. Etuk-Akpan - Secretary
Ediene Ikot Obio lmo Headquarters
P. O. Box 2519 - UYO
Akwa Ibom State
NIGERIA

Francis and Lyne Ssebikindu
(May 13 and May 8)
Faith Nancy (September 28, 1982)
Ashley Grace (November 21, 1985)
Joy Lyne (January 25, 1989)
2590 Faxon Avenue
Memphis, TN 38112

Rev. Carlos Quintero
254 S. Grand Oaks Ave.
Pasadena, CA 91107

Alberto Gomez
Arturo Angulo
Ever Perez
Ezequiel Serrato
c/o Carlos Quintero

P. O. Box 23152
Charlotte, NC 28212

Harold Patterson; World Missions
Millie Griswold; Christian Education
Caroline Michael; Women's Ministries

Brent Carpenter; Church Relations

Robert W. Cole; Finance
Robert Mayer; Publications
David Northup; Executive Vice-president

C286.7
A24

Advent Christian WITNESS

Jan/Feb 1990



New Church in Raymond
Touches Lives for Jesus
page four

FEATURES

New Advent Christian Church Started in Raymond, Maine 4

In Raymond, Maine Pastor Ray Penney has seen God work in amazing ways, and for two years a Bible study cell has been exploding into a vibrant church. In this interview, Pastor Penney shares this exciting story.

Church Growth: Is it Biblical? Wilsey McKnight 8

What is evangelism and what does the Bible teach about it? Longtime Advent Christian pastor Wilsey McKnight explores his questions and suggests that our obedience to Christ's great commission will result in growth for Advent Christian churches.

You Can't Build People Up by Putting Them Down J. Stephen Conn 10

How are we as Christians to treat others? Stephen Conn suggests that we learn to love others so that they might see the gospel in action.

Penny Crusade 1990 11

In countries across the world, Advent Christian missions continues to reach people for Jesus Christ. Penny Crusade is an integral part of Advent Christian missions. This four page section features information about the 1990 crusade and the 1989 report.

DEPARTMENTS

From the Editor	3
Around Our Church	15
Womens Ministries	18
Prayer Partnership	21
Family Builder	23

ON THE COVER

A new Advent Christian congregation in Raymond, Maine is touching lives for Christ. This issue features an interview with Pastor Ray Penney on page 4.

Volume 38, Number 1

Advent Christian WITNESS

Editor Robert Mayer

Contributing Editors Caroline Michael, Harold Patterson,
William Batson, Clayton Blackstone, David McCarthy

Typesetting Emily Hinson

Proofreading Shirley Brooks

Art Director Dennis Peterson

The Advent Christian Witness (ISSN #007-740) is published monthly except for a combined July-August issue by the Advent Christian General Conference of America, 14601 Albemarle Road, P.O. Box 23152, Charlotte NC 28212. Subscription rates in the United States and Canada: One year, \$11.00. Single copy: \$1.25. Overseas rate: One year \$14.00. Second Class postage paid at Charlotte NC. POSTMASTER: Send address changes to Advent Christian Witness, P.O. Box 23152, Charlotte NC 28212. Total copies: 4,200. Paid circulation: None. Mail subscription: 3,669. Free distribution by mail: None. Total Distribution: 3,669. Copies not distributed: 531. Total: 4,200.

As the official publication of the Advent Christian General Conference, the Advent Christian Witness publishes the teachings of the Advent Christian Church and promotes the task of evangelism both in North America and around the world. The views expressed in this magazine are those of the author and may not necessarily reflect those of the editor or the Advent Christian General Conference. Member: Evangelical Press Association. Copyright © 1990 by the Advent Christian General Conference of America, Inc.

DON'T DISTORT THE GOOD NEWS

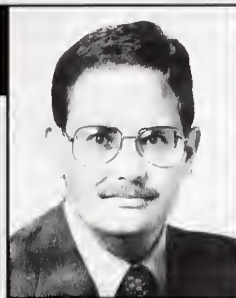
What's the most astonishing promise in the Bible? I think it's found in Romans 5:1; "Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ..."

Why is that so astounding? Because it runs counter to everything you and I try to do to earn God's favor. We think God should grant us salvation because we're not like the people down the street. We think we deserve God's blessing because we go to church, serve on a committee, sing in the choir, or give some of our money. In essence, we say, "Look God, I'm doing your work. I'm living a good moral life. I'm earning your blessing by what I do."

That's our human nature. "God helps those who help themselves," we think to ourselves. But our human nature runs counter to the Gospel of Jesus Christ. Because the essence of God's message is that our attempts to please him mean nothing. Because we are sinners by nature and action, none of us can earn salvation by our "good" deeds.

The apostle Paul realized this when he was confronted by Jesus on the road to Damascus. In Philippians 3 Paul lists his human accomplishments and qualifications: Circumcised a Jew; a member of the tribe of Benjamin; a zealous keeper of the Jewish law; a defender of Jewish doctrine. In addition, Paul was a Roman citizen who was comfortable in several different cultures. If anyone had the credentials to earn God's blessing, Paul did. If God based salvation on human merit, Paul would stand ahead of any of us.

But note what the Apostle says about his privileged position; "I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish, that I may gain Christ and be found in him, not having a right-



eousness of my own that comes from the law, but that which is through faith in Christ." (Philippians 3: 8-9)

Paul realized something we need to be reminded of frequently. All the moral and religious activity in the world is not enough to guarantee our salvation. We can't earn salvation by being religious, living a "good" moral life, or comparing ourselves to others. As chapters 2 and 3 of Romans makes clear, we are justified in God's eyes only through faith in Jesus Christ. There is nothing we can do to earn our salvation. We're called simply to repent and believe the Gospel.

One of the great dangers Christians fall prey to is wanting to add something to the gospel. "Yes, you must trust in Jesus but you also must do this," we think. And we try to measure Christian faith by outward actions. But the Bible is clear. Any attempt to add some other condition to faith in Jesus Christ, no matter how good that condition is, distorts the gospel and must be rejected.

Are you trying to earn salvation through religious activities or through moral behavior? If you are, your efforts will fail. But there's good news. Jesus Christ died so that your sins could be forgiven. When you repent and believe in Jesus, you're justified in God's eyes not by what you do, but by what Jesus has done for you.

And if you're trusting Jesus, your salvation is secure. Paul declares at the end of Romans 8 that nothing can separate us from the love of Christ. When Jesus returns, our salvation will be completed as God glorifies those whom he has justified. (Romans 8:29-30). What good news! As Advent Christians, we're called to proclaim the gospel of grace. Let's not keep it inside our church doors or distort it by adding other conditions to it. But let's share it with those who need the touch of God's love. □

New Advent Christian Church Started in Raymond, Maine

An interview with Pastor Ray Penney

All church planting efforts are marked by tedious work and hours of prayer, but results may differ from place to place. Like the seed in Jesus' parable, some endeavors fall on hard ground and produce little fruit. On the other hand, some planting situations show remarkable growth in a short time. In Raymond, Maine, Pastor Ray Penney has seen God work in amazing ways, and for two years a Bible study cell has been exploding into a vibrant church. Recently the *Advent Christian Witness* asked Pastor Penney to share the story with our people.

Take us back to the first stirrings; how did this remarkable work begin?

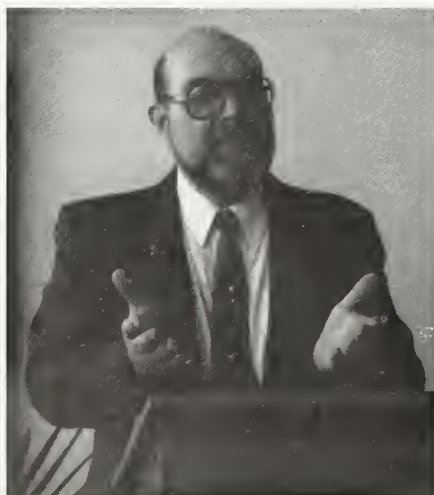
Penney: When the Portland church, where I served as co-pastor, relocated, it was our long-range goal to eventually mother a congregation. For two years I checked nearby towns for leads, but nothing turned up. Finally I prayed to the Lord that if He wanted us to plant a church He would have to supply clear-out directions.

How did the Lord answer your prayer?

One evening after I had led a home Bible study, the couple in whose home we were meeting told me they were moving to Raymond, about 25 miles away. Mike and Beth Hancock added, "We are offering our new house to the Lord with the expectation that you will come and lead a Bible study." I agreed to come if they could get three families. We began meeting in the fall, 1987 and quickly grew from three families to six.

So enthusiasm was growing for organizing a church.

Only after the group in Raymond discussed and prayed about this possibility did I take the idea back to the Portland church. In January, 1988, the Portland fel-



lowship voted unanimously to support plans for a new church in Raymond. At that very time, unknown to me, a leading church family that was looking toward retirement had purchased land to build in that very area. They stepped forward announcing they would also like to be a part of this new project. Their announcement confirmed for me that God was bringing His group together for this new work.

With momentum building you obviously needed a place to hold public services. What criteria did you have in selecting a site?

We wanted a place with parking space that was easily accessible- a site that people could find without difficulty. We also had to provide a nursery, and of course a large enough meeting area was a "must." At first we thought a school would be ideal, but a real estate agent told us the one we had in mind wasn't available. He did suggest we look at the telephone building.

A telephone building for a church?

That's what I said! Well, we found it to be a brick-faced con-

crete building, on one floor, and located on the main street of Raymond village, just off the main route through the entire area. There was parking available on all sides, and inside were offices that could serve as classrooms, a kitchenette, nicely tiled rest rooms, and a beautifully carpeted, air-conditioned meeting room large enough for worship services.

Later, the lawyer who handled our paperwork said, "I wish I had known this building was available. Our church has been looking for a new location for two years, and the telephone building would have been ideal." A church-planter from another denomination told me that they were looking desperately for property, but without success. They couldn't believe that I spent only one day looking, and then discovered this building "by accident."

You feel that the hand of God was in this situation from the start.

Absolutely.

What financial arrangements did you have with the telephone company?

That's another story in itself. They wanted to sell the building for \$228,000 and eventually came down to \$190,000. We offered to lease the building for \$800 a month with the option to buy it at a "prayed-over" price of \$170,000. We would earmark \$200 toward the purchase price and \$600 toward rent and if we did not complete the transaction to buy we would forfeit the \$200 as rent. After being informed that it was



highly unlikely that the company would want to lease to a church group, constant prayer was made. Later a phone call was received that they would accept our offer and then at a meeting many concessions were made for us to make changes in the building to fit our needs.

Did you publicize services heavily?

At first we simply announced them in the local newspaper. Once the services began we stepped up efforts to become known in the community. Eventually we used a telemarketing approach by calling 3,000 homes in the area.

What response did you get from all those calls?

About 300 families (10 percent) wanted our literature. We immediately renovated our garage area to accommodate a larger group of people. We set March 19, 1989 as our "Celebration Sunday" when those who expressed interest would be invited as our guests to a special service. Up to this time,

we were running about 40 to 50 in attendance at worship. On that target Sunday we approached 130 in worship filling our new sanctuary. We have had consistently larger numbers attending from that date. We started with 6 families and are now ministering to some 26 families.

There must be some unique features about your services.

We put a great deal of planning into worship services. I really want that time to be a rich worshipful experience for all ages. We don't have volunteer musicians, so we pay competent musical people to come in. We use drama, gospel clowns to perform mime and speaking parts, and we use praise choruses. After the service we enjoy a fellowship time and serve light refreshments. This provides a marvelous opportunity to meet visitors and enable them to feel the "family-spirit" that pervades our church.

Have you been able to attract people who are not acquainted with the real Gospel?



All our phone calls were only to reach non-churched people. So all who came to visit us were people who were not going to church at all. But one method of reaching non-Gospeled folk came to us through a lady who started attending. She offered to purchase a communion set for the church. She asked if it were possible to have it dedicated in memory of her parents. Her reasoning behind this action was to create an opportunity to get her unchurched family to attend a service at Christ Chapel. On the Sunday we dedicated the trays, 40 relatives were present. The Gospel was presented in word and in song. They all remained for the fellowship hour where serious conversations about a personal relationship with Christ took place. The effects of that service are still being felt. Four families of that clan are now attending worship at Christ Chapel.

This is all very exciting but do church planters ever encounter satanic opposition?

From the start, I warned our core group that if we are doing God's will, we can expect attacks from our adversary in various

ways. I thought we might find opposition in the community. I anticipated a great deal of suspicion and unfounded rumors that might hurt us, but these things never happened. We discovered instead that our families were attacked in different but specific ways all designed to discourage us. Every family in our group faced unexpected problems at about the same time. We had to band together in very intense prayer for one another to overcome these attacks.

What has this church-planting experience done for your own Christian life?

Well it has certainly stimulated my faith. Because of the workings of God I have witnessed in Raymond, I discover that I can believe Him for almost the impossible. So much of what we have seen has required giant steps of faith.

A second thing it has done is to really increase my appreciation for God's power, love and willingness to get involved with us. I have a new enthusiasm for my work. Some people say that I have an excitement and freshness they haven't seen in me before. If that's

true, then I would recommend that every pastor at least once start a new church for the sheer exhilaration and growth it will bring to his life.

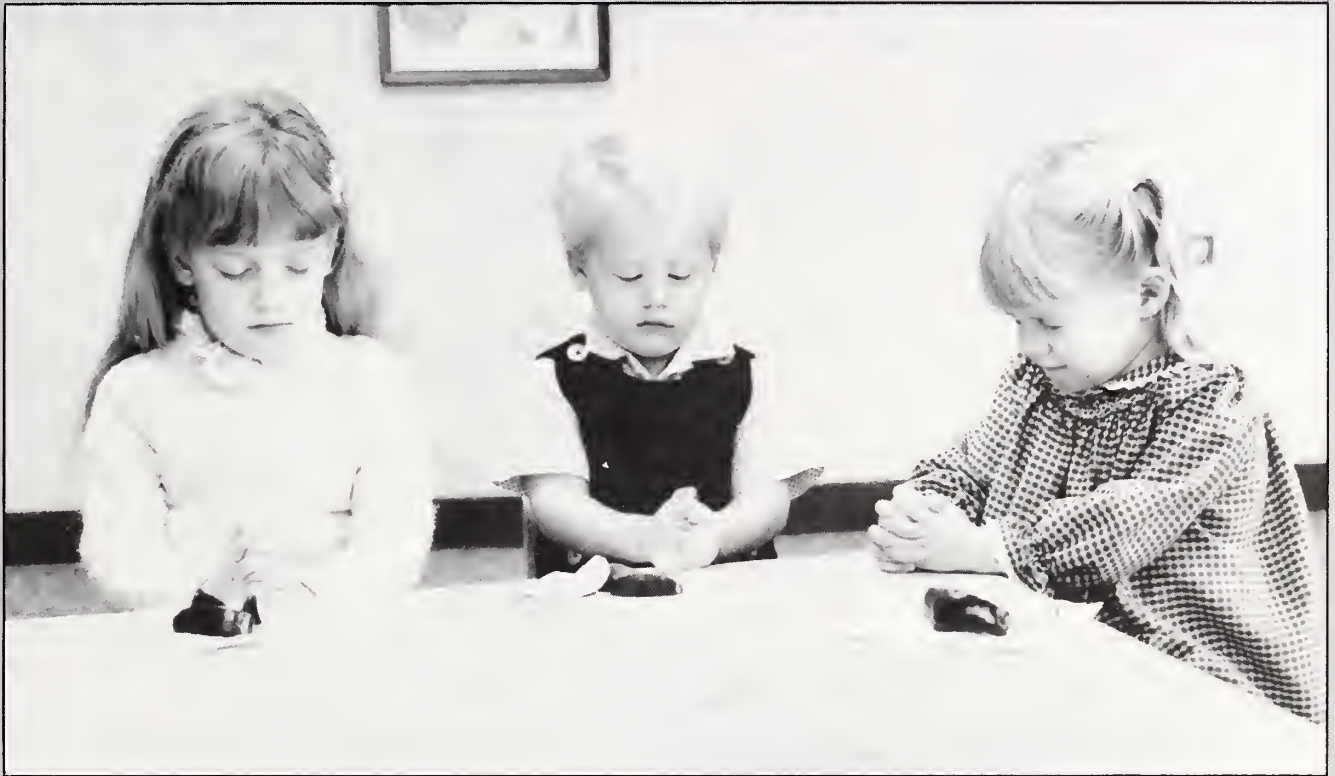
What's ahead? What are you anticipating for the future?

Raymond is one of three communities bordering Sebago Lake, and all three are growing in population every week. Raymond alone is listed as one of the ten fastest growing communities in the state of Maine. New homes are being erected on almost every road. Since we are the first strong evangelical church in this community of Raymond, I'm expecting we shall make a significant impact with the Gospel. Some of our men have already said, "Pastor, we ought to be looking for a sizable piece of land that would make a good location for a sizable church." While I do see the possibility of building a new structure that would be more adequate, we do have to go one step at a time. This will mean going to two services before we commit ourselves to a larger facility.

In looking ahead, it is most important that we be always open to the Lord's direction. We heard Him loud and clear, "I'm giving you people this place and this opportunity. Now go with it." It has become obvious that God already had His plan for this area. It's going to be our responsibility to keep up with Him. □



Biblical values have always been taught here.



Every Sunday, week in, week out, teachers rely on *Bible-in-Life* Sunday school materials to help them clearly show their students the difference between right and wrong, between respecting the rights of others and living entirely for oneself, between honoring God's laws and ignoring them. *Bible-in-Life* literature helps teachers stress those timeless, changeless values that help build a God-fearing nation, and will help build the character of young people for generations to come.

Bible-in-Life materials can help you teach the Biblical value of faith . . . the value of honesty . . . the value of obedience . . . thankfulness . . . purity . . . love . . . Life Curriculum can help you tell the value of knowing that Jesus Christ is the Lord of life. There is no more important value. To those of you who share the same mission and have chosen Advent Christian materials to help you accomplish it, we say thank you. To others, we invite you to join us in our quest. Send for your free *Bible-in-Life* samples today!

Bible-in-Life Sunday school materials are produced by the David C. Cook Publishing Co. who have helped teach Biblical values for over 110 years.



Free Sunday School Curriculum Samples. Check any or all departments below.

- ☐ Nursery ☐ Kindergarten ☐ Primary (1-2) ☐ Primary-Junior (3-4)
☐ Junior (5-6) ☐ Junior High ☐ Senior High ☐ Adult

Name _____ Position _____

Church _____

☐ Church

☐ Home Address _____

City _____ State _____ Zip _____

☐ Church

☐ Home Phone No. _____ / _____

**Send to: Dept. of Christian Education,
P.O. Box 23152, Charlotte, NC 28212**



Wilsey McKnight
Highland Village, Texas

In the early decades of our century, when the United States and Canada were primarily rural and where the towns were small, evangelism meant holding special meetings in the local church once each year. Months were given to planning. Posters were placed in the windows of all the stores. A large display ad would appear in the weekly newspaper. On the night before the meetings, when the evangelist and his song leader would arrive, a "general ring" would go out over rural telephone lines and all households would rush to their battery operated telephones which hung on the wall, whereupon they would learn that they were invited to the meetings.

The meetings would last for two to three weeks. Prizes would be given to those who read the most Scriptures and to those who brought the most new people to the services. Those who had been contemplating accepting Christ would postpone doing so until the time of the meetings. As the meetings progressed, excitement in the community increased. Even the town drunk would attend.

Church Growth

Is It Biblical?

Nothing so exciting had happened in the community since the "revival" meeting the year before.

Evangelism in earlier days also meant personal witnessing to everyone. I think of old Brother Jones, a white-bearded gentleman who had loose dentures that would clatter as he talked. Each day he would take his Bible up town with him, sit on one of the benches in front of a store, which was common in those days in small towns, and talk about the Scriptures to anyone who would listen to him. Most people avoided him, if they could. He did not further the gospel; but on the other hand, everyone knew him and consequently the church was not judged by him.

What is evangelism and what does the Bible say about it?

Evangelism means reaching out for Christ; and, reaching out for Christ means church growth. It is God's will that we reach out and for the church to grow. The church is the body of Christ (Eph. 1:22, 23), made up of those who follow Jesus. Notice what the Bible says about the importance of evangelism:

Matt. 9:37, 38— "Then He said to His disciples, 'The harvest truly is plentiful, but the laborers are

few. Therefore pray the Lord of the harvest to send out laborers into His harvest.'"

Matt. 28:19— "Go therefore and make disciples of all the nations. . . ."

Acts 1:8— ". . . you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."

2 Pet. 3:9— "The Lord is . . . not willing that any should perish but that all should come to repentance."

Luke 15:7— ". . . there will be . . . joy in heaven over one sinner who repents. . . ."

Matt. 16:18— ". . . I will build my church. . . ."

A Changing Society

The United States and Canada have changed in the last fifty years. They are primarily urban societies in which the large towns and cities have become larger and the small towns are smaller or nonexistent. With television in every home, evangelism as it was known 50 years ago has little appeal in our day. Except for the success of Billy Graham's evangelistic campaigns, "revival" meetings are virtually dead. Only 1/2 of 1% of the Christians in our churches are members because of an evangelis-

tic crusade. In a survey of 10,000 lay people, it was found that they were members in a church because of one of the following reasons:

Friend/Relative79%
 Pastor6%
 Sunday School5%
 Program3%
 Walk-In3%
 Special Need2%
 Visitation1%
 Evangelistic Crusade...1/2 of 1%

Because of the connotation the word "evangelism" has with outmoded methods to reach people for Christ, most authorities on modern evangelistic methods use the term "church growth." Donald McGavran and George G. Hunter III have said, "Church growth is not a 'gimmick.' It is faithfulness to God. He wants His lost children found and transformed into responsible members of His Body. . . We must not become keepers of the aquarium. We are 'fishers of men.'"

We need new methods

Those of us who are honest, will admit that we lack a feeling of urgency to reach unchurched people around us. Roland Griswold spoke of this apathy, saying: "Some of my neighbors are not Christians. But they are moral people; they don't get in trouble, and would be considered 'very good' by the world's standards. It is too easy for me to allow this to cool my passion to see them come to know Christ as I know him."

We, who are in the church, know the love of God and the redeeming grace of our Lord and Savior Jesus Christ. Therefore, we

must reach out to the lost for Christ's sake. Donald A. McGavran and Win Arn have said, "Church growth is not optional; it is commanded of God."

Roger S. Greenway reminds us: "There are more winnable people than ever before. It is Sovereign God who has made them so and it is the church's duty to recognize what he is doing and respond obediently."

There are more winnable people than ever before.

In today's urban society with television, entertainment, and big-time sports events, we must find new methods of reaching people for Christ. Churches which do not reach out and grow will wither on the vine until they finally die. The responsibility is ours. We, the followers of Christ, are the keepers of the church.

In conclusion: Evangelism and church growth are one and the same. Regardless of what we call it, people need to come to Jesus Christ. Let us be laborers in our Father's fields. □

Wilsey McKnight graduated from Gordon-Conwell Theological Seminary with the Doctor of Ministry degree. His thesis focused on church growth principles applied to Advent Christian congregations in New England.

Build People Up from page 10

Since then I have given the same advice many times. "You don't have a problem husband; you have a husband with problems. You don't have problem neighbors; you have neighbors with problems. Love them."

Long ago God looked down from heaven and saw that He had children with a sin problem. And He loved us so that He sent His Own Son, not to condemn the world, "but that the world through Him might be saved." □

Editor's Note - This article was published in The Augusta Chronicle, August 19, 1989. Reverend Conn is pastor of Maranatha Christian Center in Augusta, GA. Used by permission.

THE 48TH ANNUAL CONVENTION OF THE NATIONAL ASSOCIATION OF EVANGELICALS



PHOENIX ■ ARIZONA

March 6-8, 1990

■ NATIONALLY KNOWN SPEAKERS INCLUDE:

Chuck Colson	Jill Briscoe
Tony Evans	Ted Engstrom
Becky Pippert	Carl F.H. Henry
Joel Nederhood	Jay Kesler
Tommy Barnett	John C. Maxwell
	Larry Ward

■ WRITE OR CALL FOR REGISTRATION INFORMATION

NAE ■ P.O. Box 28
 Wheaton, IL 60189 ■ (708) 665-0500

You Can't Build People Up by Putting Them Down

J. Stephen Conn
Augusta, Ga.

When I first started preaching, while still a teen-ager, I thought the purpose of a sermon was to straighten people out. I was wrong.

A minister's message should edify the congregation - build people up. And the best way to do that is to exalt the Christ who said, "And I, if I be lifted up...will draw all peoples to Myself."

This elemental truth is a discovery I made about 20 years ago. It transformed my life and ministry. In simple terms the truth is this: You can't build people up by

putting them down.

Everyone is a sinner, and most already know that. It's the Holy Spirit who convicts of sin. The pastor's job is not to tell people how awful they are.

Rather it is his privilege to share the good news of how wonderful life can become through faith in God. The world tends to beat people down all week long. On the Lord's day they need the opportunity to come to the Father's house and be built up — not scolded.

Something is terribly wrong with a worship service in which the participants leave feeling worse than when they came. The

ideal service should be an event — exciting, encouraging, and energizing.

The worshipers should leave with hopes renewed, spirits soaring, ready and determined if need be to wade through six more days of hell.

Suppose a shepherd had a flock of sick sheep. Their wool was matted, they sagged in the back, drooled in the mouth, and had running sores on their bellies. And what's more, they smelled horrible.

Would the good shepherd take a big club and plunge into the midst of the flock, whacking left and right? As he pounded the pitiful creatures would he bellow, "Take that, you filthy sheep; how dare you be sick!"

A good shepherd would keep the club only for fending off enemies. He would take some refreshing and cleansing water, a little healing oil, the proper nourishment, and lovingly minister new life to the sheep.

Some of the best advice I ever received was from a wise old minister when I was still a boy preacher. A lady in my congregation was waging an all out campaign to get me fired. It seems she had been in the hospital for two days and didn't let me know until she was back home.

Now this vengeful sister was calling all my deacons and insisting they get rid of me because she said I "refused" to visit her in the hospital.

I was moaning the blues to this older minister when he told me, "Stephen, you don't have problem people in your church; you have people with problems. Love them."

Continued on page 9

Bear River congregation burns mortgage



The people of the Advent Christian church of Bear River, N.S., enjoyed a delicious evening meal together and conducted a Mortgage Burning Service to celebrate God's bountiful mercy in enabling us to be free of debt. Rev. Ron Walton came from Maine to be the guest speaker for the occasion. There was a Litany of Thanksgiving read responsively between the pastor and people, and our worship was enhanced with special music. Wilbur Parker, Chairman of the Building Committee, and Frank Kinney, Chairman of the Official Board, assisted trustees Eddie Peck and Raymond Brinton in the actual burning of the document. It was a wonderful time of rejoicing!

Penny Crusade 1990



Let's Try Again!

I'm sorry to tell you we did not reach our Penny Crusade goal in 1989, a third of a million dollars. I am not sure why this happened, but the fact is we did not do as I thought we could and for the first time in many years missed our goal. In reflecting on this, I was reminded of a story I read to my children about a little engine that was asked to fill in for a big engine to take a load over a mountain. The little engine pulling hard started out saying "I think I can," "I think I can," and when the slope got more difficult said "I — think — I — can" and after reaching the top and going down the other side happily announced "I knew I could," "I knew I could." I believe we can rise over this mountain of a third of a million for missions through Penny Crusade this year. Do you agree with me?

Reaching our Penny Crusade goal is important because of the following reasons: (1) it is a bulk of the money that meets our annual mission expenses, (2) it is our principal means of promoting missions in the denomination, and (3) it is a program, if carried out right, affects the whole church for missions.

I hope as you read this that you will be challenged to push the Penny Crusade with a greater emphasis than possibly ever before in your Sunday school and church. We need your help!

This year we welcome a new editor, Mrs. Noelle Carle, the wife of our pastor at our Attleboro Church in Massachusetts. Previously, Penny Crusade material has been written for many years by India missionary, Marion Damon. We so much appreciate Marion's great contribution to Penny Crusade and its promotion. Many hours of work were given sacrificially for this cause. Mrs. Carle is a free lance writer and very much interested in missions. I believe you will see a strong emphasis on material for children in this year's material.

Tips on organizing for Penny Crusade. Many Penny Crusade leaders wrestle with how to get started. Here are some ideas: (1) be sure that the pastor is involved in your planning, (2) try to think of creative ways presenting the material in the challenge of missions, (3) try to include something in every newsletter for Penny Crusade. (I have found that people who live away often send in Penny Crusade contributions.) (4) If you could use costumes on the people who are presenting the program, it generates more interest. (5) Be sure the children are involved in your program. (6) Encourage your pastor to preach a sermon on missions during Penny Crusade. (7) Set a goal that is challenging yet within reach. Always increase your goal from the previous year.

May the Lord bless you as you plan your Penny Crusade. Let us climb the mountain together! I believe we can do it! Together with the Lord's help, we will climb the mountain!

Yours in Christ,

Rev. Harold R. Patterson
Director of World Missions

**A third of a million
to reach the unreached millions.**

PENNY CRUSADE 1989

\$10,000.00 and over

San Diego, CA \$13,467.67

\$5,000.00 and over

Blake's Chapel, Hampstead, NC 9,100.00
Aurora, IL 7,887.44
Alton Bay, NH 7,300.00
Littleton, NH 6,352.17
Bixler Mem, Dowling Prk, FL 6,004.00
Clendenin, WV 5,200.00
Lenoir, NC Tabernacle 5,000.00

\$4,000.00 and over

Portland, OR (Milwaukie) 4,600.00
Stones Creek, NC 4,278.95

\$3,000.00 and over

North Situate, RI 3,832.00
Taylorsville, NC -Fellowship 3,738.70
Oxford, MA 3,724.33
Chicago, IL Hope 3,625.88
Lenoir, NC Central 3,534.00
West Head, NS Canada 3,428.03*
Tampa, FL 3,372.73
Calvary, Somerville, MA 3,200.00
Bangor, ME 3,055.87
Bear River, NS Canada 3,053.59*
West Jacksonville, FL 3,000.00

\$2,000.00 and over

Valley, CA Arleta 2,994.40
Meredith, NH 2,915.04
Smoaks, SC -Berea 2,701.66
Torrington, CT 2,693.74
Four Oaks, NC Hickory Grove 2,650.00
Vernon, VT 2,590.54
Kite, GA 2,514.86
Bishopville, SC -Jr Action \$4.00 2,458.31
Charlotte, NC Dulins Grove 2,426.62
Waterville, ME 2,373.65
N. Springfield, UT 2,310.00
Springfield, MA 2,285.03
Deer Isle, ME Sunshine 2,227.43
Goodwins Mills, ME 2,210.62
Concord, NC 2,210.00
Ashland ME 2,158.69
Auburn, ME 2,127.20
Middle Simonds, NB Canada 2,090.92*
Princeton, WV 2,055.59
Melrose, MA 2,055.26
Portland, ME 2,041.12
Buckhead, SC 2,033.73
Santa Cruz, CA 2,030.00
Morganton, NC 2,000.00
Jacksonville, FL Friendship 2,000.00

LaGrange, IL

2,000.00

\$1,000.00 and over

Friendship, ME 1,975.00
Portsmouth, NH 1,946.90
Prophetstown, IL 1,914.17
Seattle, WA 1,869.32
Charleston, WV Elmore 1,850.00
Plainville, CT 1,778.23
Middle Sound, NC 1,758.01
Westfield, MA 1,748.74
Shiloh, Monroe, NC 1,746.42
Springlake, NC -Hollandale 1,742.17
Presque Isle, ME 1,730.59
Magnolia, WI 1,725.00
Newport Center, VT 1,649.53
Clifton Forge, VA -Lone Star 1,617.28
Chetek, WI 1,594.69
Linden, NC -Pleasant Hill 1,575.21
Windsor, CT 1,570.57
West Wareham, MA 1,545.76
Garner, NC 1,522.94
Bristol, CT 1,503.03
First, Lake City, FL 1,500.92
Tustin, CA 1,500.00
Colton, OR 1,490.55
Beals, ME 1,475.73
Hickory, NC 1,469.97
Rochester, NH 1,445.33
Manchester, NH 1,440.00
Charleston, WV 1st 1,418.82
Lenoir, NC 1st 1,414.38
Lenoir, NC Calvary 1,400.00
Watertown, WI 1,400.00
Mechanicsville, VA 1,391.56
Sumas, WA 1,390.66
Medford, OR 1,360.00
Dover, FL 1,340.00
Pink Hill, NC Potters Hill 1,328.48
Clovis, NM 1,306.27
Mapleton, ME 1,305.64
Bristow, OK 1,288.03
Wallingford, CT 1,285.01
Ridgeland, SC 1,255.09

Attleboro, MA 1,251.66
Bear Point, NC Canada 1,246.30*
Sylvester, MI 1,246.00
Clear Fork, WV 1,225.00
North Dartmouth, MA
Hope -Evangelical 1,220.00
Wilmington, NC 1st 1,200.00
Fall River, MA 1,200.00
Mt. Moriah, IN 1,200.00
Washburn, ME Dunntown 1,160.73
Ridgeland, SC 1,155.09
Crouseville, ME 1,151.30
Stratford, CT 1,137.58
Dover, NH 1,130.65
Rockbridge, OH 1,110.00
Newhall, WV 1,108.50
Dekalb, IL 1,104.74
Danville, Que. Canada 1,078.73*
Farmington, NH 1,070.41
Richwood, OH Claibourne 1,066.50
Brays, MO Iberia 1,064.39
Brunswick, GA 1,057.00
Loudon, Ridge, NH 1,050.00
Lewiston, Idaho 1,050.00
Waynesboro, VA 1,040.00
Charleston, WV Coopers Creek 1,038.97
Charleston, SC 1,036.00
Columbia, SC 1,033.20
Seville, OH 1,028.00
Saluda, SC Hickory Grove 1,016.00
Bellingham, WA 1,014.11
New Albany, IN 1,013.64
Mt. Olive, NC -Salem 1,000.21
West Bay, FL 1,000.00

\$500.00 and over

Ballwin, MO 941.75
Benson, NC Holly Grove 962.64
Boone, NC (WHFMS \$75.00) 928.11
Waycross, GA 1st 918.36
Danbury, CT 885.34
LaVerne, CA 885.00
Perrin, TX 876.14
Oxford, ME 856.46

1990 Penny Crusade Goal
\$333,333.33

PENNY CRUSADE 1989

Danbury, CT	855.34	Smithfield, NC	460.38	Collettsville, NC Berea	200.00
Monroe, NC Longs Grove	852.22	Carr, FL	456.83	Boomer, NC	200.00
Blue Creek, WV	830.00	Newport, VT	453.40	Fresno, CA	200.00
Morrisville, VT	801.11	Leesburg, AL Hopewell	431.52		
Gadsden, AL 1st	767.61	Augusta, GA 1st	420.00	Less than \$200.00	
Millville, Panama City, FL	760.00	Haverhill, MA	425.69	Pax, WV Long Branch	194.54
Galesburg, IL	749.87	Stantontown, OH	405.00	Lexington, VA Little Brick	191.68
Adria, VA Tazewell	744.45	Northwood, NH	404.03	Clayton, NC	180.60
Lynnwood, WA	743.02	Gainesville, FL	403.50	Bolar, VA Hamilton Chapel	176.40
Massena, NY	700.00	South Eliot, ME	400.00	Prenter, WV -Williams Mountain	174.53
Charlton, MA	689.09	Lafayette, RI	380.00	Maiden, NC	151.25
East Norwalk, CT	684.06	Margaretville, NY	361.74	Clayton, NC	150.00
Mt. Liberty, OH	679.10	Spencer, WV Ottervale	357.15	Four Oaks, NC 1st	147.65
Lavalle, WI	670.00	Branford, FL Ephesus	340.10	Lexington, VA Union View	140.00
Clifton Forge, VA -Central	664.45	Live Oak, FL	339.81	Peace Dale, RI	138.92
Gardiner, ME (WHFMS \$27.50)	662.50	Myrtle Grove, NC	337.00	Bell, FL New Hope	133.53
Four Oaks, NC Lee's Chapel	659.00	Riverpoint, RI	336.77	Jacksonville, FL Trinity	129.28
O'Brien, FL Beachville	650.00	Port Clyde, ME	325.79	Four Oaks, NC Lees Union	125.00
San Francisco, CA	642.90	Castle Hayne, NC	307.07	Beebe, Que. Canada	107.29
Glen St. Marys, FL	640.35	New Life, Baraboo, WI	316.00	Harrington, ME	104.00
Centerline, MI	632.00	Elkton, MD	307.00	Zaidee, GA	103.83
Hartsville, SC	625.00	Mt. Pleasant, NC	306.00	Birmingham, AL	100.00
Minturn, ME	620.00	Roanoke, VA	305.00	Spencer, WV 1st	100.00
Pembroke, GA	611.80	Windham, ME	303.88	Spencer, WV Otto	100.00
Beaver Creek, NC	611.17	Castle Hill, ME	301.44	Los Angeles, CA	100.00
Waycross, GA New Hope	610.00	Mendota, IL	300.00	Dearing, GA Iron Hill	100.00
Lenoir, NC Bethel	600.00	War, WV	300.00	Nahunta, GA	100.00
Benson, NC Banners Chapel	600.00	Islandton, SC New Hope	300.00	Gastonia, NC	100.00
Jasper, FL	600.00	Pampa, TX	300.00	Shamrock, TX	100.00
Ft. Worth, TX -Riverside	586.15	Swainsboro, GA	300.00	Cedar Bluff, VA -Crossroads	100.00
Lakeland, FL	582.49	Dover Foxcroft, ME	300.00	Millboro, VA	87.32
McAlpin, FL	579.47	Elbert, WV	277.54	Hayes Fork, WV	79.15
Southlake, TX	547.32	Bridgton, ME 2nd	261.74	Lulu, FL	76.58*
Willard, NC Mills Memorial	540.00	Ottervale, WV	261.60	Vidalia, GA	76.00
Center Haverhill, NH	531.87	Mt. Ayr, IA	261.02	Dorcas Friendship Cir.	60.00
Pittsfield, NH	504.90	Melbourne, FL	259.78	Biddeford, ME New Life	
Seabrook, NH	500.00	Durham, NC WHFMS	250.00	Fellowship	58.84
Stevenson, AL	500.00	Four Oaks, NC Unity	248.39	Cedar Bluff, VA Middle Creek	51.00
Milltown, Calais, ME	500.00	Stone Mt. GA	247.75	Farmville, NC Liberty	50.00
Pasadena, CA	500.00	Oakland, CA	247.45	Grand Manan, New Brunswick	50.00
Barboursville, KY	500.00	Mechanic Falls, ME	245.14		
Alley's Bay, ME	500.00	Lenoir, NC Wildwood	242.30	Individual Gifts	
Yale, OK -Council Valley	500.00	Mustoe, VA Victory Chapel	235.00	Mrs. Allen B. Hodges	500.00
Chattanooga, TN	500.00	Soperton, GA Holton's Chapel	234.29	Rev. Nathan Butler	100.00
Gadsden, AL Walnut Park	500.00	Palmer, IL	225.00	C.T. Boggs	90.00
Four Oaks, NC Barbour's Chapel	500.00	Dexter, MI	210.90	Mrs. Bertha Blanchard	44.00
Men's Fellowship, ENC Conf	500.00	Artie, WV White Oak	204.00	Mrs. Hannah Melvin	6.18
Columbus, OH	497.96	Sparta, OH	200.12	Dr. Susan Martin	5.45
Wilson Mills, NC	480.95	Cary, NC	200.00	James Russeff	5.00
Fayetteville, NC	467.60	Squire, WV	200.00		
Liberty, WV	460.48	Duck, WV O'Brien		TOTAL	\$314,425.22

Durham Church Hosts "Camptime" Celebration

First Advent Christian Church
Durham, N.C.

As the altar prayer led by Brother Joe Hicks and Reverend James Wallace closed the first annual Camptime Meeting, Durham's First Advent Christian Church knew that the Spirit of God had been present all day. For six hours, the one hundred attendees were enthralled by the Word being proclaimed by song and sermon. The barbecue dinner was an hour late being prepared but no one noticed because of God's message of Maranatha being spoken.

Let me recap a few of the day's highlights. Since our church pianist, Pat Cashwell, had to work late,

our first speaker's wife played the piano and Brother Joe Hicks led the congregation in song. Pastor James Wallace from the Clayton Advent Christian Church encouraged us to be used of the Lord in word and deed every hour of every day. Dallas Jones' tenor voice led us to the throne of grace followed by Cathy Toole and *Dusty Road* showing the path for all to see.

Pastor Bobby Langston from the Cary Advent Christian Church next exhorted us to look at how child abuse and abortion are destroying the family institution God designed. He challenged us to remember the word "Maranatha"—our Lord come—and to put it to work in our lives.

Dinner was on the table by the

time Joe Hicks advised everyone that the baptistery was filled in anticipation. The dinner and fellowship were gulped down because everyone was anxious to hear God's messengers again. The McDonald girls, though two of them are married now, showed the true harmony of a *cappella* voices praising God.

Tommy Cross and "Glory-bound" motivated everyone to hand-clapping, arm-raising praise, but the Spirit of "Amazing Grace" brought tremendous hugs, kisses, back-pounding, and loving fellowship. Pastor Wade Massengill brought a thunderous message to us. Don't be a Felix or King Agrippa; be a Phillip. Accept God's call and go where he sends you. When he made an altar call, he turned the service over to Joe Hicks and James Wallace, who led the altar prayer. As the first annual Camptime Meeting closed, Durham's First Advent Christian Church knew that the Spirit of the Lord had been present all day. □

Church Leaders Pray for Revival



Nine pastors and lay leaders from Advent Christian congregations in Massachusetts and Rhode Island gathered to pray for revival and plan a service to follow up on the National Prayer Conference for Advent Christian Pastors and Wives, held last April in Maryland. According to Richard Barr, one of the participants, each of the nine leaders has a burden to see revival break forth among Advent Christian people. The follow-up service was held at the Charlton Bible Advent Christian Fellowship in Charlton, Mass.

How Your Skills can Help a Hurting World



From doctors to teachers to data entry and more, your skills are needed! Christian ministries have openings for personnel—in the U.S. and overseas—right now! Intercristo's Christian Placement Network will show you which of over 35,000 current openings fit you. Discover your possibilities. To find out how...

Call Toll-free: 800-426-1342
AK, HI OR WA: 206-546-7330
a division of CRISTA

California: Pastor Bob Hett completed his ministry at the *Valley Advent Christian Church* on the last Sunday of January. The Valley church participated in the "30 Days of Prayer and Fasting Emphasis" with a series of Wednesday noontime prayer gatherings and a study of prayer during the Wednesday evening fellowship. □ In the November newsletter of North Park Community Advent Christian Church in *San Diego*, Pastor Louia Gransee wrote the following about prayer: "In a real sense daily prayer is the privilege we have of learning to converse with our Lord so that when He returns, our conversation with Him will continue in depth. So let's cultivate the art of conversing with God, that we may truly know him."

Connecticut: Pastor Robert Story baptized five people at Community Advent Christian Church in *East Norwalk*. □ Pastor Ken Lawrence began serving the *Bristol Advent Christian Church*.

Florida: Pastor Everett Ransom is serving as church planter for a new Advent Christian congregation in *Plant City*. □ Just before Christmas during one of the worst snowstorms in North Florida history, First Advent Christian Church of *Live Oak* housed over 50 motorists stranded because Interstates 10 and 75 had to be closed. Pastor Alan Meuter wrote, "I will not soon forget the people who were so appreciative of a place where it was warm and safe, or for just a cup of hot coffee or a bowl of chili." □ Director of Church Relations Brent Carpenter will serve as evangelist for revival services at Memorial Advent Christian Church in *Lake City* on March 11-14.

Illinois: Friendship Evangelism was the theme for Wednesday evening services at the *Prophetstown Advent Christian Church*. □ In your prayertime, remember the Family of Faith Fellowship, the new Advent Christian church planting effort in

Bloomington, and Pastor Josh Christianson and his family. □ The *Galesburg Advent Christian Church* has started publishing a church newsletter entitled "the Advent-chur."

Iowa: During each Wednesday evening in November, the *Villisca Advent Christian Church* used five special Bible studies on prayer as part of the A.S.K. prayer emphasis that month.

Maine: The New Creation Fellowship, an Advent Christian church planting project in the *Wells/Sanford* area of Southern Maine, held their first service with over 50 in attendance. The new congregation sponsored a variety of special activities during the holiday season, including a Wednesday evening course entitled *Mastering the Basics*. Pray for Pastor Roger Brown, the church planter, and this new congregation. □ The *Kennebunk Advent Christian Church* hosted an installation service for their new pastoral team; Rev. Paul Johnson, senior pastor and Rev. Dane Frost, associate pastor.

Massachusetts: The board at Faith Evangelical Advent Christian Church in *Melrose* voted to encourage support of the boycott against the Mennen and Clorox companies sponsored by the American Family Association. The boycott, discussed in previous issues of the *Advent Christian News and Witness*, is designed to protest the sponsorship of violent and vulgar television programming by these two companies. □ Hope Advent Christian Church in *Lenox* hosted a testimonial in honor of

Piney Grove Congregation Honors Pastor



The congregation of Piney Grove Advent Christian Church in Delco, North Carolina honored Pastor and Mrs. Acie Faulk with a surprise fellowship dinner after church. Pastor Faulk has completed six years of service with the Piney Grove congregation.

senior pastor Larry Ross. Pastor Ross completed 19 years of ministry at Hope Church before his retirement in January. □ The Sunday school at Oak Hill Bible Advent Christian Church in *Oxford* sponsored a six week Bible memorization contest for adults and children.

Michigan: Pastor Paul Riley completed his ministry with the *Sylvester* Advent Christian Church after over 25 years of service to the congregation. The church hosted a dinner at a local restaurant for the Riley family following Pastor Riley's last service as pastor of the church.

New Hampshire: The *Ossipee Valley* Bible Advent Christian Church in Center Ossipee dedicated their new church building with a special service. The fellowship hall was dedicated in honor of Mr. Roy Knox and the baptistry was dedicated in the memory of Penny Erlander. □ The *Dover* Advent Christian Church sponsored some special activities for the A.S.K. prayer emphasis, including Bible studies on prayer, a praise and thanksgiving service, days of fasting, and a men's prayer breakfast. □ The *Northwood* Advent Christian Church used their November morning worship services to focus attention on prayer.

North Carolina: Ronnie LeFevers is the new Christian education director at First Advent Christian Church in *Morganton*. □ First Advent Christian Church in *Concord* held a mortgage burning service to close their 25th anniversary year. □ Five were baptized at Calvary Advent Christian Church in *Lenoir*. □ Rev. Robert Hodges succeeds Rev. Everett Ransom as pastor of Beaver Creek Advent Christian Church in *Ferguson*.

Rhode Island: Three new members were welcomed into the *Scituate* Advent Christian Church.

Vermont: A service of ordination was held for Associate Pastor Adrian Todd at the *Vernon* Advent Christian Church. The *Vernon* congregation has organized a "Caring Christians" support group to provide an avenue of support for patients, families, and their friends dealing with life threatening illnesses. The group meets on the second Tuesday of each month.

Virginia: At the *Mechanicsville* Advent Christian Church, construction is starting on a new addition to the church buildings.

Washington: The *West Valley* Advent Christian Church presented a "Walk Thru Nativity" on three evenings during the holiday season featuring live actors and animals, narration and music, and refreshments served in the church. The adult Sunday school class planned and produced the event. □

Brunswick Congregation Dedicates New Building



"The Lord has blessed us with a new facility He expects us to use in our ministry." Those were the words of Pastor Frank Hall as the Brunswick, Georgia Advent Christian Church dedicated their new sanctuary and education wing. The 5,000 square foot educational building features a fellowship hall that easily seats 125 people plus nine classrooms for Sunday school and other activities. The sanctuary itself dates back to 1904 and was moved one block, remodeled, and given a new foundation to make way for the new Glynn County courthouse located on the old property owned by the church.. The education wing and the sanctuary are joined together by a passageway. Pictured above are Pastor Hall (left) and Mr. Willard White, a member of the congregation.



Caroline Michael
Director



Healing the Hurts of the Past

Val Halloran
Chatsworth, California

The subject of childhood victimization and its resulting consequences on adult life seem to be a recent fad in Christian circles. There are books on the subject, radio and TV programs, not to mention that the Christian counseling business is more in demand than ever. Though one might be tempted to think this is a passing phase, I personally have been grateful for the many Biblically sound insights which have been discovered by godly men and women to help the thousands of people who suffer from emotional difficulties. These problems range from anxiety and depression to eating disorders or any one of a variety of compulsive behaviors. And what professionals have found is that many of these problems find their root in some childhood trauma or dysfunctional home life.

Sad to say, we in the church often have a tendency to judge people with these problems as those lacking faith or somehow disobedient to God because of chronic problems in their lives. While it may be true that one's faith and behavior are greatly affected by emotional problems, many of these same people have a great desire to please God and be doing much in the way of Christian service. Unfortunately, these people rarely feel accepted or

approved of by the God they long so much to please because they have not dealt with past hurts. Thus, they are left with a distorted view of God's love and forgiveness. In turn, this feeling of inadequacy makes them vulnerable to all sorts of emotional and behavioral problems that aren't easily understood or overcome.

In light of this prevalent problem, I believe that those of us who really wish to minister to hurting people must understand where they are coming from, and seek to deal with root issues in their lives so as to help them experience the genuine wholeness God desires for them to possess.

This is where my personal life may serve as an illustration. I became a Christian fifteen years ago and have given my life to full-time ministry. Through these years I have been blessed by God with friends and family; yet, I have also struggled with depression and anxiety that I have not, up until recently, understood. I love the Lord and have faithfully studied His Word and sought to minister for Him. Only recently I've come to understand how much my home life traumas in childhood have greatly colored the way I viewed life and God. But after reading on the subject and hearing some informative radio broadcasts, I see now how those events of the past settled deep into my perception of who I am, and for years left undealt with, reeked

havoc in my spiritual and emotional life.

To be specific, I grew up in a home where there was alcoholism, neglect, incest, and general neurosis. As a result, I experienced all the emotional and psychological devastation that kind of environment produces. It wasn't until recently that I thought of those events as particularly unusual or of much significance in my Christian life. Now I see that I went into periods of depression and anxiety as a way of escaping the anger and destruction that those childhood events left in my soul. Feeling that good Christians shouldn't have negative feelings against parents or other people, I suppressed those feelings until they manifested themselves in anxiety and depression.

Only after much prayer, seeking Biblical wisdom, and receiving counsel from a competent Christian counselor, have I begun to understand what Jesus meant when He said, "You shall know the truth, and the truth shall set you free." When applied to my situation, I believe He meant that He wanted me to face the truth about those things that happened to me in my formative years so that I could bring my whole life out into the open before Him and stop pretending about their effects on my life. I had to face those events if I were to forgive myself and others and experience the cleansing I needed so as to become

an effective vessel for His use.

As I did, many people totally repress memories of traumatic childhood events and thus cannot experience the wholeness God desires for them. As a result, many of them continue to struggle with despair and defeat in their Christian lives without understanding why.

While I believe we must maintain a balance in this area, not always dwelling on past events, I feel that we cannot "press on to what lies ahead" if we can't truly "forget what lies behind." Furthermore, I believe we can only forget the way God wants us to when the wounds are healed and the anger is identified and laid to rest at the foot of the cross. When we squarely face traumatic past events and place blame where it belongs, on the perpetrator and not on ourselves (which is the habit of most victims), we can move through the forgiveness process and get on with living for the Lord, rather than just surviving, as I have spent much of my past fifteen years doing.

I know for a fact that the process of dealing with the past is of great importance because I have recently experienced more freedom and deliverance in my life than ever before. I have finally come to realize that there were specific reasons for my depression and specific solutions. While the healing process has been slow and painful, I have been deliberately facing painful memories and "lies" that I've always believed about myself and allowing the truth of God's Word to bring wholeness to my life.

Since I have come to see the importance of healing past hurts,

I have encountered several women in my own church who are struggling with the same painful types of issues in their lives. It has been rewarding to share with them some of the insights I have received and to see them finally putting some of the pieces together in their own lives as they begin the healing process. I have derived so much more compassion and understanding for people's quirks as I take into consideration "from whence they came." In the same way that I am less demanding of those with physical handicaps, I am learning not to have unrealistic expectations of those with emotional wounds that remain unhealed in their hearts. In the church as a whole I believe our tolerance and tenderheartedness toward one another would be greatly enhanced if we would try to look beneath the surface behavioral or attitude problems that people exhibit into the root of what is happening in their lives.

It is my prayer that we as Christians will begin to look at the deep truths and principles in God's Word and apply them to our lives and to the lives of others around us so that we can give hope and healing to those suffering from emotional pain. While many of those who are hurting will need the help of trained professionals, they also need the support and understanding of the church body to expedite their healing. May we offer hope to ourselves and to those around us for a full and meaningful future as we begin to understand the need for healing the hurts of the past. Perhaps the words to one of my recent songs will be of help in understanding the heart of the victim.

Growin' up confused,
neglected and abused.
Searching for the truth,
I searched 'til I found You.
But even in the light, there's
some things I gotta fight-
shadows from the past, with
Your help, the hurt won't last.

Gotta lay it all at Your feet,
facing all the pain.
I can't pretend,
it's part of who I am.
Let Your love heal all the shame,
and let me live again.

Daily bringin' down
victim lies that keep me bound.
Gotta help the child in me
find the truth that sets her free.
Forgiving those who've hurt,
letting Your sweet Spirit work.
You can heal all the broken parts
hidden deep down in my heart.

Gotta lay them all at Your feet,
facing all the pain.
And though I know I'm not the
one to blame,
let Your love heal all the shame
and let me live again.

And though sometimes I doubt,
I know I'll make out, cause
You're with me to the end,
You're gonna help me live again.
Please help me live again. □



Val finds fulfillment in being involved in her husband's ministry as well as in using her gifts in writing and singing her own music. Paul and Valerie are serving our church as Chatsworth Lake, California, and they have five children.

Western Region Women's Convention

Betty Southard, Bible study teacher from the Crystal Cathedral in Garden Grove, California, titled her presentation, "Do We Really Need Each Other?" She concluded we do need each other for reciprocal appreciation, to accomplish our goals, and to clarify our vision. Kay McGath of San Diego sang "Wounded Soldier" and "We Shall Stand." At the luncheon, door prizes made by different locals were given to Barbara Jones, Agnes Hunter, and Donna Hett.

Elizabeth Knechtel of San Diego gave devotional thoughts, "Lord, Make Me Worthy," at the beginning of the morning business session. The credential chairman reported seventeen delegates and reports were presented from each conference by the president or her representative: Cindy Williams, Sally Crouse, Elsie Meeker, Kay Forbes, and Fern Smith. They voted to give \$100 to the Kendra Winslow Memorial Scholarship Fund, and \$300 to the Western Region Association. A budget of \$48.50 per member annually was adopted for the triennium.

Dorothy Gransee of San Diego installed these officers: President Nancy Winslow, Vice-president Marjorie Pitts, Secretary Lillian Koehler, and Treasurer Marlene Forester. Dorothy used the theme, "God's Pattern for Leadership" based on Judges 6 and gave each officer a small gold-colored trumpet. Marlene Forester closed the session by singing "Let the Beauty of Jesus be Seen in Me."

At a post-convention board meeting, the WHFMS executive board voted to give \$1500 to support the Spanish church in Pasadena led by Carlos Quintero.

Carl Hankins Addresses Ohio Women

Pastor Hankins based his talk on Matthew 25:14ff, the parable of the talents. He emphasized the need for faithful service using the abilities and gifts given to each one. We are not to hide our gifts because of laziness. He discussed some of the godly women in the Bible as examples and spoke in appreciation of what women do in our churches. All of the local women's groups in Ohio highlighted their special activities. They voted that each local contribute one table for the camp cafeteria. The officers elected include: President Betty Bockover, Vice-president Oma Rutan, Secretary Janet Cunningham, Treasurer Gloria Vermillion, and Spiritual Life Chairman Charlotte Ziegler.

What in the World Should I Be Doing?

A weekend women's retreat sponsored by the Eastern Region WHFMS was held at the Alton Bay Christian Conference Center last fall with over one hundred women attending. Workshops included: "What Am I Doing with What God Has Given Me?", a teaching on spiritual gifts by Margaret Barton, missionary to the USA from Australia; "It's Never Too Late to Bloom Again," giving experiences of going back to college, by Nancy Goldman; and "My Children - Blessing or Headache - Help from Above" by Rebecca Leach. The banquet speaker, Ruth Uebilhaer, reminded the women to be thankful for what they have using the topic, "If I Had a Blue Carpet, Then I'd Be Happy."



B. Schaeffner, M. Barton, and R. Uebilhaer

Growing in the Christian Life

Trained Resource Person Celeste Stephens conducted the TRP workshop, "Keys to Spiritual Health," for the women of the Alabama Conference last fall. They met at the Ft. Payne, Alabama, Public Library.

TRP Workshop at Westfield

Ann Ball and Alma Lampard, Trained Resource Persons for the Connecticut and Western Massachusetts Conference, presented a workshop, "Tripping through the Fields of Evangelism", for ten women from Bristol, Torrington, and Westfield.

The fall rally of this conference was held at East Norwalk, Connecticut with Emma Gilmore as speaker. Emma received the Valiant Women's Award from Church Women United. Plans are being made for their third annual retreat which will be at Mary Lou Krauss's home in Harwinton on March 10, 1990. Early reservations are encouraged.

Are General Conference Dates on Your Calendar?

Our triennial national WHFMS Convention will be held on the campus of Gordon College, Wenham, Massachusetts in June. The General Conference will begin on Friday evening, June 22, with a focus on world missions and the Saturday schedule will begin with devotions and General Conference business.

The National Woman's Home & Foreign Mission Society Convention is planned for June 23, 1990 from 1:15 to 3:15 p.m. Missionary Marion Damon will lead in devotions followed by a brief business session. Mr. Richard and Dr. Laura Mae Gardner will present a workshop, "Weighing Your Call to Missions."

The WHFMS is sponsoring a 6:30 p.m. banquet Saturday evening, open to everyone as part of the General Conference program. National President Beatrice Moore and Eastern Region President Barbara Schaeffner will preside and Dr. Laura Mae Gardner will be speaking.

Each WHFMS Conference is entitled to two delegates and each local WHFMS is entitled to a delegate for each seven members or major fraction thereof. Plan to come and be a part of this national gathering.

WHFMS Sunday Celebrated

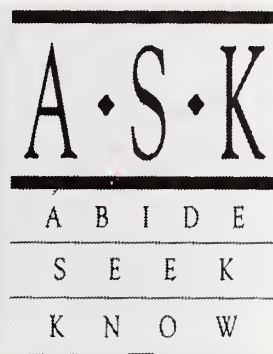
Beaver Creek, Ferguson, North Carolina — Angela Johnson was the guest speaker using the topic, "Established in the Word." A children's choir sang "Little Drummer Boy."

Lowry Park Church, Tampa, Florida — Cindy Hett shared a message on "All Creation Cries Out," and Regina Thomas explained "What Is a Missionary?" Esther Parker sang "Crista Me Ana" and the children's choir special was "O Sefune Mungu."

Mendota, Illinois — The WHFMS ladies, Diana Rod, Alyssa Rod and Lorena Lucas presented the drama from the program kit and used the suggested responsive reading. Edytha Meacham and Myrtle Collings led in prayer and a ladies' trio sang "So Send I You."

West Jacksonville, Florida — Several costumed women presented information about the lands where our missionaries serve. Melanie Housend and Nancy Peacock sang a duet.

Mission Prayer Partnership



February

20 Pray for General Conference Directors: Millie Griswold, Caroline Michael, Bob Cole, Robert Mayer, Brent Carpenter, Harold Patterson, and Executive Vice-president, Dave Northup. Pray that they will be given wisdom as they seek to assist our people.

21 Pray for **Barbara White** as she teaches Nationals in Kodaikanal.

22 Pray for the **Devasahayam family** as they minister in Malaysia.

23 Praise the Lord for the people who are being won in Memphis through the ministry of **Pastor Francis Ssebikindu**.

24 Pray for **David Vignali** as he teaches at Oro Bible College and serves as Business Manager of our mission in the Philippines.

25 Pray for **Austin and Dorothy Warriner** who are visiting churches in the Southern U.S. on their short furlough.

26 Pray that Advent Christian churches in the United States and Canada will grow and that new churches will be established.

27 Pray for **Floyd Powers** as he carries a busy schedule as Superintendent of our Japanese work.

28 Pray for **Musa Powers** as she teaches English classes and serves as Treasurer of the Japanese Mission. May she have a special blessing on this day, her birthday.

March

1 Pray that this year **Penny Crusade** will be another record breaking total going over our goal of \$333,333.33.

2 Pray for those who will be organizing the Penny Crusade in their churches. Pray for **Sheryl Kampen-**hout that God might use her as she teaches English in Japan.

3 Pray for our newest mission field, **Liberia**, and its pastoral leadership.

4 Pray for our Christian brothers and sisters in China. May God continue to bless their work.

5 Pray that God will bless the work in Kluang, Malaysia under the leadership of **James Devadason**.

6 Pray for our National workers in **Mexico** and also for all those teaching at Tecate Bible Institute.

7 Pray for the **Evangelical Foreign Mission Association** and for the annual meeting and the mission executives who will be planning mission strategy.

8 Pray for the **National Association of Evangelicals** as they meet at their Convention in Phoenix.

9 Pray for our National Workers in **Nigeria** and the young men training for the gospel ministry.

10 Pray for our retired missionaries that they will be given strength and health so that they may continue to be used of our Lord.

11 Pray for **Bruce Arnold** as he teaches at Oro Bible College and inspires young people to the Christian ministry.

12 Pray for **Karen Rigney** as she seeks to reach over eighty students for Christ in Japan.

13 Pray for our various radio ministries and our national radio ministry.

14 Pray for **Marion Damon** as she trains young men in the Christian ministry in India.

15 Pray for **Beryl Joy Hollis** and her ministry in the Madras area encouraging and strengthening our churches.

16 Pray for the faculty and students at **Oro Bible College** in the Philippines and that God will provide for their needs.

17 Pray for **Alice Brown** as she continues her studies at Columbia Seminary.

18 Pray for **Margaret Helms** as she carries a busy schedule as superintendent and church planter in the Philippines.

19 Pray for the staff and the Mission Office, for Rev. Beulah Purkiser and Mrs. Trena Efird, as they seek to help us promote missions in our denomination.

What Kind of Parent?

from page 23

parent that builds a legacy of love in their child's life. Let me suggest a new book by Tim Kimmel, *Legacy of Love: A Plan for Parenting on Purpose* (Multnomah Press), which is filled with practical ideas for parents.

Undoing years of habit may seem like an insurmountable job. But with God, it's never too late. He is ready to put his arms around you and walk you through the necessary steps.

William Batson is pastor of the Portsmouth, New Hampshire Advent Christian Church and the founder/director of THE FAMILY BUILDERS ministry.

WORLD DAY OF PRAYER

1990 Theme

"Pattern for Prayer"

Friday, March 2, 1990

PROGRAM BOOKLETS include:

A Litany for Worship
Pray Humbly
Pray Confidently
Pray Specifically

ORDER FROM:

National Association of Evangelicals
P.O. Box 28, Wheaton, IL 60189
(312) 665-0500

_____ PROGRAM BOOKLETS

_____ PROMOTIONAL POSTERS

☐ We will receive an offering for the ministries of the National Association of Evangelicals.

Name _____

Address _____

City _____

State _____ Zip _____

What Kind of Parent Are You?

What kind of parent are you? That question leaped off the page the counselor handed us. Honestly, the question frightened me. I always thought I was a good parent. But, maybe, this material would reveal something different, something that might prove me to be less than a good parent. So, I put it away.

Risking the possibility that you may do the same thing, I have chosen to deal with this question. Many of us think everything will be alright if we just make sure our children have straightened teeth, the right lessons, drink their orange juice, and go to Sunday school. Our legacy as parents is determined by much more than these things.

How Do We Teach

A significant factor is our style of leadership in the home. In this area there are basically three kinds of parents: authoritarian, permissive, and democratic. Most of us will be a blend of two or more of these styles. But we might tend to be more like one than the others.

An authoritarian parent is dictatorial. In this home there is no doubt as to "Who's the Boss?" There is little discussion about family decisions. The decisions are handed down from parents to children without opportunity for interaction. It's like living with an army sergeant or a marine drill in-

structor. I don't know anyone who enjoys that.

Authoritarian, demanding parents will justify their actions by saying that they are giving their children the structure and discipline they'll need to achieve success in life. However, they fail to realize that structure and discipline are best developed in an atmosphere of love and warmth, not tension.

The opposite extreme is the permissive parent. In this home the children seem to be raising themselves. The parent is often preoccupied with his own interests and does not provide any kind of leadership for the family.

The message received by children of the permissive, disengaged parent is: "You are not terribly important to me." Children who live in this kind of home often rebel because of a lack of bonding within the family. They may seek to draw attention to themselves through whatever means are at their disposal.

The Democratic Parent

The democratic parent encourages children to voice feelings and opinions within the family, giving the children a feeling of participation and confidence. This enhances family unity which has been described as an ability to relate to others and to create a climate in which others are free to relate to family members. It seems that the democratic parent is the one who can best allow this to happen. The message that chil-

dren in such a home receive is: "I like you. You're a good person."

In striving to be democratic, parents need not feel they are abdicating their God-given authority in their families. There are times when we must make decisions for our families. There are times when we must be firm but loving in our guidance.

The nature of the decision, the age and understanding of the child and who will be affected by the decision must be considered. At times when compromise seems impossible the parent may have to make the decision regardless of the child's opinion. To have a democratic home may not mean "one person, one vote."

As parents we must accept the final responsibility for all decisions. But this does not mean we have to assume a domineering, dictatorial style of leadership which ignores or rejects the feelings and opinions of other family members. A key component of a democratic parent is the ability to listen to and consider the perspectives of everyone in the family.

Children can be consulted on many decisions a family faces. Where to go on a family outing, what to have for some meals, how the family room can be decorated, where to live, what to watch on TV are just a few. When they are involved in the process, their self-esteem is enhanced. As they feel respected, they will tend to be more respectful regarding the needs and feelings of others.

What kind of parent are you? It's not too late to be the kind of
continued on page 22



Margaret Helms (September 18)
P. O. Box 263
6000 Cebu City
PHILIPPINES

David Vignali (May 10)
P. O. Box 223
9000 Cagayan de Oro
PHILIPPINES

Bruce Arnold (June 21)
P. O. Box 223
9000 Cagayan de Oro
PHILIPPINE

Floyd and Musa Powers
(October 8 and February 28)
Rebecca Powers (Nov. 11, 1971)
4-11-18 Motoyama Kitamachi
Higashinada ku, Kobe shi 658
JAPAN

Karen Rigney (June 5)
c/o Tsuyama Zion Church
1041-3 Odanaka
Tsuyama Shi 708
JAPAN

Miss Sheryl Kampenhout (January 24)
c/o Fujinaga Family
302 Fable City, 4-5-2 Shoei Cho
Aichi Ken, Kariya Shi
JAPAN 448

Austin and Dorothy Warriner
(January 1 and January 18)
3-37 Okayama Higashi
5 Chome, Shijonawate Shi
Osaka Fu 575
JAPAN

Marion Damon (March 27)
Box 17, Andivilla
Kodaikanal 624101
INDIA

Beryl Joy Hollis (December 16)
American Advent Mission
Velacheri, Madras 600 042
INDIA

Barbara White (January 14)
Box 17, Andivilla
Kodaikanal 624101
INDIA

Alice Brown (March 24)
#300 Columbia Bible Seminary
7435 Monticello Rd.
Columbia, SC 29230

Lucas and Beulah Devasahayam
30, Jalan Cempaka
Taman Gemira
42700 Banting, Selangor
MALAYSIA

Rev. James Davadasson
124-A First Floor
Jalan Mersing
86000 Kluang, Johore
MALAYSIA

E. P. Etuk-Akpan - Secretary
Ediene Ikot Obio lmo Headquarters
P. O. Box 2519 - UYO
Akwa Ibom State
NIGERIA

Francis and Lyne Ssebikindu
(May 13 and May 8)
Faith Nancy (September 28, 1982)
Ashley Grace (November 21, 1985)
Joy Lyne (January 25, 1989)
2590 Faxon Avenue
Memphis, TN 38112

Rev. Carlos Quintero
254 S. Grand Oaks Ave.
Pasadena, CA 91107

Alberto Gomez
Arturo Angulo
Ever Perez
Ezequiel Serrato
c/o Carlos Quintero

P. O. Box 23152
Charlotte, NC 28212

Harold Patterson; World Missions
Millie Griswold; Christian Education
Caroline Michael; Women's Ministries

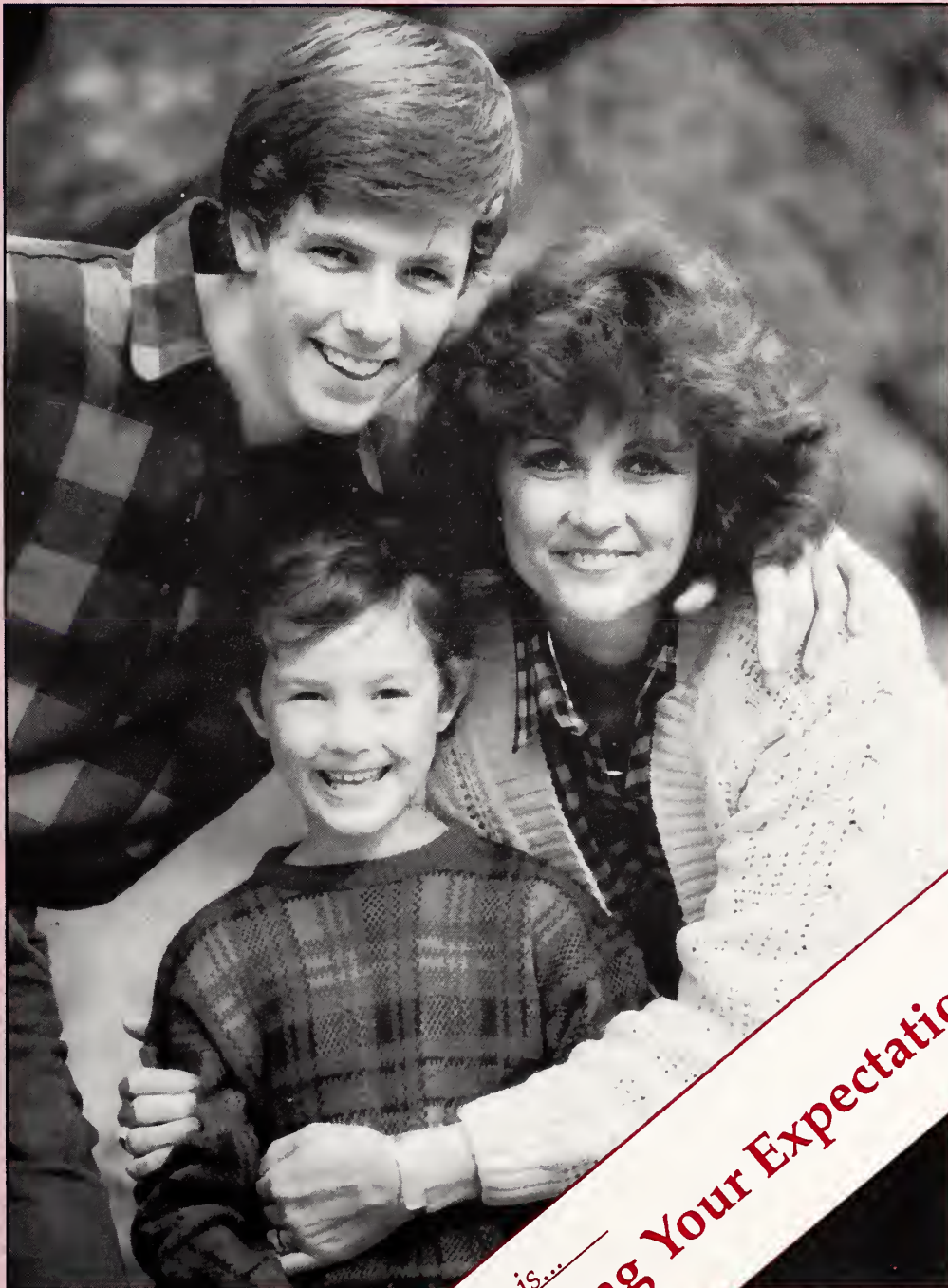
Brent Carpenter; Church Relations

Robert W. Cole; Finance
Robert Mayer; Publications
David Northup; Executive Vice-president

C286.7/A24

Advent Christian WITNESS

March 1990



Happiness is...

Keeping Your Expectations in Check
page 17

FEATURES

Why Has My Church Not Grown?

4

Longtime Advent Christian pastor Wilsey McKnight looks at some common reasons why churches decline and what we can do about it.

Can Missions Face the Muslim Challenge?

6

Islam presents the greatest challenge to Christian mission work in many nations. Ron MacMillan, Asia correspondent for News Network International, interviews Dr. Philip Parshall, author of *New Paths in Muslim Evangelization*, about the Muslim challenge.

•Is God Calling You by Margaret Helms

Easy Money: The Credit Card Syndrome

10

William Fox shares his testimony of how God helped him deal with large debts that can come from too much credit.

Keeping Your Expectations in Check

12

How do we find happiness? Dr. Archibald Hart suggests that a key is learning to keep our expectations of others and of life itself in proper perspective.

DEPARTMENTS

From the Editor	3
Womens Ministries	18
Prayer Partnership	21

ON THE COVER

What happens when we expect too much from life? Dr. Archibald Hart wants us to see that keeping our expectations in check is a key ingredient to discovering true happiness.

photo by Jim and Mary Whitmer

Advent Christian WITNESS

Editor Robert Mayer

Contributing Editors Caroline Michael, Harold Patterson, William Batson, Clayton Blackstone, David McCarthy

Typesetting Emily Hinson Proofreading Shirley Brooks

Design Manager Dennis Peterson

The Advent Christian Witness (ISSN #007-740) is published monthly except for a combined July-August issue by the Advent Christian General Conference of America, 14601 Albemarle Road, P.O. Box 23152, Charlotte NC 28212. Subscription rates in the United States and Canada: One year, \$11.00. Single copy: \$1.25. Overseas rate: One year \$14.00. Second Class postage paid at Charlotte NC. POSTMASTER: Send address changes to Advent Christian Witness, P.O. Box 23152, Charlotte NC 28212.

As the official publication of the Advent Christian General Conference, the Advent Christian Witness publishes the teachings of the Advent Christian Church and promotes the task of evangelism both in North America and around the world. The views expressed in this magazine are those of the author and may not necessarily reflect those of the editor or the Advent Christian General Conference. Member: Evangelical Press Association. Copyright © 1990 by the Advent Christian General Conference of America, Inc.

Volume 38, Number 2



GOD'S POWER AT WORK IN EASTERN EUROPE

Hungary. Poland. East Germany. Czechoslovakia. Romania. Names that for over forty years stood in our minds as symbolic of the despair and hopelessness created when dictators and ideologues destroy freedom through intimidation and state control. And Christians have seen these lands as places where repression of biblical teaching, state interference in church life, and persecution of our brothers and sisters in Christ was the accepted standard for dealing with religious affairs.

That has all changed in the past twelve months. Years of blatant government corruption combined with the demand of people for political and economic freedom have brought change to eastern Europe. And in each eastern European nation, Christian churches and leaders have played significant roles in helping that change come about.

We saw one example of that last December in Romania. Unlike other eastern European countries, the Romanian government of Nicolae Ceausescu was determined to stay in power no matter what the cost. Ceausescu's brutality and oppression of religious and political freedom reminded many observers of Stalin and Hitler. Yet despite his powerful secret police and near stranglehold on all of Romanian life, this brutal dictator met his match on Christmas day. Who can forget the pictures of violent civil war throughout Romania on a day set aside to celebrate the birth of the Prince of Peace?

While those images will remain with us for years to come, it's easy to forget that the revolution that finally brought the Ceausescu government down was started by one Christian pastor, Lazlo Tokes. Pastor Tokes, ordained by the Hungarian Reformed

Church, had often criticized not only the communist authorities but also his superiors in the church for openly collaborating with Ceausescu's oppressive government.

For months, Pastor Tokes had been pressured by government officials and church bishops to resign his pastorate in Timisoara, largest city in the predominantly Hungarian region of Romania. Visits by the secret police reinforced the message that the government wanted him out. Then on December 15, thousands formed a human chain around the Timisoara church in a demonstration that ended in mass bloodshed. Pastor Tokes was arrested and beaten by the secret police.

But the story didn't end there. For the Romanian people had seen reports of what was happening elsewhere and they wanted freedom from the bondage imposed by Ceausescu. The protests grew and spread throughout the country. And ten days later, when the army declared they would no longer shoot the demonstrators, the government fell. The courage of one Christian pastor, demonstrated through years of personal suffering, started a movement that changed a country.

It's strange that at a time when Judeo-Christian ideals are snubbed by the cultural elites in the United States and Canada, especially among those in the media and academia, those ideas had the power to start and sustain a revolution in Romania and in other eastern European nations. And with the way things are going, wouldn't it also be ironic if one day in the future we see believers in Romania sending missionaries to proclaim the gospel to a hopelessly secular United States, a nation that seems to have forgotten the Christian ideals which fueled its early existence. □

"Why Has My Church Not Grown?"

Wilsey McKnight
Highland Village, TX

Some churches grow; others do not. Some churches reach out for Christ and become a vital influence for the gospel in their communities. There is a vitality for Christ. These churches are a joy to attend. On the other hand, other churches slowly decrease in attendances until they finally wither and die on the vine.

Recently a deacon of one local church asked me, "Why has our church not grown over the years?" That's the question: "Why do some churches grow and others do not?" This writer endeavored to address this question in his doctoral thesis. I studied thirty-two churches that I had known in my years of ministry. From among the thirty-two, twelve were studied in depth. And I discovered that certain factors were evidenced among the growing churches that generally were not present in the non-growing churches. While there are many factors that contribute to church growth, four factors are *necessary*.

A church must want to grow

Yes, a church must want to grow in order to grow. Do not all churches wish to grow?" No!

They may think they wish to grow, they may say they wish to grow, and they may even pray for the salvation of those lost without Christ. However, they do nothing about it. James said: "I will show you my faith by what I do. . . faith without deeds is useless" (James 2 2:18,20). Similarly in church growth, wishful thinking is of little value unless concrete effort is put forth to achieve growth.

When our local church does not grow, we often take comfort in excuses for non-growth. We console ourselves by thinking: "There are too many churches in our area; we live in a predominately Catholic neighborhood; the pastor neglects his responsibility to bring in new people; the lay-people never invite new people; or people are not interested in hearing the gospel." Donald A. McGavran and Win Arn report: "A major factor in the slow growth of the church was a massive build-up of defensive thinking and rationalizations. Excuses were piled one on top of the other until Christians were surrounded by a wall twenty feet high and thirty feet thick, faced with granite and reinforced with steel bars. Christians were walled off from seeing possibilities and opportunities. They were, unfortunately, comfortable in their courtyard of non-growth."

Regarding church growth, our concern must go beyond our interest in the church as an institution; we must have a sense of urgency to reach the unchurched for Christ. In the early days of the Adventist movement of the last century, the gospel of the Second Coming rapidly spread and churches were quickly started. Elder Luther Boutelle, in 1862, wrote concerning one Advent Christian congregation: "Here is a company of believers. . . not dwarfs in the faith, but pronounced Adventists, full of the fire of the gospel." This is the spirit and mind-set that brings forth church growth. Carl S. Dudley writes "High commitment congregations are a mountain of energy determined to move the world by faith. . . They are gathered from the world and for the world."

A church that wishes to grow must be willing to pay the price for growth. Growth costs time, energy, and money.

The church must be outward-focused

Jesus set forth a principle of life when he said, "Whoever tries to keep his life will lose it, and whoever loses his life will preserve it" (Luke 17:33). This principle is as applicable to life as it is to eternal salvation. The church which is primarily concerned for its own membership will probably decline into death.

If the church is to grow, it must be outward focused. A major purpose of the services and programs of the church is to reach out to those who don't know Christ. Events planned, money raised and spent, roles and jobs

created, and services conducted should be done with the thought of reaching new people and integrating them into the mainstream of the life of the church.

Charles and Win Arn and Donald McGavran make this observation about Sunday schools, which is also applicable to the entire church and all of its activities: "In most *declining* Sunday schools the 'reason for being' is exclusively ministry to existing Christians and nurture to members of existing churches. While a concern for the spiritual health, the personal growth, and the social fellowship of Christians within existing Sunday schools is necessary, in declining Sunday schools these concerns have become the entire preoccupation of the classes and curriculum. . . Outward-focused Sunday schools, in contrast to inward-focused Sunday schools, see evangelism and education as two sides to the same coin; two tasks to achieve one goal. Carrying out

Christ's commission—to reach and disciple lost people—is the motivation for Christian education in most *growing* Sunday schools."

The church must offer opportunities for Christian fellowship

In one church, I asked a layman why his congregation was growing. He enthusiastically replied, "It is the fellowship. Until recently I went to no church, but then I became acquainted with this church and found fellowship here." In another growing church, a woman volunteered the information that she had recently begun to attend this church "because of the warm fellowship."

A church, if it is to grow, must offer opportunities for Christian fellowship, particularly in the city. In urban society, people hardly know their neighbors—they live anonymously. It is in

the church where people can find fellowship. Peter Wagner remarks: "One of the greatest blessings of being a Christian is to enjoy Christian fellowship."

People in our society are lonely—they are separated from their Heavenly Father and from any close ties with others around them. The church has the answers. Warren J. Hartman comments: "A deep yearning to be accepted and loved by others in the church and church school is a dominant and recurrent theme among all persons. Church growth may be more closely related to a sense of acceptance by a warm, supportive Christian community than by any other factor."

Win Arn declares: "Friendship is the most important key in binding new members to each other and to the church. The stronger and more meaningful these relationships become, the more likely these persons are to remain active and growing in the fellowship of that congregation."

Finding Fellowship Through Small Groups

The best way for new people, and old, in the church to find fellowship is through small groups. Here people can become acquainted, find acceptance, and achieve a sense of belonging.

Fellowship groups may be church based, home based, or even work-place based. The more traditional fellowship groups include: Sunday morning Bible classes, home Bible studies, men's fellowships, men's prayer groups or breakfasts, women's Bible studies, women's prayer fellowships, women's auxiliaries, and sport teams. The list may include: "Touch Ministries," aero-

bic classes, fishermen's club, garden club, Sunday school teachers, senior citizens, and a host of others.

Sunday school and Bible class teachers often assume that the main purpose of the class is to teach the Bible. However, the primary reason people continue to attend is the fellowship and the sense of belonging they find in the class.

According to two authorities on church growth, there should be seven fellowship groups in the church for each hundred persons in average attendance in the morning service.

The church must have a high degree of community visibility

All churches, if they wish to grow, must have a high degree of community visibility. The visibility may be physical by the church being seen from a main thoroughfare, by services and programs that are known throughout the community, or by the pastor and leaders being known in the neighborhood.

Of course, having physical visibility is not helpful to those churches whose buildings and grounds are not attractive. In fact, unattractive buildings and

continued on page 11

Can Missions Face the Muslim Challenge?



Ron MacMillan
Asia Correspondent
News Network International

The challenge of Islam faces missionaries throughout the world, including Advent Christian missionaries in the Philippines and Malaysia. Dr. Philip Parshall is one of the most respected evangelical Islamicists in the world today. After 20 years as a missionary to Muslims in Bangladesh, he moved to Manila five years ago to begin a worldwide teaching ministry on outreach to Muslims. He is the author of five books, including *New Paths in Muslim Evangelization*, which was among the first to present the case for a new design for preaching the gospel to Muslims. Last September, Tyndale House released a new book by Parshall, entitled *The Dove and the Crescent*. This interview, done by Ron MacMillan, Asia correspon-

dent for News Network International, took place in Manila, Philippines.

In Bishop Stephen Neill's book, Crises of Belief, he divides the Islamic world into three zones: the heartland zone of the Arabic-speaking Middle East; a second zone with deep Islamic roots but not Arabic-speaking, such as Iran; and a third zone including Indonesia and southern Philippines, where Islam was founded much later. Do you see Asia as important in the Christian "march toward Mecca?"

Yes, I would say it's the important area and the most populous area of Islam. The breakthrough was, of course, Indonesia in the mid-1960s. There we saw that this Islam veneer over the top was very light and subject to political influences and pragmatism. It was felt by many millions in Indonesia that the way to go was toward Christianity, not Islam. Indonesia is the case study of any significant movement in the world, in our time, of Muslims of any type coming to Christ in any great numbers.

Would it be fair to say that Indonesia presents the only instance in the Islamic bloc where there has been what could be called "revival?"

Revival would not be a word I would use, but turning to Christ from Islam? Yes. That's the only place we could ever talk about millions. But there are other bright spots; for instance, in Africa you have the same dynamic going as you have in Asia; i.e., a veneer of Islam over animism. In Burkina Faso they are talking about a minimum of 30,000 Muslims in the last ten years turning to Christ. Then there's Bangladesh, on the Asian side. We... have seen over a thousand come to know the Lord in ten years.

Will it have a "domino effect" in terms of impacting the core of Islam in the heartlands where the culture is purer?

No, I don't think so at all. I think the fringe areas could have a significant turning to Christ, but I don't see... whole countries coming to Christ out of Islam. And I do not see that having any real domino effect on the heartland of Islam at all. I think they are rigidly entrenched. I would say that little pockets of dissent may be happening, but I'm not an optimist at all that there are going to be massive turnings to Christ from Islam, except where you may have an Indonesia rerun where political issues are very,

very dominant.

So should we focus our mission efforts on this third fringe group rather than the heartland of Islam where it is so difficult to get in?

I'm a graduate of Fuller Theological Seminary where I studied church growth principles. But I've had to run that through an Islamic grid. Fuller's thesis is: "always go to responsive people." So when we start fitting that into an Islamic framework, we would have to say, "Let's leave all of the heartland of Islam, and concentrate all our resources on the fringes of Islam because it may be more responsive there." That bothers me theologically, but seeing that I am a pragmatist and want the greatest number of Muslims to come to Christ in the shortest amount of time, I can see a significant case being made for that type of direction. I think this is the day to target Muslim countries.

What are the specific characteristics of Muslim faith in the Philippines?

I would say the animistic underlay is more dominant here. They have healings, blood sacrifices, and flags to drive away the evil spirits; very much a spirit-oriented type of culture which, of course, is common in the Philippines anyway.

Can you briefly outline the history of Islam in the Philippines?

It came in the 1200s through traders from Malaysia. Christianity only really arrived here in the 1500s. So Islam predated Christianity, and they make a big

continued on next page

Is God Calling You?

Margaret Helms
Cebu, Philippines

This morning our devotional reading was found in Romans 15. God focused attention on verses 23-33—especially v.28. Paul said, "So, after I have completed this task,"

The apostle was not content to quit and rest with whatever thanks of praise he might receive for those years of proclaiming Christ to many people. He still had a job to do. He was on his way to Jerusalem. And then his burden was to go to Spain via Rome. His stop in Rome was to encourage and teach the believers there.

There are two reasons this passage caught my attention: On my last furlough a number of people asked if I would return to the Philippines. The thought was that since I had spent more than 25 years here, I had done enough and deserved to rest. Had I not done enough? Wasn't it time now to let someone else take over?

Then, during my vacation at Nasuli, the Wycliffe Center in Mindanao, I met two couples about my age who are seriously considering missionary service. In fact, one couple had just arrived for two years of service here as "short term assistants." They had sold a profitable real estate business, gone through Wycliffe's training/orientation with the idea of giving up to ten years of service while they still had good health. Their business expertise and Christian life could be used in this way to assist missions. The

second couple had come to Nasuli to see if their talents and capabilities might be needed on the mission field. They were spending their vacation as "missionary helpers" for six weeks. They are open to possible missionary service in a few years—giving up to 10 years before they retire.

This is similar to what David Vagnali is doing for Advent Christian missions. He is a self-supporting missionary whose multi-faceted capabilities are much needed here.

So, the thought came to me, why not others? Don't we have Advent Christian people who have been in business but who are committed Christians and who might consider giving their expertise and Christian commitment to serve overseas?

Each of our mission fields has been praying for workers for a long time. We have the fewest active missionaries on the field here that we have ever had—and at a time when the challenge is perhaps the greatest it has ever been—when the field is more open than ever. *But where are the workers?* Do we Advent Christians know that it's harvest time—that if we delay it will be too late for people to hear the gospel. Do we really believe people are lost without Jesus Christ? The harvest fields of the world are waiting for reapers. God has chosen to use people to do the harvesting. **WHAT ABOUT YOU?**

Me, retire? Not unless the Lord decides to remove me from the active scene. □

thing of that, that "we were here first." However, what was really here first was animism.

Have Muslims in the Philippines been responsive to Christian evangelistic efforts?

Not at all. The most responsive Muslim tribe is the Samals, with maybe 1,000 converts at most. Much of this has been due to development. So a lot of Muslims say, "You have just been buying converts and this is unethical." We as Christians come in with social programs, hospitals, and self-help programs. I believe Muslims have a right to be upset by a process that we say is love, they say is inducement. I believe that if the situation were turned around, and we saw Muslims taking advantage of poor Christians in Asia and converting them to Islam, we would cry "foul."

Philippine Muslim expert Florentino de Jesus has lamented the fact that not enough Filipino Christians are involved in Muslim evangelism. Is there a reason for this?

They see the Muslims as fanatics, willing to wage war and kill for independence. The Muslims say, "Since 1200 we've been here. We've had our independence, we've had our Sultans, we've had our self-rule. We should never have had to submit to Spain, USA, Marcos. Just leave us alone." It's not that they have just now decided to revolt. They have been fighting for independence from 1200 to now.

Is time running out for the evangelization of Filipino Muslims? If it is

only a matter of time before the Muslims gain autonomy, when they do, won't they impose Islam on Christians?

I've been here for five years and it always looked like it was coming to a climax. Especially now that the new constitution has mandated autonomy to Mindanao, it has brought them problems because of the intermixture of Christians and Muslims living together in Mindanao. I'm just not sure how they are going to pull it off because you have Christians now saying, "This is our land. We own it. We have political say in it." To talk about Muslim Mindanao is ridiculous because there are more Christians than Muslims there. Some are saying, "Just give Mindanao total freedom, and we'll work it out together." Some are forecasting terrible bloodshed. But nobody knows where it's going.

It is of course misleading to talk about the Islamic bloc when it is so fragmented. Is this fragmentation good news for Christians?

I would use Pakistan as an example of Islam in disarray. You've got the secularists and the fundamentalists. That conflict seems to be opening the country to the gospel. So in one country where you get that fragmentation between two elements I think it looks good from the point of gospel promulgation. But Muslims have wonderful resistance. They just keep coming back and holding together somehow. Arabs are the greatest example. They are fragmented but they always get back together somehow. This makes the Middle East

almost impregnable to the gospel.

So even though the Islamic bloc is fragmented, there is a close brotherhood?

This whole sense of togetherness is so important in Islam. So even if you have, for example, two brothers feuding all the time, the greatest thing is, they are still brothers. One cannot overemphasize how important that is. The other day I was in the University of the Philippines with a class of Muslims, and I asked them all, "What tribes are you from?" One of them said, "We are all one. It doesn't make any difference what tribe we are from." Even though they are fighting among each other, and will say nasty things about each other, and they speak different languages, the overriding issue is they are still Filipino Muslims. That is the apex of their identity. Everything else is secondary.

It sounds like a sort of pride that still binds Muslims together.

Emotional, nationalistic, supra-nationalistic pride. And it has a single, strong source. The source is the Koran, and the Prophet. The source of Islam. . . is infinitely stronger and more penetrating and more lasting and enduring than the Bible for Christian groups. Christianity is so worn down by materialism. It's just diluted. But, even though it has also been diluted by factions, wars, etc., going back to the one source, Islam remains fantastically strong.

But perhaps the Muslim world has

yet to face the most destructive enemy of religion, namely materialism. Could it devastate them as much as it has devastated Christians?

I would say this is why Islamic fundamentalism is rising up with such a strong voice, and such a hysterical voice, because that is happening. Now if that pulls them away from the practice of Islam... are they not a good target for Christianity? Well, the answer is no. Once they are into materialism, they don't want anything to do with God. They have everything they want in this life.

As Muslims are being drawn into the international sphere, what will be the impact of skeptical, Western thinking?

Islam has been extremely resistant toward any kind of rational analysis. I don't know if we are ever going to see an Islamic parallel to Fuller Theological Seminary; i.e., an institution dedicated to Islam but willing to critically examine the presuppositions and foundations of Islam. Every time someone... is critical, he gets squelched.

Would you say that Christians who have a burden for Muslim evangelization today should go as missionaries to lands that are open or as "tent-makers" to lands that are closed?

As a priority, we need to get missionaries into many Muslim lands before they do close. I do see Muslim countries becoming more and more closed and restricted, so I'm very keen on entering open doors. The other closed countries should not be

excluded. But, I would like to see a flow of "tentmakers" with more sensitivity than many have shown so far.

Various Christian Islamicists have called for a less low-key approach toward Muslim world evangelism. Do you agree there is a need for Christians to become bolder?

I think Islam in the evangelical world has been neglected. We don't know for sure if they are resistant if we have neglected them. But every situation demands a localized strategy. In certain places maybe one should be more aggressive. In other places, less so. But behind it all, we need a significant number of people trying. And that's what we haven't got at the moment. □

Writers Contest Winners

Last year, nineteen people entered the Advent Christian Witness writing contest, writing on the theme, "My Most Unusual Answer to Prayer." The winners are:

First Place: Tom Warner, Ashland, Maine

Second Place: Nancy Pritchard, Melrose, Massachusetts

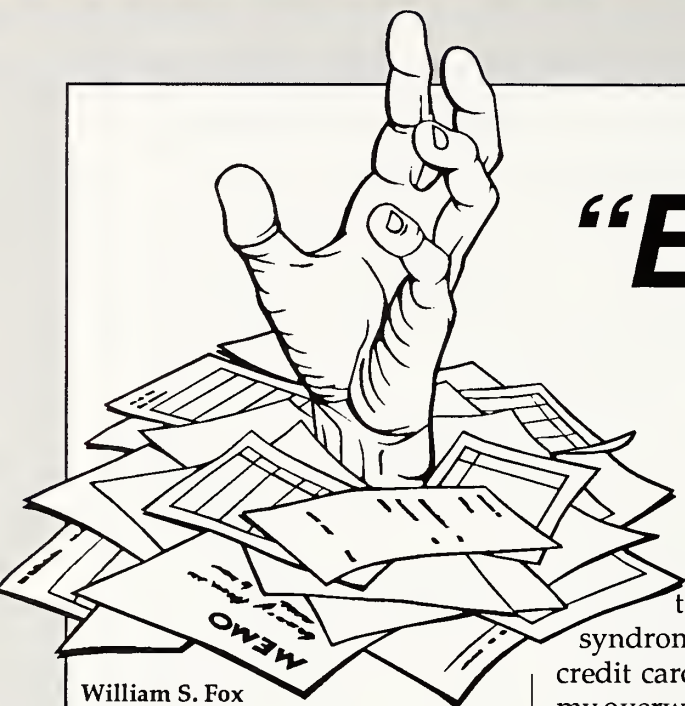
Third Place: Merrilyn Towne, San Diego, California

Congratulations to each of them. Their winning entries will appear in the June 1990, Advent Christian Witness. We want to thank each person who wrote an entry and thank our three judges: David McCarthy, Brent Carpenter, and Shirley Brooks. □

Crossroads church honored



The Crossroads Advent Christian Church was presented with a banner at the Pocahontas Conference annual "rally day" held at Camp Pocahontas. The banner honors the congregation within the conference with the greatest percentage of students attending camp. Rev. Roy Meadows accepted the banner on behalf of the congregation.



William S. Fox
Columbia, S. C.

The camera stared at me through the glass. Softly, it called me over to the counter. My eyes glazed over and I lost control. "I need a camera, don't I?" "This is a really nice camera, and the price is great." "Can I afford to pass this up?" Closer and closer it pulled me, and when I came to I was outside the store. The bag I found myself holding contained a brand new Minolta X-700, the corresponding flash, a nice black leather case, a wide "Minolta" strap, and a flashy, gray bag to carry them all in. The Mastercard in my wallet was still smoking. It wasn't the first time, nor the last, that the accessibility of credit card money, and the promise to "pay for it later" put me thoroughly in debt. The credit card syndrome has slowed me down, tied me down, and held me down for four years.

"Gimme this, gimme that"

What weakness did I possess that caused me to be so suscep-

tible to the credit card syndrome? Underlying all the credit cards and great sales was my overwhelming list of wants. I wanted a new stereo, a new truck, and new clothes. Those were just a few of the many wants that I had. And, of course, I did all manner of scheming to see that I got them. My dad used to say that I had the "gimmies"—"gimmie this. . . gimmie that." My wants weren't always strong enough to get me everything though, so I often disguised them as needs. Such rationalism became an expensive bit of quackery. "The sale on that new truck was too good to pass up. There might never be another chance like this. Besides, I really do need reliable transportation." Yeah, right. So, I bought it. Boy, did I buy it.

My "so worldly, so welcome" Mastercard continued to offer its services to me regularly for most of two years. Graciously I accepted, using it to pick up many of my frequent "needs." Sears, Firestone, J.C. Penney, and Lechmere also equipped me with credit cards, just in case I needed their services. Of course, I did. I packed my room full of important necessities, such as a new

"Easy" Money:

cassette deck, and high top basketball shoes. I fixed up my car a bit. . . to the tune of \$600.00. The attacks became more frequent. My eyes would glaze over; my mind would go blank and with a smooth, fluid motion I'd whip out my credit card and execute another deal. Then it happened—the second half of the "buy now and pay later" plan caught up with me. Cut and bleeding from the shock, I awoke from the spell, finding myself thousands of dollars in debt.

Nowhere else to turn

Carrying such a large mountain of debt, I had to make some difficult decisions. Unable to afford college any longer, I left and headed north to Maine. For the first time in my nicely sheltered life I was scared. Really scared. I endured trials of depression that brought me to the point of despair. I wanted so much to run, to be free of it, but like a lion watching over its prey, my debts stalked me. And I was caught. Having nowhere else to turn, I turned to God. His deliverance was not immediate, for He wanted me to learn. He gave me a job and planted me deep in

The Credit Card Syndrome

the firm soil of a good church. My small paychecks seemed to have little effect on the large bills: \$1800.00 to Mastercard, \$500.00 to Firestone, \$500.00 to Sears, \$1000.00 to Lenox National Bank, \$5000.00 on my school loan. I struggled hard to chip away at the mountain. Piece by piece it came down, and little by little I learned.

During these times I learned to live with less. I discovered I couldn't buy all the pretty treasures that caught my eye. I drew up a strict budget every week, often having less than five dollars of cash left over for spending money. With my car and truck sold, I had to walk home from work many times. I walked past the shiny, new Chevy trucks,

feasting my eyes on them. But I kept on walking. Week after week I earned my pay and steadily paid my bills. Two years of extravagant spending had cost me two more years of hard work. It was early November when I sent the last check to Mastercard. Joyfully, I stood over the garbage can with five glimmering credit cards in my hand. One by one, I cut them into little pieces and forever threw them from my life. The credit card syndrome has been cut to shreds by a higher law—that of responsibility. Now the old equation "buy now and pay later" no longer adds up. Call it accountability. □

William Fox is a member of the Oxford, Maine Advent Christian Church and currently a senior at Columbia Bible College. His future interests lie in missions and he hopes to eventually be a church planter in France.

Why has my church not grown?

continued from page five

grounds are a hindrance to growth. Further, church signs which are parallel to the street are often unseen and nearly impossible to be read from a passing automobile.

Even more important than the physical visibility of the church is the involvement of the pastor and the membership in the community. Some pastors have gained community recognition by being a member of the rescue squad, the volunteer fire department, the school board, or of the town council. They take their turns as chaplain of the local hospital. Church services might be broadcast weekly over the local radio station. And some conduct community-wide visitation.

Concerning membership visi-

bility, often members of a church live outside of the immediate area of the church and their involvement in the community is limited. However, the church can overcome this by: 1.) Offering outreach programs which serve a need within the community, such as a day care center, a senior citizens' program, or food and clothing distribution to the needy; 2.) Being involved in volunteer work in the community; 3.) By home visitation in the community; and 4.) Offering worship and spiritual services which will attract local people.

The visibility of the church, its services, and its programs can be enhanced by attractive publicity and promotion. Some recommend that 5% to 10% of the in-

come of the church should go toward publicity and promotion.

To reiterate: Four factors are necessary for church growth—the church wants to grow, the services and programs of the church are outward-focused, the church offers opportunities for Christian fellowship, and the church has a high degree of community visibility. □

Veteran Advent Christian pastor Wilsey McKnight received his Doctor of Ministry degree from Gordon-Conwell Theological Seminary last year. Pastor McKnight's burden to see Advent Christian congregations reach people for Christ is reflected in the four-part series on church growth from an Advent Christian perspective. This is the second article.

Happiness Is

KEEPING YOUR EXPECTATIONS IN CHECK

Archibald Hart
Pasadena, Calif.

WHY DO MOST PEOPLE expect more than they can get? Why do they set themselves up to be disappointed simply because they allow their expectations to far exceed what can reasonably be delivered?

I am as guilty as anyone. Each day I used to make a list of things that I needed to do—letters to write, people to call, and so on. Most of the time it was a long list, and by the end of the day I had barely succeeded in getting through a quarter of it.

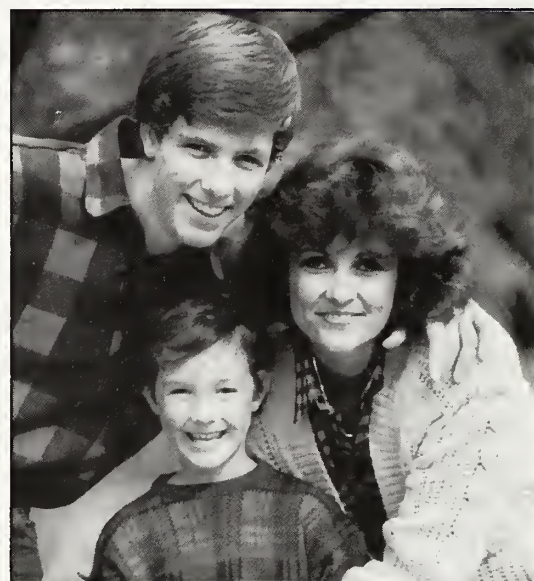
Instead of feeling good about all the tasks I had accomplished, I found myself feeling unhappy because I had not completed everything I had placed on my list. Instead of just seeing the list as a guide for what had to be done, I took the list as an absolute mandate. I ignored the reasonableness of its length or the kinds of tasks it contained. My expectations were out of control. I expected myself to be the superman of chore completion, merely because I had compiled a list a mile long. My expectation was that no matter how long the list of tasks, I had to do them *all that day*. And I had no patience with myself if I did not comply!

To remedy this tendency I experimented with two approaches: I could *shorten* the list to a point where I could complete it every day and even do a few extra chores not on the list to make me feel better. Or I could *lengthen* the list to a point where I could not reasonably accept it as a challenge for any one day; I would have to see it as a long-term project. If I took the second approach, the list would simply be a guide for work to be done, not an expectation for that particular day.

Not too surprisingly, both techniques worked. I stopped demanding more of myself than could reasonably be completed in one day of work, and my level of happiness increased.

Unreasonable expectations cause unhappiness

Making long lists of things to do each day may not be a major problem for many readers. Some may suffer from the reverse problem, namely, not having any list at all; you have great difficulty motivating yourself to get *anything* done! (I also know this feeling at times.)



But my concern here is less with "outward" expectations such as "To Do" lists, and much more with the many "inward," unreasonable expectations that cause chronic unhappiness. Unfortunately these internal expectations are much more subtle and powerful in their influence. They tend to be "abstract" and hard to identify, and they have to do with what we or others "ought" to be doing in order to prove our goodness or our love.

Such expectations are rarely expressed clearly even to ourselves; they tend to dance around in our minds as assumptions—"I always need to be perfect" or "If he loved me he would send flowers."

We are all saddled with these impossible *internal* expectations. Our parents teach them to us.

Our culture fosters and adds to them. Television and the movies exaggerate them. Our educational system reinforces them. We cannot escape coming into adulthood without a host of unrealistic or illogical internal expectations battling around in our minds, waiting to make us unhappy every time they are not met.

Unreasonable expectations in marriage—and other relationships

Nowhere is the unhappy influence of unreasonable expectations more devastating than in marriage. Because of the closeness of the marital relationship, expectations operate at an intense level. Our marriage partners, more so than anyone else, are subjected to a constant flow of demands and expectations.

One of the unfortunate consequences of our culture's overemphasis on romantic love as the basis for marriage is that we tend to idealize our lovers during the dating period. We attribute romantic qualities to them and do not see them for what they really are. (And, of course, they are on their "best behavior" during this time.) We transfer onto them all our unmet past needs with the expectations that these needs will now be met.

If we were deprived of a certain form of love in our childhood, for instance, we now expect our partner to replace that love. If we were humiliated as a child, we need our partner to praise us constantly. Positive experiences also build expectations—if our needs have been met in a certain way, we expect our

partner to continue the practice to which we are accustomed. For instance, if our mother showed love to us by bringing us breakfast in bed, we may expect our spouse to show love the same way.

We bring, therefore, a host of expectations, reasonable and unreasonable, to our marriages. We have an "ideal" image of what our spouse should be (because this ideal best meets *our* needs), and then we set about trying to squeeze him or her into the mold of this ideal. They must become what *we* want him or her to be, rather than becoming who he or she really is. When the gap between the "ideal" and "real" is too great in our partner, we begin to "fall out of love." Resentment builds if our spouse does not change to match our expectations, and conflict may ensue. If our partner does meet our expectations, feelings of love will proba-

bly continue, but this love may be unstable because it depends on the partner's continuing to fit our idealized expectations.

There is always a gap between our expectations of what a spouse should be and the reality of what that spouse is. This is a given! Unless we change our expectations and stop trying to change the person we married, we will never achieve real happiness in our marriage.

Let me give you a personal illustration of this. When my wife and I dated, I idealized her to a great extent. As a child I had been somewhat deprived of love. While my mother was a good provider of material things, she had experienced too much pain in her marriage to my father to be able to give much direct love to my brother and me. So I brought to my marital relationship an excessive need for my bride to demonstrate her love all the time.

Helpful Thoughts About Expectations

Here are some important do's and don'ts about expectations:

Do Not Expect:

- To receive more love than you give to others.
- To never make mistakes nor give expression to your humanness.
- To be always understood by others.
- To be able to please everybody.
- Others always to do your bidding.
- Always to be right and never make mistakes.
- To succeed without taking risks.
- To be able to live independent

of others.

- To be approved by others for what you stand for.
- To experience happiness without working for it.

What You Can Expect:

- God will always be faithful.
- God will not always give you what you want, but He will answer your prayers.
- God will always be there when needed.
- God will forgive you for being human.
- God will give you strength to follow

— Archibald Hart

Happiness is...

I transferred to her my need for constant reassurance and an unlimited emotional presence. I expected her to focus her energies on me and on no one else. I resented her friendships with others and wanted her to be solely my friend.

These were unreasonable expectations, and they rapidly brought unhappiness. It was unfair of me to expect Kathleen to lie down in the mold of my making and conform to every corner and detail.

It took many years of personal struggle before I began to modify my expectations for Kathleen, to allow her to be her own self—not just the meeter of my neurotic needs. As she grew to be more fully herself my expectations changed, and our love matured. Similarly, my wife brought to our marriage many expectations which were of her making. She, too, had to go through a similar process of maturing.

Much so-called “incompatibility” in marriage is actually a discrepancy in the expectations each partner brings to the marriage relationship. Such incompatibility is inevitable, since each person in the marriage comes from a totally different background and with wholly different needs. In a way, marriage is always a relationship of unlikely partners, even when they seem very much alike. Differences in genes, upbringing, and experiences will assure a certain degree of incompatibility in every marriage.

What marriage partners are called upon to do, by adjustment and personal growth, is to work out the differences in expectations together and to free each other

from expectations that are neurotic and unreasonable. I believe it is a fallacy to say that incompatibility destroys a marriage; as G.K. Chesterton wrote in his essay, “What’s Wrong With the World,” “If people can be divorced for incompatibility, I cannot conceive why all of us are not divorced. I have known many happy marriages, but never a compatible one. The whole aim of marriage is to fight through and survive, the instant when incompatibility becomes unquestionable.”

Of course, marriage is not the only sphere of life impaired by unreasonable expectations. All relationships are affected. This is why love is so important to humans. Love, real love, helps to water down the devastating effects of expecting others to always do our bidding. It helps us forgive those who fail to meet our expectations. And when we fail to measure up to our own expectations, it can help us forgive ourselves. Not only must we give others the freedom to become more fully themselves; we also need to give ourselves that freedom. We can only be what God has created us to become; to expect something different is to court unhappiness.

Expectations come from thinking

We are what we think. We do what we think. We even look like what we think! Furthermore, we are no more spiritual or righteous than we are in our thinking: “As [a man or woman] thinketh in his heart, so is he” (Prov. 23:7).

These statements are both frightening and comforting. They

are frightening because they remind us that our thoughts are the reflection of our character. We are no more than what we think, so if our thoughts are unholy and perverse, then our character is likewise unholy. The correlation is a perfect one!

They are comforting statements, on the other hand, because if I am the sum total of how and what I think, then by shaping my thoughts I can begin to shape my character so that it can become whatever I want it to be. And while my mind has been “renew[ed]” when I became a Christian (Rom. 12:2), I cannot just leave it to chance that my mind will become whatever it needs to become. I can shape and form it by discipline, giving it the direction it requires to become a generator of thoughts that will both please God and create a healthier mind (Phil. 4:7-10). I have to “[bring] into captivity every thought to the obedience of Christ” (2 Cor. 10:5).

Our expectations, good or bad, are the product of our thinking. They are created, shaped, and evaluated by our minds. That means that we can manage our expectations; we are not at their mercy.

When I expect everyone I know always to respect me and show me that respect by believing everything I say, I have created this expectation in my mind. The only way to change this (or any other) expectation is to change the way I have programmed my thinking.

If expectations come from our thinking, then unreasonable expectations come from bad thinking. By “bad” I really mean uncritical or unexamined think-

ing. Too often we go about our thinking without ever stopping to examine our thoughts. We would never allow a gas station attendant to put water in our gasoline tank; we know it would foul up the engine. Yet we pay little attention to what we pour into our minds and the "foul-ups" we create there. Scripture directs us very clearly to "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23). In this Scripture, as in many others, the word translated "heart" really means the mind, not the literal blood pump in the middle of the chest, and not just the emotions. The mind is the center of our being, and it must be guarded and cultivated.

As far as our unreasonable expectations are concerned, we need to examine our thinking often and call our expectations into our consciousness for examination in the light of our walk of faith. When they cause us unhappiness, they need to be challenged and removed both by prayer and decisions of the will.

I once counseled a client (let's call her Carol) who was unhappy about her relationship with a friend. She had a certain set of expectations about how a friend should affirm and support her—but again and again those expectations were disappointed. Whenever she made a decision about a personal matter, she would seek out her friend and share the decision with her, only to receive in return a comment of criticism or a put-down about her decision. Whenever Carol had a difficult conflict to deal with at work, she would tell this friend about the incident, and the friend would always find some fault in

The Ministry of Every Christian

Bruce Burks
Vernon, Vt.

Some people think of themselves as not very useful. However, if we are Christians, each one of us is a minister or servant of God. That means that each of us has a ministry to which God has called us. As a matter of fact, there are at least three areas of ministry to which God has called every Christian.

First, there is the ministry of prayer. One saying goes, "I can't do anything but pray;" but in reality, we can't do anything of lasting value unless we first bathe it in prayer. God is at work in His church, the lives around us, and the world. Prayer is our opportunity to begin to be involved in the work God is doing. Can't do anything but pray? You can do nothing better or more important than pray! The church needs prayer warriors; those who spend hours each week praying for their leaders, their church family, those without Christ, missions, and so on. Every Christian is called to the ministry of intercessory prayer.

Second, every Christian is called to the ministry of reconciliation (2 Corinthians 5:18-20). We are to be involved in active witnessing for Christ. This involves not only living our faith, but also speaking out for Christ, sharing the message of the gospel. That's not just the pastor's or deacon's responsibility, but the duty of every believer. There's a whole world of people out there who have no hope because they are

without Christ. You and I must proclaim the good news of life in Christ to a lost and dying world.

Third, we are also called to the ongoing ministry of encouragement. The struggles and temptations of life tend to pull down upon believers and hinder their Christian walk. Sometimes it becomes difficult to keep believing and do what is right. It seems easier to stop fighting and give way to evil or to discouragement, or to just think of ourselves without a thought for others.

We are admonished in Scripture to be in the habit of "encouraging one another, and all the more as you see the day (of Christ's return) drawing near" (Hebrews 10:25, parenthesis mine). We are to encourage one another to keep on trusting God; to do what is right and good, and to hope in Christ. We all need encouraging from time to time. Chances are, someone you meet today will need encouragement.

You are a minister of God, called to serve. Before you look for some other specific task to do, be sure you are already involved in the ministry of prayer, of reconciliation, and of encouragement. Your God has called you; your church family and your world need you. How will you respond? □

Bruce Burks is pastor of the Vernon, Vt. Advent Christian Church. This article is from the church newsletter, the "Tri-State Tidings."

Happiness is...

the way Carol had reacted. No matter what problem she shared, her expectation that the friend would be understanding and affirm her for her reaction or decision was never fulfilled.

After many years of so-called "friendship," Carol finally realized something was wrong and sought counseling. As we reviewed the relationship, both of us could see clearly that the friend's refusal to be affirming grew out of her own history of deep personal hurt. In finding fault with Carol, she was really venting a deep-seated anger that had nothing to do with Carol. This situation was not likely to change, so if Carol continued in her expectations, she was doomed to unhappiness with her friend.

I told Carol she could choose between two courses of action. She could abandon the friendship, which never seemed to hold out any promise of being mutually supportive anyway, or she could change her internal expectation that the friend would affirm her in her times of distress. "Take your pick," I encouraged her, "but you must make a choice. One thing is certain; you cannot continue to experience repeated disappointment without destroying your own happiness."

Carol cried for a while. Then she said, "I know my friend has a problem of her own and cannot deal with my issues impartially. But I would rather keep the friendship than throw it away. I suppose I must stop expecting her to always support me in whatever I do."

And Carol did begin to change her expectations of this friend, and a few months later she reported a dramatic break-

through in their relationship. The friend, now seeing that she was not being set up to always be approving, began to confront why she always rejected Carol's decisions and reactions. She admitted to herself and Carol that she had a problem and began to deal with it. Carol had saved the relationship by changing her expectations. She grew more mature and helped a friend find more happiness.

Downgrade your expectations of others

I keep a sign in my office that a client once gave to me. It reads, "Blessed are they that expect nothing, for they shall be satisfied." Now there are two ways you can interpret this sign. One way is to understand it as saying, "Don't bother to attempt anything. You won't succeed anyway, so if you don't try, you won't be disappointed."

This is *not* what it means. This is a defeatist attitude, and I certainly don't encourage it. The way the sign is intended to be understood is "Trim down what you expect from others to a reasonable level. If you do this, you will find ways that people do live up to your expectations and make you and themselves happy."

I call the technique I often use to teach this "bonus building."

For instance, if I am excited about meeting with an old school-day friend I haven't seen for many years, I can prepare myself by expecting him to be extremely nice to me, respectful, free of all jealousy, and uncritical. But I might be disappointed. How do I know he hasn't changed? How do I know he won't be critical of

me? How do I even know whether or not he still feels friendly toward me?

Now if, instead of unreasonably building up my expectations that he will be a "super" guy, I merely accept that time has changed both of us and that we are not the same any more—if I don't expect the encounter to be extraordinarily pleasing—and our reunion turns out fantastic, *I have created a bonus*. If it doesn't, I haven't lost anything and will not be disappointed.

Put simply: It is almost always better to accept people and life events at face value without inflating them in our expectations. If we do this, we are almost certainly going to receive a bonus—and be happier. If we don't do this, we will often be disappointed.

Build as many bonuses into your life as you can, and you will be a happy person. I don't mean that you should be a pessimist and always expect the worst. If you are a negative-thinking pessimist, you probably won't recognize a bonus when it comes. I merely mean to be reasonable in your expectations and trim them down to the level of reality.

Don't be a killjoy or a cynic. Simply be realistic. Don't let your wishful thinking run away with fanciful ideas about what to expect from others; you will always be disappointed.

Our expectations are in Christ

There is only one realm of thinking in which unlimited expectations are reasonable and lead to happiness—our beliefs about how Christ can work in us

and what we expect God to do for us.

Read Ephesians 1 again, paying very close attention to verses 3-14. Here we are told of the superlative spiritual blessings that are ours through Christ: "We are blessed with every blessing in heaven because we belong to Christ."

Is this possible? Is this really what Paul means? Every blessing that is in heaven can be ours *now*? It sure is! The very idea sends thrills up my spine—and in some small way I feel I have already experienced it.

Listen to some of the wonderful "bonuses" we are promised in this passage: "his wonderful kindness to us" (v.6); "because of

what Christ has done we have become gifts to God that he delights in" (v.11); and "His presence within us is God's guarantee that he really will give us all that he promises" (v. 14). The New International Version translates verse 14 like this: "[the Holy Spirit] is a deposit guaranteeing our inheritance until the redemption of those who are God's possession." This means that there is more to come!

How can we hold back our expectations here? And yet we do! This is the amazing paradox. We build our expectations for this life and for what people can do to and for us to an unreasonably high level, and yet we restrict our minds when it comes to believing

what God can do for us. We tend to humanize God and deify our fellow creatures. We reduce God to our human limits but expect people to be as perfect as God. What strange creatures we are!

God has promised us "every blessing in heaven"—and He keeps His promises. So allow your expectations to soar—He will live up to them and more! □

Dr. Archibald Hart is dean of the school of psychology at Fuller Theological Seminary in Pasadena, California. From the book 15 Principles for Achieving Happiness by Archibald Hart. Copyright 1988 by Word Books, Dallas Texas.

Thank you for making a difference

Do local churches make a difference in the lives they touch? The following, "thank you" written by Mrs. Joy Gallagher to the North Scituate, Rhode Island Advent Christian Church provides evidence that the answer is "yes." Scituate Church Pastor Ed Whitford shared this with those active in the congregation.

Dear Church Family:

As I spent time reflecting on God's blessings over the Thanksgiving holiday I became increasingly more aware of a letter of thanks that I feel is long overdue.

THANK YOU for helping mold a little boy with values, principles, spiritual discipline, a reverence for God's Word, God's people and obeying God's call. Because of the sacrifices, time, effort and prayer you gave to this boy he knew when God was

speaking to him and what God had called him to do.

THANK YOU for giving him to God and supporting him in prayer and your faithful encouragement. Because of your love, God is using this boy turned man in a mighty way sharing Christ with others and continually seeking to improve his service to God.

THANK YOU for showing him the importance of the church, the Word and God's people. Many times he has told me how much his church family, and especially the male leadership of his home church, made a difference in his life. He knows now how fortunate he was to grow up in a church where there were so many spiritual leaders.

THANK YOU for helping grow a loving husband and a wonderful father; he learned these things I'm sure from his own father as well as the father

figures he found in his church.

THANK YOU for continuing to encourage him (us) as we serve Christ away from you. The love felt and the prayers offered are a source of strength.

THANK YOU for always making me feel a part of your "family," especially when many times my own family was far away.

This **THANK YOU** is much overdue, but comes sincerely from the heart; your gift to John means more to him (and me) than you will ever know -- **THANK YOU** for being a part of his life.

Grateful that you gave,
Joy Gallagher

John and Joy Gallagher and their three children Lindsey, Hilary, and Katie Joy live in Monroe, North Carolina where John pastors the Shiloh Advent Christian Church. Both John and Joy are graduates of Berkshire Christian College.



Caroline Michael
Director



A Call to Women

Recently a friend was sharing with me about her deep concern for the homeless in our community. She decided to volunteer her services at a city agency involved with ministering to such people.

Well-meaning Christians are caught up in our society that covets the best in clothes, the latest hair styles, expensive foods, new cars, the "right" health spa, and may invest their tithe in church, while "neighbors" sleep on the streets. Women frequently experience anxiety as a result of a lifestyle of living beyond their means.

Can godly women honestly believe and pray "do not worry about tomorrow" when they overlook basic financial guidelines? What if Jesus were to whisper, "Sell all you have and give to the poor and you will have treasure in heaven. Then come and follow Me." I fear many would respond in a similar fashion as did the rich young ruler.

If this desire for "things" is part of our lifestyle, we need to pinpoint the problem. "Why do I want things?" Am I trying to compensate for a poor self-image? King Solomon searched for satisfaction and happiness and struggled with weaknesses in pleasure seeking, great possessions, and worldly acclaim. If one has a problem with selfishness and identity patterns, there is a need to restore proper communication with God and others.

We have the opportunity to set the stage for change. I can recognize my self-worth in Christ and accept the guidance of the Holy Spirit in becoming the creative person God intended me to be. I can practice this choice in my behavior and I can choose to live within my means. As one practices a choice, she builds a positive habit.

Bathe the changes you desire in your life in prayer, remembering the words of the song writer, "Oh, what peace we often forfeit, oh, what needless pain we bear, all because we do not carry everything to God in prayer." Maintaining our prayer life is absolutely essential. In fact, in our busy society, it takes creative genius to find the necessary time for communicating with God. Determine to pray in the shower, in the car, while you iron, or wash dishes, and find special times daily to be alone with your Heavenly Father.

We have a "call" to prayer in our denomination, to pray for revival and renewal, to pray for reaching the lost. One statement on our guidelines for Growth in Women's Ministries is to "plan additional meetings for prayer." I want to challenge each women's group (WHFMS or any women's ministry group) to make this a realistic goal in 1990: to develop a women's prayer cell in each church. Suggestions for these prayer cells may include concentrating on the items in the monthly

"Prayer & Praise" bulletin and to pray for revival.

Revival starts with individuals. Are you willing to take "twenty?" By this I mean to take twenty minutes each day to pray for needs beyond your own personal needs. Please write to me if you are willing to adopt one or both of these challenges for special prayer. Thank you! Remember God "is able to do exceedingly abundantly beyond all that we ask or think" when we pray in faith believing.

—C.M.

NEWS & NOTES

Circle of Friendship

What could be better than going shopping, to Weight Watchers, or out to lunch? The women of the West Valley Advent Christian Church, Auburn, Washington, say it's Circle of Friendship! It is a time where women of all ages can visit with old friends or make new ones over a cup of coffee, learn a new craft, enjoy a new casserole, play a game, or relax. Three evenings have been reserved on the calendar for these women's events this spring. At their first meeting last fall, a florist designer demonstrated and taught the women to make a fall wreath. Mary Ellen Ingersoll demonstrated techniques of Oriental cooking at their March 2nd meeting.

"The Blue Velvet Dress"

Connie Jones, Spiritual Life Chairman
902 Hemlock Dr. NE, Lenoir, NC 28645

Imagine how I felt when my daughter, Mary Jane, stood in front of me wearing my old blue velvet dress! It certainly didn't fit me anymore. Years ago I'd packed it away in a sentimental moment. I was even more astounded when she asked me if she could wear it to an upcoming school function. She assured me it was right in style—only needing a few repairs—and left it on my sewing machine. Knowing my tendency to procrastinate, she kept after me until I purchased a zipper and sat down to tackle the project. Soon I was fuming and fussing. The zipper was difficult to insert in the exact position of the former one. The unraveled button holes did not take kindly to rebuilding. "It would be easier to make a whole new outfit than to repair this old thing," I finally declared.

How true that is in other areas of life as well! Making repairs is usually difficult, not only in garments but also in relationships. Just admitting that we have been guilty of offending another is tough. Going to that person and asking forgiveness is even more of an undertaking. But repairing the damage is the most difficult of all. We are to avoid hurting others if possible. God's Word warns us to set a watch over our tongues and to make an earnest effort to live peaceably with all men. But our Lord knew there would be times when even our best efforts would fail. Re-

member in the Sermon on the Mount He said, "Therefore, if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there in front of the altar. First go and be reconciled to your brother: then come and offer your gift." Paul urged Euodia and Syntyche to live in harmony in the Lord. Their bickering was harming the church at Philippi.

In November, our denominational leaders called upon us to pray for revival. We were challenged to continue to wait upon the Lord until we received an answer to that prayer. Could it be that we need to leave our altars for a while to go make things right with our husbands, our children, our Christian brothers and sisters, our unsaved friends?

Remember how I thought it would be easier to make a new dress? Sometimes we throw ourselves into new projects, new programs, new buildings. We can get excited about that! New friends and new relationships can look so inviting.

But what about the old discarded garments - the embittered relative, the angered child, the hurt friend. Are they not important, too?

How God must yearn to see His church together in unity and love. How disappointed He must be when we substitute new exciting programs for the more difficult, more necessary process of healing and restitution.

I have found, as many of you have, that my greatest spiritual

lessons were learned in times of difficulty. Those were times when I had to make myself vulnerable by accepting my failures, confessing them, and repairing the damage. Not just patching them over, but unraveling the wrong and building something more lasting.

How about it! As you are praying and seeking the Lord this month, ask Him to turn the spotlight of His truth upon your relationships with others. If there is mending to be done, don't put it off. Do it first and then bring your gift of a healed relationship to the altar.

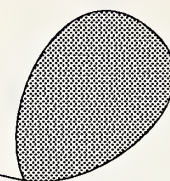
I find it delightful to see Mary Jane wearing my old blue velvet dress. It enhanced our parent-child relationship. Imagine the joy our Heavenly Father would experience if He could see His children working together in love. How much our relationship with Him would be revived. □

Heritage Luncheon

Sara Cruce of the Pasadena, CA Advent Christian Church designed a pre-Christmas event for the ladies of the church including a salad potluck in the church parlor. Beside a gift exchange, Karen Conrad rendered several musical solos, and Lisa Castleman and Jean McIver presented dramatic and poetic readings. Pastor Mark Collins reported a good response to this women's event and that the men, not to be outdone, went out for lunch at a local restaurant. This small, but growing congregation has set a budget of \$5000 in 1990 for outreach. Let's pray with them that God will honor their faithfulness.

Shannon and the Easter Balloon

Joanne Hunter
Mapleton, ME



On Easter Sunday, the tiny church at Castle Hill was alive with excitement as we gathered to celebrate the resurrection of our Lord. The children had made construction paper flowers in Sunday school. Their tulips and sunflowers bloomed on the walls and windows. The pews were rearranged into a modified circle. The communion table, graced by a pot of lavender mums, stood near the center of the room. From each of its four corners, from the altar rails, from the piano and organ, from the ends and backs of the pews floated balloons—75 of them! In multi-colored array, they waved gently in the faint air currents like bright, fragile blossoms, reaching—almost straining—upward, lifting our eyes and our hearts as we joined in worship.

The older boys assumed an air of disinterest—when you are in junior high it's not "cool" to be too interested or enthusiastic—but the younger children were completely enthralled, eager excitement dancing in their eyes.

No one was more excited, or better behaved than six-year-old Shannon. He sat almost motionless through the hour-and-a-half of choruses and hymns, children's recitations, Scripture readings, testimonies, and special music. Was this the hyperactive, nearly unmanageable little boy who is usually in perpetual motion? How many Sunday mornings had I watched him sliding across the pews, crawling underneath them, bouncing up and down, hitting, poking, kicking, and even darting in and out of the building at times?

His parents do not come to church, but since they live right across the street, Shannon is often sent to us along with his eight-and ten-year-old sisters. I was sure he never heard, let alone understood, anything that was said, read, or sung about God. This morning, however, Shannon was "helping" his Sunday School teacher by holding the tickets which would entitle each child to a balloon and was taking his job seriously. I was grateful for the miracle of his quiet attention.

Near the end of the service, the children were allowed to pick out their balloons. Shannon took his and raced home, returning moments later with-

out it. There were more than enough balloons for everyone, including adults, and most of the children had more than one. Shannon found one last orange balloon which had been ignored. It was losing its helium and was not as lively as the others. He didn't seem to mind, though, and after giving me a monstrous hug, went off outside to play with it. He clung tightly to its string as he pedaled his ancient sidewalk bike around the parking lot. Seeing his happiness made me happy, too.

When everyone else had left, I realized that Jim Boyles was still downstairs finishing the cleanup from the morning breakfast, and I went down to help. Shannon soon came trailing after me to see what we were doing.

"I can let go of this balloon outdoors, and not lose it!" His tilted, upturned face challenged me.

"I don't think so," I smiled.

"Yes I can, because it's soft. See?!" He squeezed the balloon as tightly as he could to prove it.

"I know how you can test it," Jim offered. "Pull it right down to your waist and then let it go. If it hits the ceiling, you'd probably lose it outdoors."

Shannon pulled the balloon down into his hands and then let it go. It rose sluggishly, but steadily, until it bounced on the low ceiling.

"See that?" I asked. "If you let go of the string outdoors, I'm afraid you'll lose it."

"No, I won't," he asserted stubbornly. "It's too soft!" and grabbing the orange balloon he scrambled up the stairs and out into the sunshine.

It was a beautiful, early spring morning, with a warm breeze blowing softly. I think Shannon must have practiced letting go of the balloon string and snatching it back again, because as Jim and I were leaving the church, Shannon called to us, his voice a mixture of defiance and triumph.

"Look! I can let go and not lose it! Look!"

Like any normal six-year-old, he turned to see if we were really watching, and at that precise moment a playful gust caught the balloon and sent it dancing just beyond his reach. His face distorted in pained disbelief. I thought he was going to cry, but then he scowled. "I don't care! I've got another one at home, anyway!"

"Come on, let's watch it." I grabbed his hand and pulled him along beside me around the corner of the church, following the flight of the run-away balloon. "We can't catch it, but we can watch and see where it goes." We watched it cross the highway behind the church and sail off down the adjoining crossroad, floating steadily along just above the tree-tops. Suddenly, it struck an up-draft and shot straight up into the sky, finally disappearing into a cloud.

Shannon turned to smile at me. "Well," he announced, "I guess it's God's balloon, now."

I smiled back. "Yes, I guess it is."

"Do you think God likes balloons?" he asked.

"Yes, I'm sure He does. And isn't it nice that He got one today?"

Shannon thought about it. "Yes," he said finally, "I think that's nice." Suddenly he grinned, gave me another big hug, climbed on his bike and zoomed off.

I drove home, thinking about God's balloon. It had really been God's balloon all along, but Shannon hadn't realized that until he let go of it. In fact, it hadn't even occurred to me that it was God's until Shannon told me, although I am the pastor and really ought to know such important bits of wisdom.

I wonder how many things there are in my life that I clutch possessively, sure that they are mine. Will I have to lose them before I can understand that they were the Lord's all the time?

Thank you, Lord Jesus, for speaking to me this morning as You touched a small boy's heart. Thank you, Shannon, for helping God touch mine. □

Joanne retired after twenty-five years as a high school teacher and is pastoring the Castle Hill Advent Christian Church. She has been active as a speaker and workshop leader.

South Korean Speaks at Westfield

Kim Rogers, a native of South Korea who is serving in the Philippines with O.M.S. International, was the featured speaker for a mission-emphasis Sunday at the Westfield, MA church. The Rogerses are church planters in the Philippines and Bob Rogers is the founder of Faith Bible College. In sharing her testimony, Kim told about their starting a church with five people which grew to over 400 members in one year. Becky Leach offered a vocal solo during the service.

Mission

Prayer

Partnership

A · S · K

A B I D E

S E E K

K N O W

March

20 Praise God for the safety of missionaries and Christians in the Philippines during the recent crisis there.

21 Please continue to pray for all the Christians in **China**. Young people especially are seeking a change. May they find peace in Christ.

22 Pray for **Barbara White** as she makes plans for her furlough in June.

23 Pray for the **General Conference directors**: Millie Griswold, Caroline Michael, Bob Cole, Bob Mayer, Brent Carpenter, Harold Patterson and Executive Vice-president, David Northup.

24 Pray for **Sheryl Kampenhout**. She already has many English students.

25 Pray for **Austin and Dorothy Warriner** who are visiting churches in the South.

26 Pray that young people in our churches will feel the call to full-time service for Christ.

27 Pray for **James Davadasson**, the young pastor in Malaysia, who has taken over the churches that his father T. Devairakkam started.

28 Pray for our workers, **Rev. and Mrs. Francis Ssebikindu**, in Memphis, Tenn. and for the new converts that have recently accepted Christ.

29 Pray for **David Vignali** who will be coming home for a short furlough this spring.

30 Pray that God will call many Japanese Christians to preach the Gospel of Jesus Christ.

31 Pray for the **Executive Council** of the Advent Christian General Conference as they prepare for their upcoming meetings in June.

April

1 Pray for all the Advent Christians working as **Chaplains**: Rev. Ronald Scott Bezanson, Rev. Michael Gardiner, Rev. Will Barnes, Rev. J. Ward Hagan, and Rev. Craig Dunham.

2 Pray for the many Sunday school students learning of Jesus.

3 Pray for the children in **India** attending our school and pray for their teachers.

4 Praise God for each faithful pastor and wife who labor for Christ in Advent Christian churches in the U.S. and Canada.

5 Pray for the young people of our denomination that they may be given strength to avoid the threat of drugs today.

6 Pray that land for two new churches near the **Madras, India**, area may be secured and permits granted to allow them to build soon.

7 Praise God for the 80 English students that **Karen Rigney** is teaching and trying to win for Christ.

8 Praise God for the money His faithful stewards send to pay the salaries of missionaries and national workers on all fields.

9 Pray for **Marion Damon** as she teaches at the Bible College at Kodaikanal, India.

10 Praise God for the work **Ruth Devairakkam** is doing among children. We recently sent puppets to help illustrate the Bible stories.

11 Pray for **Beryl Joy Hollis** as she works with the national pastors in the Madras, India area.

12 Praise God for the 39 students at Oro Bible College. Pray that God will send them to plant new churches when they graduate.

13 Pray for **Floyd and Musa Powers**. Musa teaches many English classes. Floyd drives to Kurayoshi once a month to preach there.

14 Pray for **Margaret Helms** as she tries to plant two new churches in Philippines.

15 Pray for the national workers in **Mexico**. Pray for the **Tecate Bible Institute** where young Mexicans are training to serve Christ.

16 Pray for the national workers and pastors in **Nigeria** and **Liberia** as they work to reach their own people for Christ.

17 Pray for **Alice Brown** as she continues studies at Columbia Bible Seminary.

18 Pray for **Bruce Arnold** as he teaches at Oro Bible College in the Philippines.

19 Please pray for revival in the United States, Canada, and on all our mission fields to prepare many for the second coming of Christ our King!

continued from page 23

Pluralism becomes the only way for coexistence in the global city.

As Christians, however, we may not merely rely on human means to achieve our goals. We must make the cause of religious freedom in the Muslim world a part of our daily intercessory prayers. We should plead with our sovereign God to help us explain to Muslims everywhere that we are not engaging in another crusade such as our forefathers did in the Middle Ages.

We are simply asking them to recognize that some men and women who are born Muslim are attracted to the person of Christ. When they are inwardly drawn to receive him as their Savior, they also desire to be in fellowship with others who profess the same faith. They have not become subversives; they love their country and desire to serve it faithfully.

We pray that the forces of reason and toleration will prevail in the Muslim world and that all its citizens will enjoy true religious freedom. □

Nicholas Urban has lived in the Middle East for more than two decades and has been a student of the history of Islam and of the Eastern Christian communities of the area. Because of possible reprisals, Urban writes under a pseudonym. From News Network International.

Thank You

I wish to express my heartfelt thanks to all of you who so faithfully prayed for me when I was involved in a serious automobile accident last summer.

My recovery has been good and I am able to be back at work full-time now. I thank God for his presence during the whole experience and for the healing I have received.

Sincerely,
Luree Wotton

Luree Wotton served as an Advent Christian missionary for over 20 years and currently works at the Advent Christian Village in Dowling Park, Florida.

Christian Missions and Freedom of Religion Within Islamic Societies

Nicholas Urban

Early in the 1990s, Christians will celebrate the 200th anniversary of modern missions. This evangelistic activity has met with tremendous success in many lands, yet it has also faced some great obstacles. Churches have been established in many parts of Asia, Africa and Latin America; but this has not been the case in most parts of the Muslim world.

Christians face severe restrictions under Islamic regimes. Should they belong to the remnant of the early church, they are free to worship within their sanctuaries but not allowed to propagate their faith. If they are converts from Islam, they usually remain secret believers. Their plight is not well known in the West. Although there are hundreds of Muslims who have received Christ as Savior and Lord, to declare faith in Christ invites persecution by family and state.

We find it hard to believe that citizens of Islamic countries are still not free to embrace other faiths. After all, 1989 was a great year for the cause of religious freedom. Bibles began entering the Soviet Union by the truckload. Christmas carols were broadcast over Radio Bucharest on December 25 for the first time in 40 years. And the newly elected president of Czechoslovakia took the oath of office and proceeded

to a cathedral to offer thanksgiving to God for the return of freedom to his country.

God's final message

How can we explain the lack of religious freedom in Islam? Why has no Muslim the right to convert to another religion? To understand this subject we must look at it from *within* the Muslim faith. This monotheistic religion regards itself as the *fulfillment of Judaism and Christianity*. Muslims honestly believe their faith is God's *final message to all mankind* and therefore followers of other religions should submit to God's complete revelation of his will. In other words, they ought to "Islamize."

Historically, when the Muslim armies burst out of Arabia and began their conquest of the world, they felt quite magnanimous when they allowed Jews and Christians to keep their faith. But when people entered the fold of Islam, they were no longer free to leave it. Apostasy is still considered a grievous sin, and apostates who persist in their obstinacy are punishable by death. This has been the status quo in the household of Islam for the last 14 centuries.

But today, our world is globalized. We live in an interdependent world economy. Millions of Muslims have migrated

to the West and enjoy the privileges of pluralistic societies which allow freedom of religion both in worship and propagation. Furthermore, of the many Muslims who have studied in Western universities, some have returned home with an honest desire to see more freedoms practiced in their countries. They are uncomfortable with the rise of Islamic radicalism. They express themselves eloquently in books and magazine articles.

An Egyptian columnist, commenting on the changes taking place in Eastern Europe, predicted that "the winds of change will inevitably blow over the Arab world bringing its peoples freedom and democracy."

It is our responsibility as Christians living in the free world to become fully aware of the plight of fellow-believers in Muslim lands. Then we must translate this awareness into responsible Christian action. This requires going public with this cause and challenging Muslim governments and intellectuals to consider relaxing the age-old prohibition on conversions from Islam to other faiths.

Such an agenda may appear extremely unrealistic. But we are living in a radically different age. Our planet is crowded with billions of human beings. The communications revolution has brought them closer together.

Continued on page 22

Margaret Helms (September 18)
P. O. Box 263
6000 Cebu City
PHILIPPINES

Bruce Arnold (June 21)
P. O. Box 223
9000 Cagayan de Oro
PHILIPPINES

David Vignali (May 10)
P.O. Box 23152
Charlotte, NC 28212

Floyd and Musa Powers
(October 8 and February 28)
Rebecca Powers (Nov. 11, 1971)
4-11-18 Motoyama Kitamachi
Higashinada ku, Kobe shi 658
JAPAN

Karen Rigney (June 5)
c/o Tsuyama Zion Church
1041-3 Odanaka
Tsuyama Shi 708
JAPAN

Miss Sheryl Kampenhout (January 24)
Apple City 11, 303
2-6-9 Higashi-kariya cho
Aichi ken, Kariya Shi 448
JAPAN

Austin and Dorothy Warriner
(January 1 and January 18)
3-37 Okayama Higashi
5 Chome, Shijonawate Shi
Osaka Fu 575
JAPAN

Marion Damon (March 27)
Box 17, Andivilla
Kodaikanal 624101
INDIA

Beryl Joy Hollis (December 16)
American Advent Mission
Velacheri, Madras 600 042
INDIA

Barbara White (January 14)
Box 17, Andivilla
Kodaikanal 624101
INDIA

Alice Brown (March 24)
#300 Columbia Bible Seminary
7435 Monticello Rd.
Columbia, SC 29230

Lucas and Beulah Devasahayam
30, Jalan Cempaka
Taman Gemira
42700 Banting, Selangor
MALAYSIA

Rev. James Davadasson
124-A First Floor
Jalan Mersing
86000 Kluang, Johore
MALAYSIA

Mrs. Ruth Devairakkam
15 Jalan Hang Huah 2/2
Taman Muhibbah
86000 Kluang, Johor
WEST MALAYSIA

E. P. Etuk-Akpan - Secretary
Ediene Ikot Obio lmo Headquarters
P. O. Box 2519 - UYO
Akwa Ibom State
NIGERIA

Francis and Lyne Ssebikindu
(May 13 and May 8)
Faith Nancy (September 28, 1982)
Ashley Grace (November 21, 1985)
Joy Lyne (January 25, 1989)
2590 Faxon Avenue
Memphis, TN 38112

Rev. Carlos Quintero
254 S. Grand Oaks Ave.
Pasadena, CA 91107

Alberto Gomez
Arturo Angulo
Ever Perez
Ezequiel Serrato
c/o Carlos Quintero

P. O. Box 23152
Charlotte, NC 28212

Harold Patterson; World Missions
Millie Griswold; Christian Education
Caroline Michael; Women's Ministries

Brent Carpenter; Church Relations

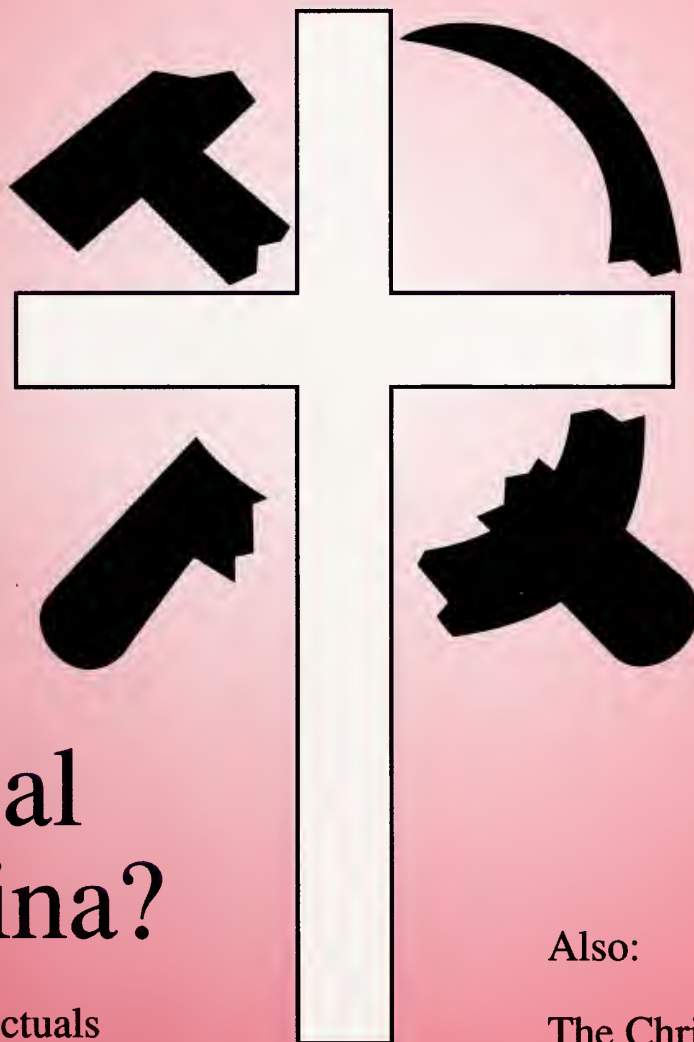
Robert W. Cole; Finance
Robert Mayer; Publications
David Northup; Executive Vice-president

C2827/124

WITNESS

Advent Christian

April 1990



Revival in China?

Chinese intellectuals
turning to Christ
like never before

page 12

Also:

The Christian
Alternative to Prejudice

How Your Church
Can Grow

FEATURES

The Christian Alternative to Prejudice

4

Pastor Cameron Ainsworth looks at the ways prejudice damages God's work through his church and challenges us to follow what the Scriptures teach about the dignity of all people.

• **Is There a Super Race?** by Cameron Ainsworth

How Can My Church Grow?

7

Wilsey McKnight explores four ways our church can touch lives for Jesus Christ.

• **Catching a Big Fish** by Steve Spearing

Triennial Convention Celebrates Missions

10

Information about the upcoming Advent Christian Triennial Sessions in Wenham, Massachusetts

China's Intellectuals Drawing to Christianity

12

Ron MacMillan explores how God is using the slaughter of Chinese students in Beijing to challenge China's future leaders with the claims of the Gospel.

A Word from the Church

16

Judy Vorfeld asks, "What should the church be in our community?" and suggests several important ways we can serve people in our community.

• **Jesus is Coming Again** by William Batson

DEPARTMENTS

From the Editor	3
Womens Ministries	18
Prayer Partnership	21
Family Builder	23

ON THE COVER

Across the world, the Gospel's power is smashing Marxist ideology. In China, students disillusioned by the government crackdown are being drawn to consider the claims of Jesus Christ.

Volume 38, Number 3

Advent Christian WITNESS

Editor Robert Mayer

Contributing Editors Caroline Michael, Harold Patterson, William Batson, Clayton Blackstone, David McCarthy

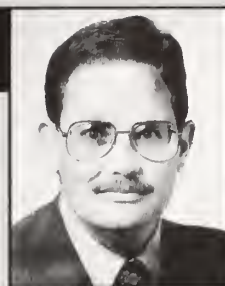
Typesetting Emily Hinson Proofreading Shirley Brooks

Design Manager Dennis Peterson

The Advent Christian Witness (ISSN #007-740) is published monthly except for a combined July-August issue by the Advent Christian General Conference of America, 14601 Albemarle Road, P.O. Box 23152, Charlotte NC 28212. Subscription rates in the United States and Canada: One year, \$11.00. Single copy: \$1.25. Overseas rate: One year \$14.00. Second Class postage paid at Charlotte NC. POSTMASTER: Send address changes to Advent Christian Witness, P.O. Box 23152, Charlotte NC 28212.

As the official publication of the Advent Christian General Conference, the Advent Christian Witness publishes the teachings of the Advent Christian Church and promotes the task of evangelism both in North America and around the world. The views expressed in this magazine are those of the author and may not necessarily reflect those of the editor or the Advent Christian General Conference. Member: Evangelical Press Association. Copyright © 1990 by the Advent Christian General Conference of America, Inc.

IT'S TIME TO BREAK DOWN BARRIERS



Barriers. We humans are good at erecting them, especially when we're confronted with someone or something that we don't understand or don't like. How many wars have been fought and how much hatred has festered because of the barriers we build out of racial, ethnic, economic, and geographical differences within the human race?

In contrast, Jesus came to break down the barriers that divide people. Paul's words in Galatians 3:28 boldly declare that "there is neither Jew nor Gentile, slave nor free, male nor female, for you are all one in Christ Jesus." It's important to note what the Apostle is and is not saying in this passage. Paul does not say that Christ removes our differences. He does declare that because of our common allegiance to Jesus Christ, our differences must not be allowed to become barriers that cause us to view those different from us as inferior.

Paul's words, in my view, need to be heard today in a fresh way by Christians in the United States. Many of us live with the illusion that the Civil Rights legislation of the 1960s solved all of our racial problems. And while that legislation addressed important issues like voting rights, twenty-five years later we live in a society where most black Americans still do not enjoy the economic opportunity that the majority of other Americans do.

The reasons for this are many, but my purpose is not to address that question. The issue I think we need to address is this: We as Christians, especially those of us who attend white middle class congregations, need to be active in breaking down the barriers, especially racial and ethnic barriers, that divide the church and society.

Essentially we must admit that racism still exists and that it's an important factor in the myriad of economic and social problems our country faces. And, to put it bluntly, racism is

sinful. If we take seriously the mandate our Lord gave us to be the salt of the earth and the light of the world (Matthew 5:13-16), then we dare not hold any notions of racial or ethnic superiority in our hearts.

But what can you and I do to start breaking down the divisive barriers that plague church and society?

- The best place to start is by examining our lives. Do we harbor prejudice against another group of people? Have we mistreated another human being because that person belongs to a group we dislike? If the answer is yes, we need to spend time with the Lord in prayer asking for forgiveness and for the Spirit's power to overcome the grip that prejudice can have on what we say and do.

- Then, we can develop friendships with those who are different from us. One of the greatest joys of my Christian experience is the opportunity God has given me to meet people from a variety of different cultural and racial backgrounds. And God has used those people to teach me many valuable lessons. Are all of your friends and associates just like you? If so, you're missing an opportunity for God to teach you valuable lessons about serving Him.

- And your church could consider a partnership with a black, Hispanic, or Asian congregation in your area. But remember a partnership means that we learn from each other, that we build friendships with those different than us, and that we work together to deal with problems faced in our communities.

I'm convinced that the huge problems that face our society—poverty, drugs, AIDS, pornography, and others—will not be solved until white churches, black churches, Hispanic

continued on page 22

The Christian Alternative to Prejudice

A. Cameron Ainsworth, Jr.
Ft. Worth, Texas

Prejudice, based upon race, economics, or culture. How serious is it? I know of few Christians who would defend it, but I believe many feel that such prejudice is simply a matter of upbringing and an unfortunate fact of life. To support that conviction, one could correctly state that prejudice exists in all parts of our nation and that racial and other types of discrimination exist throughout the whole world. For the Christian, however, the issue must be subjected to the scrutiny of God's Word, and I believe the Scriptures

reveal such prejudices as identified above to constitute sin—sin in one of its most destructive forms so far as the health and vitality of the church is concerned.

Prejudice involves disobedience to God

Prejudice against others is serious first of all because it involves disobedience to God. Consider this Old Testament passage: "But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God" (Leviticus 19:34).

That solemn commandment is emphasized repeatedly in the Old Testament, and in the New Testament takes such forms as these: "And the Lord make you to increase and abound in love one toward another, and toward *all men*, even as we do toward you" (1 Thessalonians 3:12). "Honor *all men*. Love the brotherhood. Fear God. Honor the king" (1 Peter 2:17).

Secondly, prejudice against others splinters the church and destroys its unity as the body of Christ. Speaking of the fellowship within the church, Paul wrote, "Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all" (Colossians 3:11 NIV).

Thirdly, sinful prejudices impede the evangelism of the church. No matter how many missionaries are sent abroad, if local churches follow a policy which excludes some classes of people from their ministries and outreach programs, these churches are indicted by the Great Commission of our



PHOTO BY JIM WHITMER STUDIOS

Lord. Every congregation is responsible for ministering to those modern-day groups which correspond to Jerusalem, all Judea, Samaria and the uttermost part of the earth (Acts 1:8) as it has opportunity to do so.

Prejudice against others also leads the church into practical profanity against God. When John asks, "...he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" he is building on the truth that all humankind bears (however marred it may be) the likeness of God. To despise those created in God's image is to despise Him whose image they bear. It will be seen, therefore, that sinful prejudices are amongst the most serious sins in the church because they involve the church in direct disobedience to her Lord, because they erode the essential unity of the church, because they impede the essential ministry of the church and because they involve the church in profanity against the God who "so loved the world that He gave His only begotten Son..."

How do we overcome prejudice?

Because discrimination against others flows from the love of self gone awry; it's a temptation which all Christians fight in common. How can we conquer our prejudices? I believe Jesus showed us the way—the exciting alternative to prejudice.

In Luke 10, Jesus stood face to face with a lawyer who sought to justify his prejudices and the behavior to which they led. When Jesus challenged him with the familiar commandment to love his neighbor as himself, he asked, "Who is my neighbor?" (vs. 29). In other words, he was asking, "How

continued on next page

Is There A Super Race?

A. Cameron Ainsworth
Fort Worth, Texas

The history of racism may be ugly, but racism seems to have an attraction for people much like the attraction of a candle flame for a moth. In the end this attraction must prove just as fatal for the man as for the moth.

The Israelites were God's chosen people, but God made it clear that they were chosen because of His sovereign grace and not because of their worth. Yet there came a period in their history when they became introverted, racially proud and intolerant of other peoples. As a result, Judaism became weak and sterile and failed to influence the world as it should have done.

Hitler played upon the attraction of racism, preaching the doctrine of Arian supremacy. A whole nation followed him on a quest for world domination, but found defeat and disgrace instead.

In our country just now many whites have succumbed to the attraction of racism and have embraced the doctrine of white supremacy. Many blacks, partly as a reaction, have countered with a doctrine of black supremacy. Ours is a time of tension, anxiety and danger; and these currents of racism now threaten to sweep us to destruction as surely as racism has always brought weakness and ruin to others.

After laying such a groundwork for my message as this, it may now sound quite contradictory when I say that there is a super race and that we need to recognize this as a fact. Our search in the Scriptures will lead us to consider this truth as we discover,

first, that God has a plan for us and then that this plan has been perverted by us, and, finally, that there is a path for our return to God's plan.

God's plan for us

Perhaps the first clear inkling of God's comprehensive plan for humankind is in Genesis 22:18 where God said to Abraham, "...Your descendants will take possession of the cities of their enemies, and through your offspring all nations on earth will be blessed, because you have obeyed me." In Isaiah 56:7 we see again that God's plan to bless men is international, "...these I will bring to my holy mountain and give them joy in my house of prayer. Their burnt offerings and sacrifices will be accepted on my altar; for my house will be called a house of prayer for all nations." In John 3:16 are found the familiar words, "...God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life." Jesus commissioned His Church to "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." No racial bigot could read the Book of Revelation carefully without finding himself condemned. In Revelation 5:9 an international choir is seen singing praises to Jesus, the Lamb, "...You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation." The same emphasis is found in Revelation 7:9. God's concern embraces all people, and to me this says that

continued on next page

Is There a Super Race?

something is wrong when we speak of a white church here, and a Spanish mission there, a black church here and an Indian mission there. The church which I would like to belong to, which I would like to pastor, would be a church where black and white, Spanish and Indian—and whatever else you may want to include—all worship and serve God together, each race and culture enriching the life of the church with its own unique contributions.

Paul said that God has made just this possible: In Ephesians 2:16 we read of Jews and Gentiles that Christ purposes to "reconcile both of them to God through the cross, by which he put to death their hostility. The Gentiles are to be "no longer foreigners and aliens, but fellow citizens with God's people and members of God's household" (Ephesians 2:19). In Galatians 3:28 Paul shows how our differences dissolve when we come together in Christ, "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus." Peter in his first epistle, chapter two, verse nine, introduces us to the only super race, "But you are a chosen people a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light."

The super race is a new race crated from all people and finding its common identity in Christ. It is a superior race in that it shares God's holiness; it is a superior race in that all of its members have found the light of freedom in Jesus, and it is a superior race in that God purposes its eternal existence in His kingdom. Jesus spoke longingly of the day when there would be "one fold, and one shepherd"

(John 10:16). Is it not high time for a church which is segregated and splintered and bruised and weak to join hands, member with member, whatever the races involved, and find its way back to its Lord? Oh, that Christ might pull us together! This superior race is a spiritual race, and we cannot be proud of our superiority, because all of our superiority is in Christ.

I can almost hear someone saying right now, "But you are idealistic—what you are describing would be nice, but it will never work." And I say you are wrong. It has worked. The early church began with Jewish foundations. The Jews hated their half-brothers, the Samaritans. But when Jesus got hold of Jewish hearts He filled them with love for the Samaritans. In the eighth chapter of Acts you can read for yourself how naturally and how beautifully the young church reached out to embrace the Samaritans. And the same thing happened with the Gentiles. There has probably never been a stronger prejudice than that between Jew and Gentile, but Christ conquered it. And He can and does conquer prejudice and hatred today when we give Him the chance.

Yes, there is a super race. Not superior because of its size, or intelligence, or power. It is a new race, superior because it includes all races and invites all races to be equal in Christ Jesus, our Lord. Superior because God is our King and because love is our bond and because God's Spirit is our power. Do you belong to this super race? Does Jesus have control of your life? Was there ever a better time than now to fully yield yourself to Him? □

Excerpted from the Advent Christian Witness, July 1971.

Prejudice

big a circle must I draw? Whom am I obliged to love?" He implied that his problem was identifying his neighbor, a philosophical problem. It wasn't. His problem was spiritual and moral, and Jesus powerfully addressed it as such. First of all, Jesus never answered the lawyer's question; He never helped him define "neighbor." Jesus is not in the business of helping us draw circles which exclude any others from our love.

What Jesus did was to introduce, in story, a priest and a Levite who were expert circle-drawers. Even though the bleeding victim was a fellow-Jew, they found grounds for disqualifying him as a recipient of their care. Did they assume that he must be a sinner receiving his just desserts? Was he disqualified because his bloody condition made him ceremonially unclean? It doesn't matter; they passed him by. Then Jesus introduced a Samaritan. The lawyer must have bristled at the very mention of his nationality—like most Jews of the day, he hated Samaritans. Perhaps the Samaritan had a heart that was tenderized by a lot of personal suffering and injustice, but he saw not a Jew but a man, hurting and helpless. He didn't wait to draw circles; he hurried to the victim and involved himself in sacrificial service to the unfortunate Jew. Jesus showed the lawyer, and shows us by this parable, how to *be* a neighbor to all people.

And that's the alternative to prejudice and discrimination against others! Our Lord calls us to be committed and enthusiastic neighbors to all. The law demands of us that we *tolerate* those unlike us and grant them the basic rights which we enjoy. Jesus wants us to go even further and *show love* to

continued on page 22



Wilsey McKnight
Highland Village, Texas

How Can Your Church Grow?

What contributes to church growth?

There are several factors which contribute to church growth. This writer wishes to consider a total of twelve factors; these twelve will be presented in a series of three articles—four factors to be considered in each article. Here are the first four of the twelve factors.

1. Good Preaching Contributes to Church Growth

Good preaching is the first necessity in every church. Paul Benjamin, author of *The Growing Congregation*, reports: "Surveys on church attendance in America indicate the high priority which Americans place on the sermon. Every preaching minister in America should be sensitive to the importance of his work in the pulpit."

Elmer L. Towns, dean of the School of Religion at Liberty University, affirms this high priority on preaching. He writes: "The preaching service is the tool for building churches... Since the preaching service is the major tool in building the service, pastors will have to give more attention than ever before to the preparation and delivery of their messages."

Among churches I have observed personally, the growing churches had preaching which varied from good to excellent. In the non-growing churches the preaching varied from good to very poor. Over the past several years, this writer has heard ninety-four (actual count) different ministers preach. I found the good preaching to be expository in nature with messages revealing much preparation.

Boring preaching does not inspire church growth. Sometimes I would glance around the church and witness boredom on the faces of people in the congregation.

Jesus said, "Feed my sheep" (John 21:17). The Scriptures need to be expounded. F. B. Meyer, noted English preacher at the turn of the century, proclaimed: "Expository preaching should have a very conspicuous place. It should be the standing dish; nay, it is the table on which all the dishes are placed." John Bright, author of *The Authority of the Old Testament*, declared: I regard the topical sermon as a snare and a device to be resorted to as seldom as possible. Topical sermons can be biblical, but they very rarely are. They tend to be far more preoccupied with our problems and concerns than with faith's affirmations and almost never are adequately based in the biblical teaching. ... there can be no substitute, Sunday in and Sunday out, for preaching that expounds the biblical text itself."

Kennon L. Callahan believes

that pastors who deliver "corporate, dynamic sermons" have three things in common:

- Their sermons are easily followed and they make sense;
- Their sermons involve the humor, struggle, and drama of the biblical text and of contemporary living; and
- Their sermons share something with the congregation that is hopeful and helpful in the midst of pain, suffering, and injustice present in the world.

2. Good Music Contributes to Church Growth

The worship services of a church need good music. Music has long been a part of Jewish and Christian worship. Among the churches I have known, the growing churches usually had good to excellent music. Churches with poor music can never reach those people to whom good music is a vital segment of their worship. Those people will search for another church to attend.

Poor music is too often a part of a small, non-growing church's worship services for three reasons: First, the leadership does not realize the need for good music and does not try to secure a competent pianist or choir director. Second, the membership feels they cannot afford to have anyone on the church payroll besides the pastor. Unless they have somebody competent within the congregation

who is willing to give his time and perform as an organist or choir director, they will do without good music. Third, members of the congregation commonly fill these two positions—organist and choir director—and they hold on to their positions with tenacity. They cannot be removed as they have enough relatives and friends in the church so that these jobs become lifetime positions for them, whether they are competent or not. Often, these people unwittingly hinder growth in the churches they so lovingly serve.

3. High Degree of Congregational Warmth Contributes to Church Growth

A church that is to grow needs a high degree of congregational warmth in which a visitor will truly feel welcome and have a desire to return. Kennon Callahan considers the warmth of a congregation to be a "hidden welcome sign." He reports: "Unchurched persons primarily discern the warmth of a whole congregation by their contacts with individual people in that congregation."

This writer particularly remembers a church in Northeastern Texas. My wife and I were traveling on a Sunday and, as is our custom, we stopped to worship at the first church we saw about the time of the customary worship hour. It was in the town of Mt. Pleasant. As we stopped in front of the church, three men came over to meet us. They all invited us to service and one man ushered us into the sanctuary. The service had not yet begun, so the people seated behind, beside, and in front of my wife and me engaged us in conversation. After the service, they each urged us to visit again the next time we would be traveling by. We had not only wor-

shipped, but also enjoyed a very pleasant experience. A few days later my wife said to me, "If we lived near Mt. Pleasant, I would want to attend that church." The congregation numbered over three hundred the Sunday we visited, but they still recognized us as strangers and visitors. This is a growing church and will soon begin construction on their new sanctuary.

This writer attended another church in which an usher delivered the day's visitor cards to the pastor during the closing hymn. The pastor welcomed the visitors by name prior to the benediction. This was an appreciated gesture. In still another church, the regular people to the services wear name tags, which they pick up from one of the two large racks in the foyer each time they come to the worship services. Naturally, the visitor or the occasional worshiper has no name tag and is readily recognized as a new person.

Most recently, a man said to this writer: "I'm not going back to that church which I have been attending regularly for the past several weeks; they cannot even remember my name." If a person is to continue to attend a church, he wants to become more than just another anonymous body filling a space in the pew.

4. An Attractive and Well-maintained Building and Grounds Contribute to Church Growth

The perception of cleanliness and orderliness are relative to the opinion of the beholder. This writer asked leaders of several churches to rate their individual churches on a scale of 1 to 10, as to the cleanliness and orderliness of their facilities. The churches which were not very neat and clean received about the same rating as those

churches which were immaculately clean. I'm reminded of one church where two people apologized to me for their church not being as clean and orderly as usual. As a result, I paid special attention to the surroundings. Surprisingly, considering their apologies, this was one of the cleanest churches I had ever seen.

Middle-class families usually have well-kept homes with good furniture, and are usually clean to very clean. People who live in such circumstances expect to find clean and orderly facilities when they visit a church. Dee J. Swilling, writing in the *New England Church Life*, suggested:

"Imagine that you and your family are new in town. Where do you begin looking for a church home? In the newspaper, in the Yellow Pages. (Is your church listed attractively?) With address in hand, and kids buckled in, you begin the drive to church. You drive, and drive, until you realize

Faith for Growth

Sometimes the obstacles to church growth seem insurmountable. The mountain appears to be too large. The common human reaction is to this experience a sense of defeat before one begins.

However, faith that God will bless our efforts for Him will move the mountainous obstacles that loom before us. "(We) can do all things through Christ who strengthens (us)" (Phil. 4:13). Abraham was told to go to a land he had not seen and the obstacles and the dangers along the way surely were frightening; however, he journeyed out in faith. We are asked to go in faith as we reach out for Christ; and, by faith God will remove the mountains one by one.

Yes, faith and action will grow the church! □

you passed it. The sign was so small and poorly painted, you didn't give it a second glance... (Signs should clearly identify the church, note whether a nursery or other special services are available, and be readable from a car passing at 30 m.p.h....)

"Once you arrive at the church, where do you park? (An inexpensive courtesy is to designate clearly marked parking spaces for visitors.) As you walk from your parked car to the front door, observe your surroundings. Is the lawn mowed? Are shrubs neatly manicured?

Does the building look like a meeting place for people who care about their message?...

"Once inside the front door, who or what greets you? Esther Corey, New England Director of Ministry Wives for the Assemblies of God, has conducted seminars on creating an inviting church. Her research found three areas important to visitors: the nursery, the ladies' room, and the sanctuary.

"But the most significant factor is the people. Someone needs to shake the visitor's hand and take a personal interest in them, she said. Beyond the handshake and the smile stands the foyer. Is it attractive? Carpeting must be clean and attractive, the walls and windows neatly decorated. Flowers and a well-lit visitors' area help make inquirers feel welcome..."

The membership should see their church in the eyes of the stranger, paying special attention to the:

- Quality of the Sunday bulletin;
- Quality of the printed literature;
- Neatness of the tract rack and literature table;
- General repair of the church, inside and out; and
- Cleanliness of the church, beginning with the front steps.

An attractive church plant is necessary for most American churchgoers. Some people will tolerate a less attractive edifice, if they believe there will be an improvement in the future. This is especially true for people who worship in rented facilities.

This writer daily passes a restaurant located at a busy intersection with traffic light. Thousands see the restaurant daily. The restaurant serves excellent barbecued-beef meals and the people operating the restaurant are friendly and helpful; yet, few automobiles are parked there during meal times. Why? The restaurant occupies a most unattractive and unkempt building. Few people are attracted to stop. This is true the nation over; those service stations, stores,

and places of business which do not modernize and do not keep their facilities in first class condition slowly lose customers until they go out of business. Likewise, the church; those who do not upgrade their edifices and keep them in first class condition slowly go out of business for the Lord.

Besides attractive structures, landscaping can present a sense of welcome. Also, a flower bed, or border with eye appeal, can draw favorable attention to the church.

How does your church rate in these four areas? Good preaching and music; warm and friendly Christians; and an attractive church plant can be keys your church can use to help reach people for Jesus Christ. □

Catching a Big Fish

Steve Spearing
Smithfield, N.C.

"The Lord provided a great fish to swallow Jonah, and Jonah was inside the fish three days and three nights" Jonah 1:17.

God has a pretty creative way of getting our attention, especially when we try our best to ignore him.

In Jonah's case, God wanted to use him to save an entire city, Nineveh. He did it by telling Jonah to go and tell the people of Nineveh that he was going to destroy it.

Jonah knew God didn't want to destroy Nineveh and he didn't want to go! Matter of fact, he took off in the other direction.

In the book of Jonah you will discover that stepping outside of God's will cannot only be unpleasant for you, but you can also make

it pretty miserable for those around you.

Jonah did end up in Nineveh and proclaimed a message of destruction and what happened? You've got it! The people of Nineveh repented and the city was saved!

Was Jonah pleased? No! He was upset because he told the people of Nineveh that God would destroy them and then God didn't. He was more worried about how he looked in their eyes than to see God's forgiveness in action.

I suspect there may have been times that God has wanted to use us, but, we were more worried about how we would "look" to others than to see God's love (through us!) in action.

It is an honor for God to call on you to do something for Him. The next time God calls on you, humbly and with thanksgiving in your heart, obey. □

Triennial Convention Celebrates 125

Final plans are now being completed for the triennial convention of the Advent Christian General Conference, scheduled for June 22-27 at Gordon College just outside of Boston, Massachusetts. These General Conference meetings will feature a variety of activities, workshops, and special gatherings, as well as a celebration marking the 125th year of the ministry of Advent Christian World Missions.

General Conference comes to the Boston metro area this year because the scheduled rotation calls for the Eastern Regional Association to host this triennial gathering. And as the center of New Eng-

land, the Boston metro area features a variety of vacation opportunities including historical places and recreational opportunities. Many Advent Christian churches and camp grounds are located within a four hour drive of Boston.

Keynote speaker for the General Conference meetings is Dr. Arthur Gay, pastor of the Park Ridge, Illinois Community Church and past president of the National Association of Evangelicals. Dr. Gay, a longtime friend of Advent Christian people and congregations in the New England area, will address the issues of understanding and committing to God's kingdom call.

The convention committee, headed by Dr. Oral Collins, has selected "God's Kingdom Call to Global Evangelism" as the conference theme. Luke, in Acts 1:8 declares "You will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" And Matthew writes, "This gospel of the kingdom will be preached in all the world as a testimony to all nations, and then the end will come" (Matthew 24:14). The program will challenge Advent Christians to take the gospel of Life Only in Christ to their communities, their countries, and to

What are the most pressing issues facing General Conference?

Over 100 Advent Christian pastors responded to a survey, developed by Director of Church Relations, Brent Carpenter, Western regional superintendent James Smith, and Pastor Louia Gransee, asking for information about their ministry strengths and about their perceptions of important problems facing the Advent Christian Church in 1990. When asked what the most pressing issue facing General Conference this year according to Rev. Carpenter, "The overwhelming majority stated one word "unity." And some pastors went on to say that our lack of oneness, both organizationally and doctrinally, must be overcome."

One survey respondent expressed this well; "Whether, after 130 years, we will finally find the will to become a people. Can we set aside our excessive individualism, our preoccupation with pet projects—local, conference, re-

gional, personal, and develop a sense of common identity and purpose? Unless we can establish a perspective that can embrace the whole, we have no corporate future."

Other issues surfaced as well. Several pastors pointed to evangelism as the greatest need among Advent Christian people and churches. One respondent said that we take "too much time looking at the system, and not enough time winning the lost." Related to this, several others felt that as a denomination, we seem content to float along without any sense of direction or purpose.

Many respondents pointed to the loss of Berkshire Christian College as a major blow and felt that the denomination was doing too little to address the educational needs before us. Education will be a major issue at the upcoming General Conference delegate meet-

ings this June at Gordon College, as a task force report under discussion by the Executive Council is sure to stimulate discussion.

Other responses included the need for church planting and growth, a need for Advent Christian leaders to be more involved in local church settings, and the desire for the denomination to focus not on its history, but its future.

Out of 356 survey forms mailed out, 103 pastors responded. Their answers will be used by the denomination's long range planning committee in developing strategies for Advent Christian work in the years to come. If you're interested in more information about the results of this survey, you can contact Rev. Brent Carpenter at the Advent Christian denominational offices; P.O. Box 23152, Charlotte, NC 28212. □

Years of Advent Christian Missions

the entire world. Speakers and workshops will focus on practical ways Advent Christian congregations can be effective in reaching people for Christ both at home and around the world.

The National Womans' Home and Foreign Mission Society convention is scheduled for Saturday, June 23 from 1:15-3:15 p.m. Advent Christian missionary to India Marion Damon will lead devotions, and Dr. Laura Mae Gardner, a missionary with Wycliffe Bible Translators, will present a workshop titled, "Weighing Your Call to Missions." That evening, the WHFMS will sponsor an evening banquet with Dr. Gardner as the

featured speaker.

During the first three days of General Conference, the National Board of Youth Ministry is sponsoring "Storming the Gates," a national Advent Christian Youth Convention. Keynote speaker Brent Bromstrup has been involved in youth ministry for over 13 years and is currently Associate Pastor for youth ministries at Redeemer Covenant Church just outside of Minneapolis, Minnesota. In addition a variety of workshops and a contemporary Christian band will be a part of weekend youth activities. Registration forms and information about "Storming the Gates" has been mailed to each Advent

Christian church.

Plan now to be a part of one of the most crucial General Conference sessions the Advent Christian Church has faced in her 130 year history. Each local church is entitled to delegate representation and it's important for each Advent Christian congregation to make sure its voice is heard in the important issues that will be dealt with. Information on major issues to be discussed, nominees for election to national offices, and program schedules will appear in the next Advent Christian News. You can use the registration form below to register now. ☐

REGISTRATION

Advent Christian General Conference Triennial Convention

Friday, June 22, 7:00 PM through Noon, Wednesday, June 27, 1990
Gordon College, Wenham, Massachusetts 01984

Name: _____

Address: _____

City: _____ State: _____ Zip: _____

Telephone: () _____ - _____

Number of adults _____ \$212.50/each _____

Number of children under age 6 _____ \$118.00/each _____

Children under age 3: no cost TOTAL: _____

Registration Deadline: June 1, 1990

Please make check payable to the:
Advent Christian General Conference.
If you are registering more than
one person on this form, please list
their names and address on a separate
sheet of paper. Mail registration form
and check to:

Triennial Convention
Advent Christian General Conference
P.O. Box 23152
Charlotte NC 28212

Includes lodging at Gordon Col-
lege, meals, Saturday evening
banquet, and \$25.00 registration fee.

Spiritual Hunger Drawing China's Intellectuals to Christianity

Ron MacMillan
News Network International

"It's all because those soldiers on June 4th used real bullets to shoot the people. . . if they had used rubber bullets there would be no Christian revival among the students today. . ."

—Beida University Student

That a Christian revival could depend on the type of bullet inserted into a rifle must rank as one of the most novel explanations of a conversion to Christianity anywhere.

But behind these emotional words, spoken in December by a young man called Jiang, a recently converted student from China's premier Beida University, lies a brilliantly cogent argument—one which goes at least some way to accounting for a remarkable phenomenon in modern China. Namely, the turning of thousands of Chinese intellectuals away from a Maoist to a Christian faith in the latter half of 1989.

Jiang's argument runs like this: because the Chinese government put down the pro-democracy movement with a ferocity and a cruelty that was quite uncalled for, China's students saw two truths clearly

for the first time in their lives, which set them on the road to Christianity.

First, they saw that the Chinese Communist Party could no longer be trusted. Said Jiang, "Before June 4, we [the students] were all quite 'pink' in our attitude to the government...we were the elite of society, and hoped to receive the plum placements in China at the end of our courses."

Stressing that the pro-democracy movement was in no way a challenge to the government or the Marxist system, he said, "To be

rebuffed with such murderous ferocity by a government we thought was flexible enough to make real changes—albeit within the Marxist framework—woke us up to the fact that we must no longer have any faith in the system."

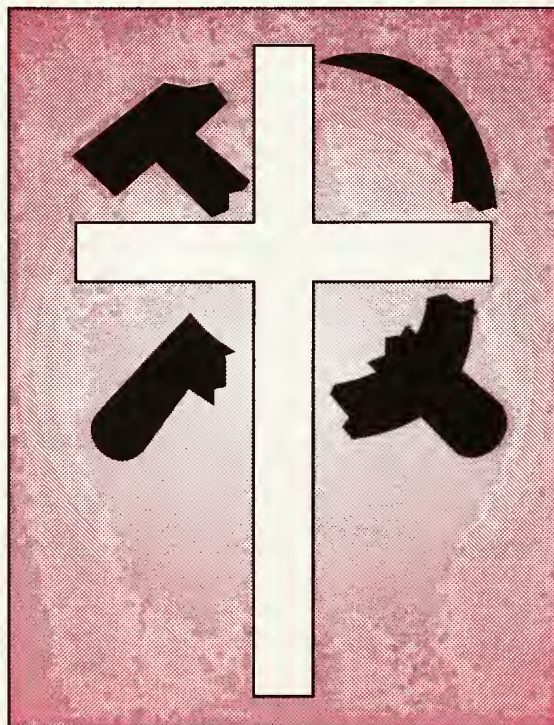
The disillusion was bitter. As a Christian teacher involved in the demonstrations said in December, "We are all still in a state of shock...it never crossed our minds that the government would do such a terrible thing as order the army to mow down defenseless civilians."

The system's violent core had been exposed, its credibility forever besmirched.

The second truth that dawned was a startlingly simple one: people are evil. Yet in a Chinese context, this is a radical conclusion. As a Christian professor in Beijing said, "All our religions for the past 5,000 years, including Maoism, teach that man is basically good, and only circumstances make him bad."

"We saw pure evil..."

But the brutality of the massacres in Tiananmen Square was quite inexplicable in terms of circumstances: the pro-democracy movement had virtually petered out,



factions within the army were reluctant to shoot to kill, the loss in trade to an appalled Western world would be catastrophic, etc. Yet still the government chose violence. "We saw pure evil in June," a Beijing surgeon said, "and it horrified us."

Fright, fear, horror, shock are still written on the faces of the Beijing student population over six months later. Most witnessed the brutality in some form or another. One young woman said, "In our dorm we heard that the PLA was shooting students, but that seemed ridiculous, so I went to the square with my boyfriend." She related, with tearful eyes, how she had watched him approach a soldier to ask about the reports, then saw him wheel around in terror. He was shot in the back of the head at point blank range.

Sobered by the carnage, and disillusioned with the system that instituted it, students looked for comfort in religion. But which religion? Jiang explained, "We could not try any of the Chinese religions like Confucianism, Taoism or even Buddhism, because they were based on a premise that we knew to be untrue—that people are morally good!" He said, "I turned to Christianity because it seemed the only realistic religion... it told us we had evil tendencies, but that this evil could be conquered."

But why not turn to Judaism or Islam, since Christianity is not the only religion that teaches of a depraved mankind? But there are too few Jews to propagate their faith in China, and subsequent political events rendered Islam odious in student eyes.

The hatred China's intellectuals feel is directed against two men in particular who were instrumental in ordering the massacre: Li

Peng, the premier, and Yang Shangkun, the president. According to a foreign Christian teacher in Beijing, "They are the most despised men in China today."

Yet both have made it their business since the massacre to visit the Islamic nations of the Middle East, where they have been royally welcomed. Muttered a faculty member, "If Islamic nations can welcome those monsters, we want nothing to do with their religion... we have noticed that it is the Christian nations that have objected most to the massacres!"

And so Jiang concluded, "If those bullets had been rubber, we students would never have gone through the nightmare and trauma that has brought a Christian revival among us!"

Are claims of revival far-fetched?

Admitting his argument is in no way a complete explanation of why China's students are converting to Christianity, is his claim of revival far-fetched?

If facts can be gathered at all in such a closed society as China, the answer would certainly be No. According to Dr. Leslie Francis, a Christian academic specializing in Chinese intellectual history, and a visitor to Beijing in December, "The turning of students to Christianity since June 4 involves not merely hundreds, but definitely thousands throughout China." She added, "I would rate this as one of the most significant periods in the history of Chinese intellectualism."

Sources among the student population confirm this turning. In at least seven cities—Xiamen, Fuchow, Xian, Wenzhou, Ningbo, Shanghai, and Beijing—students have indicated to foreign visitors or resident teachers that as much

as 10 percent of the student body has converted. In some cases entire dorms or even faculties—teachers as well as students—have all become Christian.

Indeed, the pattern appears to be that the farther away from Beijing one gets, the more spectacular the turning. For example, one Christian lecturer at Xiamen University said, "I would defy anyone to walk from one building to another on this campus and not bump into a group of students having a Bible study in the open air."

Beijing continues to be the place where government control remains greatest. Students at Beida University are locked into their dorms at 11:00 p.m., and army troops patrol the campus perimeter during the night. "We are under siege," whispered one Beida student.

Yet student estimations of the new interest in Christianity, while valuable, are difficult to verify, even though they are confirmed by foreign Christian teachers. But there are three other independent sources who also confirm the turning.

The officially sanctioned Protestant Three-Self Patriotic Movement churches in the major cities were swamped with inquiring students in the last six months of 1989. The Haidian Three-Self church in Beijing was jammed with them.

A veteran foreign teacher related how he attended church in July and was pinned in his seat after the service for two hours by inquisitive students asking questions about his faith. He said, "In five years in China, I have never seen anything like it. It was an explosion of interest in the Christian faith, and all the Three-Self churches I know here are just overwhelmed by the numbers coming



to the services."

The Christian broadcasting company, Trans World Radio, reported it had received a letter from a member of the Hua Xiang Three-Self church in Fuchow sharing that a staggering 8,000 students had come to that church since June 4, inquiring about the Christian faith.

House church leaders in the major cities also report being inundated with converted students asking to be discipled. Many of them had already transited through the Three-Self churches in search of more substantial pulpit fare. A leader of a large house church in northern Beijing said, "Frankly, we cannot cope with the discipling of these new converts.

Even the secular press is starting to notice. In fact, they have been the first to use the term "revival." In the Chinese language newspaper *Ming Bao* in Hong Kong, on December 26, it was reported, "There has been a revival of religious interest in China...more students are going to church at Christmas time than ever before."

It may still be premature to call this turning to Christianity "revival," but a composite picture can be built up to establish its numerical significance and its country-wide penetration. Not only that, but according to China expert Francis, it is utterly indigenous in nature. "This phenomenon," she said, "is totally spontaneous and accelerating fast, and its strength may well lie in the fact that it is utterly Chinese. . .the influence of foreign Christian teachers on the campuses appear to be quite marginal."

Given the scale and significance of this phenomenon, reasons other than Jiang's "real bullets" theory must be around to further

explain it, and indeed they are.

Academic interest in Christianity not new

Francis points out that June 4 may have acted more like a catalyst than a cause of religious interest because in the 1980s there already was a responsiveness to the gospel among China's intellectuals. In the coastal towns of Shanghai, Fuchow and Xiamen, house churches were often led by outstanding academics, and they reported a number of student conversions long before the pro-democracy demonstrations began. The recent spate of conversions may have had much to do with a decade of assiduous pre-evangelism by these campus Christians.

At the other extreme lies a crude and materialistic reason for a Christian awakening. One Shanghai student explained why he wanted to read the Bible: "I see India, which is Hindu, and poor; I see China, which is Buddhist, and poor; I see the West, which is Christian, and rich—that's why I want a Bible, to see how the West has become rich!" China's students are fascinated by the West, and their curiosity leads them to inquire into its religious basis. For many, it has proved to be the first step in the pilgrimage toward a profession of faith.

An attraction to absolute truth and unconditional love

Ultimately, though, it is Christianity itself which has attracted the battered and disillusioned students. A Beijing professor contends that "students are attracted to the twin notions of absolute truth and unconditional love

that are enshrined in the Christian faith."

To a people weary of the relativism and the constant revision of Marxist tenets, to say nothing of their distaste for the lying that is so much a part of life, a religion which professes to have truth which is intrinsically objective, unalterable, and pure, is indeed a great attraction. As one student said, "I cannot tell you what a relief it is not to have to believe a lie, or live a lie anymore!"

Still more students have warmed to the love shown to them in the midst of their shock by Christian believers. The psychological effects of the massacres have been incalculable, leaving many students either sullen with smoldering resentment or violent with an almost pathological thirst for revenge. Individuals at the extremes of desperation or despair are finding only Christian love an adequate therapy, if not a proper remedy for their condition.

However complex the reasons, the fact remains, China's intellectuals are becoming Christians in unprecedented numbers today. In Chinese intellectual history, and in Chinese Christian history, this represents a completely new phenomenon—one which will pose new challenges both to church and state.

Will the government take fright at large numbers of the elite of society suddenly subscribing to a hostile ideology? Will the revival provoke a crackdown?

Few expect a tough crackdown

Surprisingly few in Beijing expect a tough crackdown. This is largely because they feel the government does not perceive Christianity to be a threat to their politi-

cal regime. According to one Chinese Christian professor, "Right now the government is just trying to survive politically, and they know that Christians are least likely to try and topple them through violent insurrection." In fact, the government may even regard this resurgence of Christianity as an ally in its attempt to deradicalize the student population.

Not that the government is expected to be sanguine. The atmosphere on most Chinese university campuses is extremely tense following the roundup of pro-democracy organizers. However, the Cultural Revolution tactics employed in the immediate aftermath of the massacre, such as installing informer phones and requiring written confessions, have not been taken seriously, and have merely had the effect of uniting students and faculty against the government. Sensing this, the government has not banged the ideological drum so loudly in recent months, and may be prepared to tolerate a degree of religious dissidence.

Church, rather than state, is more disrupted by conversions

Strange as it may seem, it is the church and not the state that is being most disrupted by the emergence of these new believers and inquirers. The problem is, can the existing Chinese church cope with the task of discipling these new believers?

In the main, the converted students seem to be transiting through the official Three-Self churches. Their disgust with the government actions at Tiananmen Square has given them an equal dislike of all government-domi-

nated organizations, of which the Three-Self—willingly or unwillingly—is one. They also express dissatisfaction with the low standard of teaching that—with some exceptions—is the norm at official services.

The majority of them usually find their way to the house churches, where again some tension has been reported. The general Chinese revival of the past 20 years which has caused the house churches to mushroom has been most marked among the rural, and less educated, population. Indeed, some house church movements preserve a positively anti-intellectual ethos. Consequently, for some of these house churches to be swamped with highly intellectual people, many of them asking very complicated questions of their new-found faith, is proving hard to cope with.

Some house church leaders have reacted by attempting to label such intellectual questioning of faith as irreverence. Others merely express that they do not have the learning to field the students' intelligent questions. Demand for apologetic literature is running high, and in Beijing students have even taken to hand-copying some key apologetic works.

It remains to be seen whether traditional house churches can provide a suitable context for nurturing the majority of these new intellectual converts. It could be that an entirely new strand of Chinese Christianity has come into being as a result of the tragic events of 1989—a strand that will stand on its own.

The difference these

new believers may make to the fabric of Chinese society could be crucial, especially in these uncertain days. Dr. Leslie Francis envisages a bloody overthrow of the Chinese government sometime in the next two years. She argues, "All the elements that historically signal the end of a dynasty are in place—rural discontent, urban unrest, military regionalism, economic stagnation, and an inept government."

Yet there is a new factor which may sway the inexorable laws of history. Speaking to intellectuals in 1977, a certain Chinese philosopher asked, "Why was Mao so great?" and answered, "Because we were all kneeling down." China's intellectuals are kneeling down again in 1989, but this time no longer to Mao, but to Christ. □

New Network International correspondent Ron MacMillan traveled to Beijing to write the above report.



PHOTO BY RELIGIOUS NEWS SERVICE

A Word From the Church

Judy C. Vorfeld
Peoria, Arizona

I am the church, the Body of Christ. Lately I've received some especially poor publicity. Sometimes it seems I suffer from an identity crisis, but in fact I know exactly who and what I am: a composite of all believers and followers of God's Son, the Lord Jesus Christ.

In the last 2,000 or so years, I've stood fast through wars, strife, oppression, hatred, apostasy, heresy, libel and slander. While my appearance and style have changed a number of times, my basic reason for existence is carved in rock: *the Rock*.

Dietrich Bonhoeffer said that in me is found "the place of acceptance, the place of atonement and peace between God and man. God finds man in the Body of Christ, and man finds himself accepted by God in that same body." Bonhoeffer died for his beliefs.

I consist of widely diversified Christians worldwide. In many oppressed countries, Christians worship in secret, fearing for their lives if they are caught either with a Bible or in a group worshipping God. Yet I am growing in these nations, as people discover and cling to God's love and the hope Christianity gives them.

Do we complicate the gospel?

What about the western world?

Frankly, in numerous areas I have problems. Certainly, countless Christians hold fast to the Lord although their faith is challenged in this cosmic age. But others have a blurred picture of Christ and little understanding or interest in the Bible. These dear, often ignorant lambs have trouble keeping their feet on the Rock. Others, sadly, succumb to the gospel of religious prosperity or the gospel of religious doublespeak.

Why can't Christians in the free world see the gospel's simplicity? Why must they work at complicating it? As A. W. Tozer said, "...it may be difficult for the average Christian to get hold of the idea that his daily labors can be performed as acts of worship acceptable to God..." He felt believers could meet this successfully only by exercising an aggressive faith. Convinced that while one act of a good man's life may differ widely from another in importance, Tozer claimed that Paul's sewing of tents wasn't equal to his writing of an epistle to the Romans, but both were accepted of God and both were true acts of worship.

Just as in every past age, Christians in the 1990's may need to prayerfully re-vamp their thinking about God's expectations. Pastor Mark Martin, of Calvary Community College in Phoenix, recently commented on this subject. His seven points reflect what God wants His people, both as local church bodies, and as part of the Body of Christ to resemble:

- **An Emergency Room:** A place where sin's accident victims receive the critical care they need—where seriously suffering people can go for immediate attention.

- **A Hospital:** A place of caring, of recuperation, and of dealing with long-term problems.

- **A Gas Station:** A location where saints may fill up their tanks to equip them for another journey.

- **An Embassy:** A sanctuary; a safe place in a world of aliens, where others share one's customs, views, and allegiance.

- **A Tool Shed:** An area where believers find the tools needed to complete the job to which they've been called.

- **An Auto Body Shop:** A setting where mangled, twisted, dented wrecks are restored, where dents are hammered out, scratches are sanded, and new paint is applied.

- **Home:** A place where saints are always welcome, loved, and forgiven. A place of comfort. A place where it is okay to look funny.

The touch of Jesus

I am the Church, the Body of Christ. Many in my Body need help, while many others can, with the enabling of the Holy Spirit, tend to those needs. Sometimes

Christians forget that I am not made up entirely of clergy, elders, deacons, and church boards. I do not live in buildings, even those decorated with stained glass, silver, gold, or precious jewels.

There are diversities of gifts, but the same Spirit is a guest in every Christian. K.P. Yohannan says that God specializes in smashing the barriers that man raises up to hinder His will. Speaking specifically of countries where religious oppression flourishes, he

asserts that "when His church is on the move, the Bible says that even the 'Gates of Hell' cannot stop God's people...how much less borders and government restrictions!"

As believers minister the touch of Jesus to their brothers and sisters in Christ, worldwide, God will be greatly glorified. And that makes *me* radiant! "Now to the One who is able to do beyond all things, superabundantly beyond and over and above those things

that we are asking for ourselves and considering, in the measure of the power which is operative in us, to Him be the glory in the Church and in Christ Jesus into the generations of the age of the ages" (Ephesians 4:20-21 Wuest). □

Judy Vorfeld grew up in the Bellingham, Wash. Advent Christian Church and is currently a freelance writer living in Arizona.

Jesus is Coming Again

William Batson
Portsmouth, N.H.

A little girl heard her mother and a neighbor talking about the return of Jesus Christ to earth. Later, the girl's mother went upstairs and found her looking out the window. She asked the girl what she was doing. The little girl replied, "I heard you and our neighbor saying that Jesus might come back at any minute. So, I came upstairs, took a bath, put on my best dress, and now I am looking for Him."

One of the most hope-filled promises Jesus gave us was the promise to return to earth and claim his people. He said, "If I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am" (John 14:3). It disgusts me to listen to the "New Age" prophets talk about the return of Christ as an invasion of our world by inter-

galactic spiritual beings or as the incarnation of the love principle in every person. It is even more disheartening to see how many intelligent people, who have rejected the claims of Jesus, will be so quick to swallow the "New Age" lies and distortions of truth.

The Second Coming of Christ is clearly the personal return of the same Jesus who left this earth almost 2,000 years ago. The writer of the New Testament Book of Acts tells of how the apostles, while watching Jesus ascend into heaven, heard two angels say, "This same Jesus, who has been taken from you into heaven will come back in the same way you have seen him go into heaven" (Acts 1:11). This same Jesus. Not beings from other worlds. Not a man living in London who claims to be the incarnation of the Christ Spirit. But this same Jesus who said, "I will come back."

He came the first time to die on

the cross in order "to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good" (Titus 2:14). He will come again in splendor and majesty to vindicate his holy name, to reward his people with "the crown of glory that will never fade away" (1 Peter 5:4), to resurrect the dead, to "punish those who do not know God and do not obey the gospel of our Lord Jesus" (2 Thessalonians 1:8), and to establish his eternal kingdom on the renewed earth where the saints shall live and reign with him forever.

Avoid like a plague all who teach another gospel. We should be faithful in our mission to earnestly persuade others to prepare for the return of Jesus Christ. "We wait for the blessed hope—the glorious appearing of our great God and Savior, Jesus Christ" (Titus 2:13). □



Caroline Michael
Director



Organized for Service

Dottie Willmon
Clovis, New Mexico

It's another typical Monday. During Ruth's already busy day she takes time to prepare some homemade chicken soup for a neighbor who has been ill. Across town, Lydia is at church mailing bulletins to members and friends she missed at yesterday's services. Inez is sharing a cup of coffee with Kitty, patiently listening and gently guiding her in the Word of God.

Each woman is using her God-given gift to the best of her ability. But together, they become "Advent Christian women organized for service." Do these words sound familiar to you? They should, for they are printed on our National WHFMS stationery and notepads, and are part of our basic philosophy.

If our goal as a local group is to become "organized for service," how do we as individuals assist in attaining that goal? Perhaps we will see the answer more clearly by taking a closer look into the life of Ruth, the first woman mentioned in our examples above.

God has blessed Ruth with the ability to see a job that needs to be done and the abundant energy to do that task. When she is cooking for her own family, it is easy for her to bake a few extra cookies for that lonely, senior church member, or to set aside enough for a

small casserole to take to a friend. After the church suppers, she is one of the first to slip quietly out to the kitchen and begin washing dishes. The week before Vacation Bible School, she can be found cutting out dozens of paper name-tags allowing the teachers more time to prepare their lessons. Yes, God has richly blessed Ruth with the *helping gift*.

In Matthew, we find perhaps the most famous description of the *helping gift*. Jesus asserted, "For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me." These words are so familiar we can say them from memory; yet, words so vivid that they immediately draw a picture of the "Ruth" in our lives.

The *helping gift*, sometimes called the gift of serving, is listed in Romans 12:7, "If it is serving, let him serve..." We find that the word used is the Greek word, *diakonia*, which means "to run on errands." It is a gift of practical service. It is the ability to cheerfully serve in a supporting role, taking care of the small tasks, and thus providing others with the freedom to utilize their own God-given gifts.

We may not possess one of the more visibly apparent gifts such as

teaching or preaching, but we are truly blessed if we can show the love of Christ in our daily service to our fellow man. Those with the *helping gift* hold a major position in helping our local women to become "organized for service." For it is only when each of us uses our own special gifts to the best of our ability that we can become united for service to the glory of our God and King. □



Dottie is a homemaker who served several years as the local WHFMS President and is a Sunday school teacher. She is married to Greg, an optometrist practicing in Clovis, and they have a two-year old son.

Quotable Quotes

"Christ is alive. To thousands upon thousands at the present hour this is no mere theory or vague, uncertain rumor, but proved, inviolable experience; and if they are facing life victoriously now where once they were defeated, it is because they have found the same Risen Lord who walked among the flowers of the garden on the morning of the first Easter day."

—James S. Stewart

Preparing Children for a Lifetime of Choices

Shelly Warren
Jacksonville, Florida

When looking back over the years, adults find it easy to see how decisions they made have affected who they have become. All of life involves making decisions which ultimately affects the people we become.

As our children grow they will face the pressure of conformity. Peer pressure is something we all have faced. The need to be accepted and liked stays with us even as adults. We cannot allow our children to make vital life-shaping decisions based on conforming to the pressures of this world. Romans 12:2 gives us the answer: "Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind..." Transformation, having a change take place inside, is the key; allowing the Holy Spirit to renew our minds!

Mere Christianity by C.S. Lewis talks about how a person can go wrong:

"There are two ways in which the human machine goes wrong. One is when human individuals drift apart from one another, or else collide with one another and do one another damage... The other is when things go wrong inside the individual. . . You get the idea plainly if you think of us as a fleet of ships sailing in formation. The voyage will be a success only, in the first place, if the ships do not collide and get in one another's way; and secondly, if

each ship is seaworthy and has her engines in good order.

"But there is one thing we have not yet taken into account. We have not asked where the fleet is trying to get to... And however well the fleet sailed, its voyage would be a failure if it were meant to reach New York and actually arrived in Calcutta."

The most important choice anyone can make is to choose Christ as their personal Savior. Without making this life-changing decision, all the choices we make, good or bad, will never transform us. As parents and as children's teachers our job is to prepare the children in our care to make choices and decisions which will help to mold them into the person God created them to be.

Marti Watson Garlett's book, *Kids With Character*, starts with these beginning words, "Good teachers, whether they're parents or professional educators, know something very important: they know they can't teach anyone anything. All they can do is make it possible for someone else to learn. All they can do is set the right conditions, create a receptive environment, and establish an inviting tone."

Learning does not happen from the outside; it happens from the inside. As parents and teachers involved with children, it is our job to work ourselves out of a job. As we teach and train the children in our care, may our example of a transformed life shine even brighter than any words we may

speak. When our children have committed themselves to the Lord and are allowing the Holy Spirit to renew their minds, we can pray and trust that their lifetime of choices will help mold them into the person God created them to be. God's possibilities are possible! □

For the past three years, Shelly has been serving as our national Children's Action Coordinator. She is married to Sam Warren, pastor at the West Jacksonville, Florida, Advent Christian Church and they have two sons. Because of her many responsibilities at home, in the church, and in a full-time nursing position, Shelly has resigned. We greatly appreciate her contributions to the Witness during these years and her help with program packets.

Quotable Quotes

"We may say pointedly that the resurrection of Christ is the pivotal point of the ages. All events from the beginning converge at Christ's tomb, and all great events thereafter diverge from that point. All that preceded prepared for His rising; His rising prepared for all that was to follow."

—A. T. Pierson

"On which side of Easter are you living? Are you on the dark, dreary, defeated side, where the powers of evil still reign and death still has the final word? Or are you living on the blessed, beautiful side of the resurrection, with an assurance that Christ has won, death has been defeated, and eternal life has begun?"

—Lloyd John Ogilvie

Job Opportunity

Are you interested in ministries to children? Do you agree that it is essential to reach young children with the message of salvation and other Bible truths? Are you creative? Do you like to plan ways to effectively teach children?

If you've answered "yes" to any of the above questions, please read on. There are two positions open to volunteers who have a heart for reaching children. We are looking for a person to serve as the national Junior Action coordinator and one to serve as coordinator for Children's Action groups (pre-school and primary age).

There is an annual honorarium given and a small expense account for materials and/or postage. Two main aspects of these jobs are to work with the director of women's ministries to develop leadership packets for leaders of these children's groups and to write several articles each year about children's ministries for the *Advent Christian Witness*.

Please write for a job description and for more information to Caroline Michael, P.O. Box 23152, Charlotte, NC 28212.

Is your women's ministry experiencing a slump?

Once in a while I hear from a discouraged leader saying she is burned out and that there is no one else in her church willing to be president. Certainly there can be any number of reasons for this and on the other side of the coin, there can be a number of solutions for this dilemma.

One possible answer is to completely change the format and develop a new group. New groups foster enthusiasm, are often more

effective in incorporating people into a caring fellowship, and can replace groups which have stagnated or reached their saturation level.

If you'd like help in exploring what a new group can offer you, what types of groups will best meet the needs of the women in your church, and how to go about developing a new style of women's ministry, requesting the help of a Trained Resource Person (TRP) can begin the solution.

One of our TRP workshops is "Developing a Special Interest Group." The TRP will help your women choose the type of women's group that will best meet needs in your congregation. Please request the services of a TRP by writing the Department of Women's Ministries, P.O. Box 23152, Charlotte, NC 28212. Trained Resource Persons are available in every conference.

Portland, Maine

By scheduling the Women's Fellowship meeting each month on Saturday morning for breakfast, these Maine women have doubled their attendance. They are pleased with their new format which includes devotions, fellowship, and prayer as they meet in homes or at the church. Mary Jane Stone comments, "We feel the increase in fellowship time is valuable... and besides, it's fun." They are planning their second annual church mission conference this spring, they help in the soup kitchen in downtown Portland four times a year, operate a food pantry, and sing occasionally at the reformatory nearby. The Women's Fellowship are continuing financial support through the mission committee, Penny Cru-

sade, and Christmas in October. Bonnie Helms, group coordinator, leads in planning an annual women's retreat.

Portsmouth, New Hampshire

An active group, Women of the Church, recently concluded their first year. Their programs are varied and are coordinated by Debby Mears and a steering committee. They celebrated World Day of Prayer with a neighboring church, compiled a cook book, held a baby shower for Crisis Pregnancy help centers, and enjoyed a fellowship evening with homemade pies. They actively support Concerned Women for America. Guest Patti Kirk presented ways to be better stewards of time and money, and another month, Sharon Dietrich challenged them to be "God's Love Letter to the World." They appreciated updates by Grace Philbrick on world missions and on former members by Louise Wood.

Seattle, Washington

"Love in Action" is supplying quilts for refugees in Thailand or Pakistan. Women worked together at the Seattle Church to tie quilts for these refugees. Their all-church rummage sale was held on March 9 and 10. Monthly women's ministries meetings traditionally begin with a pot-luck meal. A "Women Only Weekend" retreat was planned for women to gear up for the 90s and was held at the Galilean Retreat Center in early April. □

Poems by Grace Madden

Lower East Pubnico, Nova Scotia

MY SAVIOR

Tonight I see the stars
And I hear the angels sing.
I know He is my Savior
For He is my everything.

None other can compare
To the love He has for me;
And as I'm going through my trials
His love is there for me.

I will worship Him
And glorify His name
All my days;
For He is my Lord
And I will give Him praise.

And then someday
When heaven's windows open wide,
It's Jesus I will see
For I'll be home on high.

MIGHTY

How mighty is our God
Who made the universe and the sea,
And put the stars in place
For us to see.

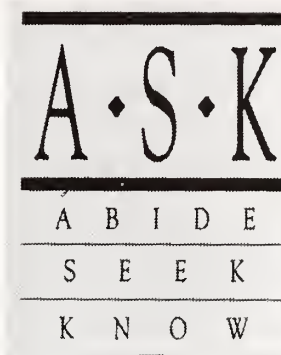
The birds that swim upon the ocean,
Moving to and fro
Are a wonder to see.
Our God has made us all.

The perfection of His creation
Is in all we see
For Almighty God is mightier
Than you and me.

Grace is a member of the Bear Point Advent Christian Church and shared the following as her testimony. "I have been serving the Lord for a little over a year and what a change has come over me. Now I can see the beauty in all that God has made. God gave me a gift through the Holy Spirit for writing poems when I accepted Him as my Savior. When Jesus entered my being, it

continued on next page

Mission Prayer Partnership



April

20 Pray for **Steven and Ann Lay**, missionary candidates under appointment.

21 Praise God for six baptized in December in Malaysia. Four were from Hindu families.

22 Pray for **Karen Rigney** that her eighty students will be reached for Christ.

23 Some Protestant Christians have suffered persecution in Mexico. Pray for **Alberto Gomez, Arturo Angulo, Ever Perez** and **Ezequiel Serrato**.

24 Pray that the Holy Spirit will send love and peace among all the national workers and church members on all our mission fields. Pray for revival.

25 Pray for **David Vignali** as he comes home for a short furlough and many speaking appointments during April, May, and June.

26 Many young people in **China** are disillusioned since the crackdown there last year. Pray for them.

27 Pray for **Marion Damon** as she teaches in the School of Evangelism in Kodaikanal, India. These young people are going out to start new churches in the area and finding many hungry hearts.

28 Praise God for the good reports from India that many Hindus are accepting Christ.

29 Pray for the urban ministries in Memphis, Tenn. **Francis and Lyne Ssebikindu** report new ones coming to the church and to Christ.

30 Praise God for the good work **Mrs. Nakai** has done in the past forty years she has worked for the Advent Christian Church in Japan. At seventy-two she wants to retire. Pray that God may bless and use her for His glory.

31 Pray that God will provide the necessary funds to carry on the work of the Advent Christian General Conference.

May

1 Pray for **Austin and Dorothy Warriner** as they return to Japan and work in Asukano.

2 Pray for the **youth camps** to be held in Japan this summer.

3 Pray for **Barbara White** who will come home on furlough and do deputational work in Virginia, West Virginia, and on the West Coast.

4 Reports have come in that cocaine use in Japan is skyrocketing. Pray that young people will be spared this problem. Pray that they will feel led to spread the Gospel to their own land.

5 Pray for the evangelization and training of pastors in **Liberia**, our newest mission field.

6 Pray for **Margaret Helms** as she works trying to plant many new churches in the Philippines before the year 2,000.

7 Pray for **Ruth Devairakkam** as she works with children. She prays that through the children they may also win the parents to Christ.

8 Pray for **Floyd and Musa Powers** as they witness for Christ in Japan.

9 The evangelical churches in **Nigeria** are preaching and teaching the Bible among their own people. Pray for the pastors and teachers there; also pray for the Bible school students.

10 Pray for **Bruce Arnold** as he will be the only missionary teaching at Oro Bible College while David Vignali is on furlough. Pray for workers from New Zealand who put up a new building at the College.

11 Pray for the **General Conference directors**: Millie Griswold, Caroline Michael, Bob Cole, Bob Mayer, Brent Carpenter, and Harold Patterson.

12 Pray for guidance for the Advent Christian Church as they meet for General Conference at Gordon College June 22-27.

13 Pray for **Sheryl Kampenhout** as she works with the Kariya church and teaches English classes.

14 Pray for **Penny Crusade**. May we go over our goal this year!

15 Praise God that two new groups were started in another estate in Malaysia.

16 Pray for **Alice Brown** as she finishes her studies at Columbia Bible Seminary. Pray for her as she visits camp meetings this summer.

17 Praise God for 13 Hindu converts who were baptized in Vadakkal, India.

18 Evangelical churches in Japan are growing. Pray that they will maintain a biblical life-style and reach the lost in their own country.

19 Pray for the Japan Bible Institute and Principal Rev. Nishimura. Pray that new students from the churches will be recruited by the pastors and churches so that full time classes can continue this year.

Prejudice

continued from page 6

those who differ from us, and He makes such behavior possible.

The way of the cross

In our own strength we will never overcome prejudice, nor will we find the ability to be true neighbors to all within ourselves. The way to victory, the only way to exercise the Christian alternative to sinful prejudice, is the way of the cross. At the cross the throbbing heart of Jesus embraced all of the families of men as one, and He offered them up to His father as He died for their sins. The apostle Paul certainly understood this when he said of the Jews and Gentiles that Christ purposes to "reconcile both unto God in one body by the cross, having slain the enmity thereby" (Ephesians 2:16). It's all there! The program-reconciliation; the power—the cross; the product—one body ("one new man" in verse 15).

The gulfs created by race, economics, and culture can never compare with the vast chasm between God's holy Son and us sinners. Yet love closed that gap. Standing at the cross we can gain Christ's perspective on a world united by its sin and rebellion; hearing its cries of pain, fear and disappointment, our hearts can overflow with love; led by His Spirit, we can move out to challenge prejudice and discrimination.

The words of Jesus call us to holy neighborliness. The cross of Jesus enables us.

Thank God He has given us an alternative! □

Cameron Ainsworth is pastor of the Riverside Advent Christian Church in Fort Worth, Texas.

Break Down Barriers

continued from page 3

churches, and others start working together in partnership. And unfortunately that won't happen until we face up to the reality of racism in American culture and in our own congregations. It's time for us to start breaking down barriers for the sake of Jesus Christ and his work in the world. □

Poems

continued from previous page

was like nothing that can be explained. I am still in awe over this. Now I can see how full of sin this world really is. My husband commented, "You have changed so much I don't know you." And I say, "Praise God!" I live so close to the ocean that I can see the gulls as they fly over the water. I love the beautiful sea, even with all the wind and cold. This is where my God has put me and He has given me all this beauty to enjoy as I live my life here for Him." □

A Promise to Love

William Batson

Portsmouth, New Hampshire

Love is so important to the marriage relationship that we would sacrifice prime rib for it. At least that is the implication of Proverbs 15:17—"Better a meal of vegetables where there is love than a fattened calf with hatred."

Many are convinced that love is the glue that holds a marriage together. But author Mike Mason suggests that "marriages which are dependent on love fall apart, or at best are in for a stormy time of it" (*The Mystery of Marriage*). I think his opinion is based upon our typical association of love with emotions. For love has been described as "a feeling you feel when you get a feeling you never felt before."

But what happens when the initial passions of love subside? What holds a marriage together when there seem to be no feelings? It is our promise to love each other that undergirds a lasting marriage. A promise that issues from an act of our will. A promise to love regardless of all changes and adversities, regardless of good times, bad times, wealth or poverty.

That is biblical love. A sacrificial love which puts the needs of your mate above your own. "Each of you should look not only to your own interest, but also to the interests of others" (Philippians 2:4). This kind of love is active. "Dear children, let us not love with words or tongue but with actions and in truth" (1 John 3:18).

We show this by choosing to meet four basic needs of our mates.

The first is the need for **attention**. Each of us wants to be noticed for who we are and for what we do. One hurting wife said of her husband: "He never notices my cooking, the way I look, how I try to keep the house for him. He never pays attention to me. He takes me for granted and I really don't think I'm important to him." A husband who strayed said of his marriage: "I'd come to feel like no more than a piece of furniture. I was nobody around my own home, nobody worth noticing, listening to, or loving. I got fed up. Not long ago I walked right out the door."

Take a moment to review those revealing thoughts. What actions could you take in your marriage that meet the need for attention?

My promise to love Cindy moves me to satisfy her need for **acceptance**. Accepting her for who she is, unconditionally, gives her a sense of her own individual value. Since we have been married I have wanted her to sing duets with me in church. However, she is uncomfortable with being in the spotlight. After a few years of trying to coerce her to fulfill my fantasy it became clear that I was communicating a rejection of her unique personhood. Her gifts and abilities are more suited for ministry areas that are not as visible. Trying to remake her was an effort to meet my need—not hers.

Ira J. Tanner says, "Any attempt to move one's mate in an effort to match them to our fantasies is arrogance on our part and an insult to them. It divides, breeds anger, and causes even greater loneliness." That unconditional

acceptance of our mate's individual value is so important because if we accept only in part, we can love only in part.

The need for **affection** is to be met by my promise to love. The things that put the glow in the days of courtship and early marriage—touching, holding, hugging, kissing—can't be stashed away in the closet with all the old wedding announcements. Some of us may think like the guy who said, "Why do you have to keep chasing the bus once you've caught it."

Have you hugged your mate today? This week? This month? It could rekindle the fire of passion in your love relationship.

Our mates also have a need for **admiration**. Your emotional stability is enhanced or diminished by what your mate thinks of you. One husband says, "Marriage invests each moment and action with significance. Everything I do and say matters to someone else—my wife." Emotional nourishment comes from praise and compliments. "Death and life are in the power of the tongue" (Proverbs 18:21).

Our promise to love is to be fulfilled by intentional actions, with no dependence upon feelings. The challenge of that promise is to love when you don't feel like it. As we choose to love, the feelings will be there. □

Rev. William Batson is pastor of the Portsmouth, NH Advent Christian Church and executive director of The Family Builder Seminars.

Margaret Helms (September 18)
P. O. Box 263
6000 Cebu City
PHILIPPINES

Bruce Arnold (June 21)
P. O. Box 223
9000 Cagayan de Oro
PHILIPPINES

David Vignali (May 10)
P.O. Box 23152
Charlotte, NC 28212

Floyd and Musa Powers
(October 8 and February 28)
Rebecca Powers (Nov. 11, 1971)
4-11-18 Motoyama Kitamachi
Higashinada ku, Kobe shi 658
JAPAN

Karen Rigney (June 5)
c/o Tsuyama Zion Church
1041-3 Odanaka
Tsuyama Shi 708
JAPAN

Miss Sheryl Kampenhout (January 24)
Apple City 11, 303
2-6-9 Higashi-kariya cho
Aichi ken, Kariya Shi 448
JAPAN

Austin and Dorothy Warriner
(January 1 and January 18)
3-37 Okayama Higashi
5 Chome, Shijonawate Shi
Osaka Fu 575
JAPAN

Marion Damon (March 27)
Box 17, Andivilla
Kodaikanal 624101
INDIA

Beryl Joy Hollis (December 16)
American Advent Mission
Velacheri, Madras 600 042
INDIA

Alice Brown (March 24)
#300 Columbia Bible Seminary
7435 Monticello Rd.
Columbia, SC 29230

Barbara White (January 14)
P.O. Box 23152
Charlotte, NC 28212

Lucas and Beulah Devasabayam
30, Jalan Cempaka
Taman Gemira
42700 Banting, Selangor
MALAYSIA

Rev. James Davadasson
124-A First Floor
Jalan Mersing
86000 Kluang, Johore
MALAYSIA

Mrs. Ruth Devairakkam
15 Jalan Hang Huah 2/2
Taman Muhibbah
86000 Kluang, Johor
WEST MALAYSIA

E. P. Etuk-Akpan - Secretary
Ediene Ikot Obio lmo Headquarters
P. O. Box 2519 - UYO
Akwa Ibom State
NIGERIA

Francis and Lyne Ssebikindu
(May 13 and May 8)
Faith Nancy (September 28, 1982)
Ashley Grace (November 21, 1985)
Joy Lyne (January 25, 1989)
2590 Faxon Avenue
Memphis, TN 38112

Rev. Carlos Quintero
254 S. Grand Oaks Ave.
Pasadena, CA 91107

Alberto Gomez
Arturo Angulo
Ever Perez
Ezequiel Serrato
c/o Carlos Quintero

Harold Patterson; World Missions
Millie Griswold; Christian Education
Caroline Michael; Women's Ministries

Advent Christian General Conference
P. O. Box 23152
Charlotte, NC 28212

Robert W. Cole; Finance
Robert Mayer; Publications
David Northup; Executive Vice-president

Brent Carpenter; Church Relations

Q286.7
A24

Advent Christian WITNESS

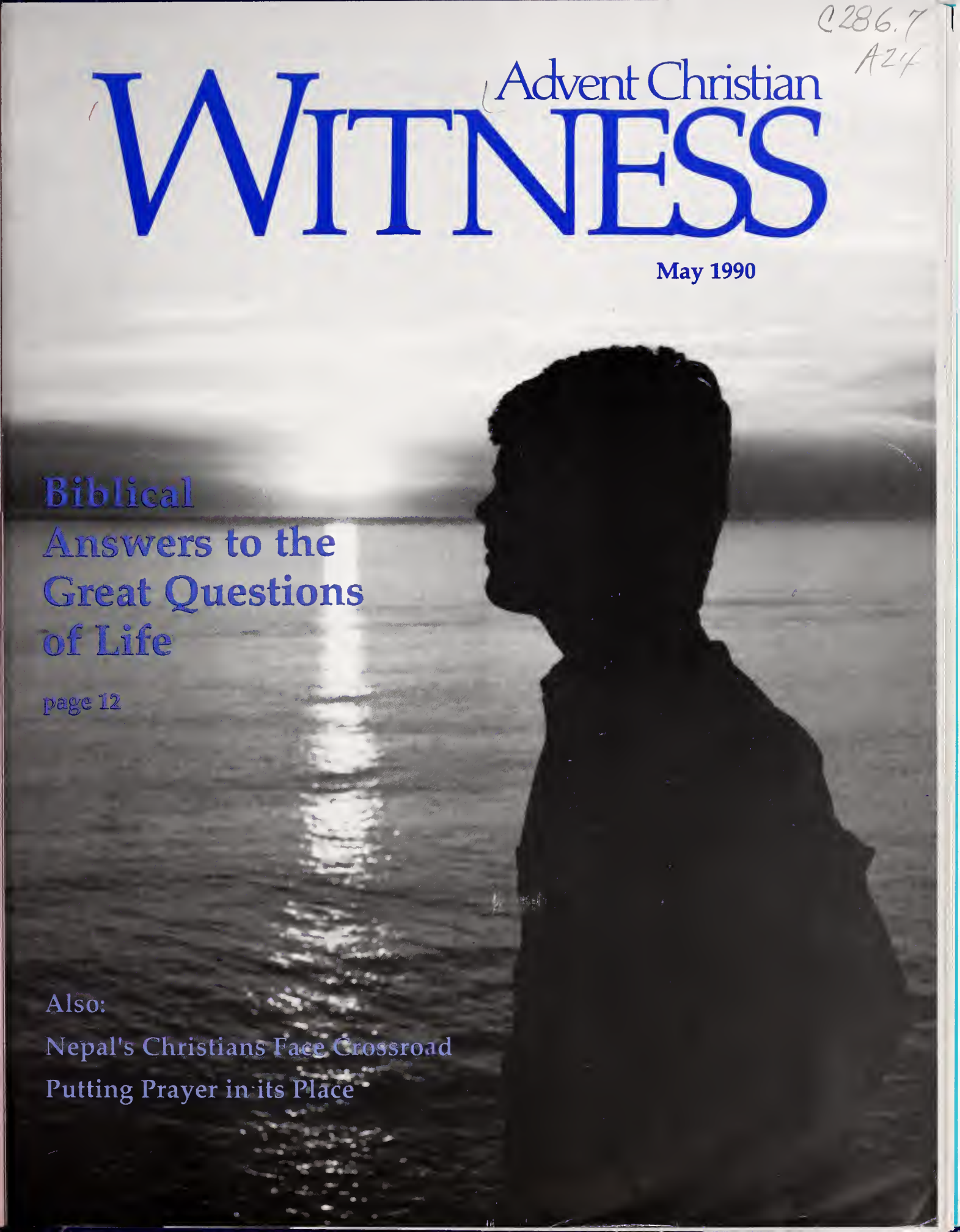
May 1990

**Biblical
Answers to the
Great Questions
of Life**

page 12

Also:

**Nepal's Christians Face Crossroad
Putting Prayer in its Place**



FEATURES

Putting Prayer in its Proper Place

4

David A. Dean explores the importance of prayer for our Christian walk and challenges us to make prayer the centerpiece of our relationship with Christ

Nepal's Christians Face an Uncertain Crossroad

8

The only official Hindu nation in the world, the kingdom of Nepal promotes active persecution of the over 50,000 followers of Christ there. Ron MacMillan looks at the future of the Nepali church.

Biblical Answers to Life's Great Questions

12

Who am I? Why am I here? Mission director Hal Patterson looks at what the Bible teaches about these and other crucial questions.

How Can My Church Grow?

14

In the second of three articles exploring this question, veteran Advent Christian pastor Wilsey McKnight looks at the importance of youth ministry, promotion, and good facilities in effective congregations.

DEPARTMENTS

From the Editor	3
Around Our Church	16
Women's Ministries	18
Prayer Partnership	21

ON THE COVER

What does the Christian faith say about the basic questions of humanity? Hal Patterson explores what the Bible teaches about seven crucial questions.

photo by Jim and Mary Whitmer

Volume 38, Number 4

Advent Christian WITNESS

Editor Robert Mayer

Contributing Editors Caroline Michael, Harold Patterson, William Batson, Clayton Blackstone, David McCarthy

Typesetting Emily Hinson Proofreading Shirley Brooks

Design Manager Dennis Peterson

The Advent Christian Witness (ISSN #007-740) is published monthly except two combined issues, January-February issue, July-August issue, by the Advent Christian General Conference of America, 14601 Albemarle Road, P.O. Box 23152, Charlotte NC 28212. Subscription rates in the United States and Canada: One year, \$11.00. Single copy: \$1.25. Overseas rate: One year \$14.00. Second Class postage paid at Charlotte NC. POSTMASTER: Send address changes to Advent Christian Witness, P.O. Box 23152, Charlotte NC 28212.

As the official publication of the Advent Christian General Conference, the Advent Christian Witness publishes the teachings of the Advent Christian Church and promotes the task of evangelism both in North America and around the world. The views expressed in this magazine are those of the author and may not necessarily reflect those of the editor or the Advent Christian General Conference. Member: Evangelical Press Association. Copyright © 1990 by the Advent Christian General Conference of America, Inc.



BEWARE OF THE MESSIAH MYTH

Since coming to work for the Advent Christian General Conference eight years ago, I've discovered that like all denominations and organizations we have our share of problems. Some of the problems we face are common to all Christian organizations trying to communicate the gospel of Christ in a changing culture. But some of our problems are unique and have direct bearing on the future of the Advent Christian Church. For example:

1. How will Advent Christians train future pastors, missionaries, and church leaders?

2. Can Advent Christians finally come to grips with their deep division on a central issue of Christian faith: the person of Jesus Christ?

3. How do we address the reality that because of a slow decline in our number of churches and members combined with inflation, we cannot do every ministry and program we want to at General Conference. Do we set priorities and concentrate on doing a few essential things well or do we try to do everything in a haphazard, mediocre way that accomplishes little?

Those are three of several crucial issues that we must address soon. And while there are several positive ways we can begin to address these issues, there's one idea I've heard frequently in many quarters of the denomination that simply won't work. That idea is what I call the Messiah Myth: That all the Advent Christian General Conference needs to solve her problems is a strong leader who by his/

her vision and strength of personality can unify us and get us all moving together.

I'm not opposed to good leadership. In fact, I believe it's essential. Good organizations with poor leaders soon become poor organizations. But the Messiah Myth in my opinion has a dangerous hidden agenda. Essentially, we want someone else to solve the organization's problems and we don't want to get involved. The Messiah Myth is the great smokescreen for apathy and it's profoundly unbiblical. And it won't solve our problems.

How do we address the three issues above and others like it? First, we stop pretending they don't exist. Second, Advent Christian people and churches must express their concerns about important denominational concerns. Look at the book of Acts. Involvement, not apathy, was how the early Christians faced their problems. The early Christians did not run from their problems and pretend they didn't exist. They actively confronted and solved them.

Finally, on problems and issues where there are strongly held differing opinions, we need to stop hurling insults at each other and learn to listen to each others' views and concerns. And when we take these three steps, then we've started to constructively address our problems.

So beware the Messiah Myth. One person, no matter how good a leader he/she is, cannot solve our problems. The best thing a good leader can do is create a climate where trust is built and people with differing opinions can search together for solutions. But the actual solutions come only when each of us cares enough to get involved. □



Putting

David A. Dean
Southfield, Mass.

Modern Americans seem bent on putting prayer in its place. First, the Supreme Court's ruling was popularly understood to outlaw prayer in public schools. More recently, the Supreme Court let stand a Court of Appeals ruling on a Georgia case that school-sponsored prayers before football games violate the constitutional separation of church and state. Many want us to believe that American democracy is gravely

threatened by the practice of prayer in public places.

We have serious differences with the atheist and other skeptics, but we Christians also wish to give prayer its proper place. We may disagree concerning just what that place is, but we are concerned to give prayer an appropriate place in our lives.

Understanding prayer

We must first understand what "prayer" is, or we'll never discover where it belongs. This

means ridding ourselves of certain false ideas about prayer. Genuine prayer is not simply a ritual, speaking the right words at the right time in a religious liturgy. This the priests and prophets of Baal did at Mt. Carmel, but without any profit to themselves or their cause (1 Kings 18:25-29). Nor do the proper words constitute prayer even if addressed to the true God if our hearts are far from him. Remember what Jehovah said through Isaiah to a wayward nation: "Your...festivals ...have become a burden to me.

Prayer in its Proper Place

When you spread out your hands in prayer, I will hide my eyes from you; even if you offer many prayers, I will not listen. Your hands are full of blood..." (Isaiah 1:14-15).

We are not closer to true prayer if we merely multiply words. Jesus warned us about this practice: "When you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words. Don't be like them, for your Father knows what you need before you ask him" (Matt. 6:8). Prayer is not a means of impressing God with our zeal nor is it an attempt to inform him of our needs. Neither is prayer, by itself, a means of winning God's favor. It is not a human accomplishment, by which we put God in our debt so that he is obligated to do what we ask. The source of God's blessing rests in divine grace, never in human goodness.

What then is prayer, if not a religious ritual, a multiplying of words, or a means of getting God to do what we want? Prayer is coming to God as a dependent child comes to a parent. Jesus

prayed, "Abba, Father" and he taught his disciples to pray, "Our Father who art in heaven." That is, our Lord spoke to God as to his Father and urged us to have the same intimacy with God. The Apostle Paul understood this when he pointed out that Christians have "received the Spirit of sonship. And by him we cry, 'Abba, Father.' The Spirit himself testifies with our spirit that we are God's children" (Rom. 8:15, 16). It is to the expressions of this child/parent relationship that we need to give its proper place.

Prayer belongs in the human heart

If we give prayer its proper place, it belongs in our hearts. In biblical terminology, the heart is the seat of the personality, the very center of the individual. The word "heart" occurs 830 times in the KJV, mostly bearing this meaning. Human beings can look only on the outward appearance, but God observes our hearts (1 Sam. 16:17). In other words God sees our inmost person. The center of our personalities is natu-

rally selfish and evil for the "heart is deceitful above all things" (Jer. 17:9). Life's key question, then, is "Is thine heart right?" (2 Kings 10:15). God is willing to give us a new heart of flesh to replace the old heart of stone (Ezek. 36:26). Hence, we are commanded to love God with "all thine heart" (Deut. 6:5), and to "keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23). And, "out of the abundance of the heart, the mouth speaks" (Matt. 12:34).

Prayer belongs primarily, then, to the inner center of our personalities, to the deepest and most serious area of our interests and concerns. Too often we treat prayer as only a perfunctory, superficial, and thoughtless routine. It belongs, however, not to the mouth but to the heart. Prayer is the relationship and the attitude that precedes the words we speak. When recently retired Surgeon General C. Everett Koop was asked whether he prayed over specific things when in that office, he responded: "I am not a great prayer. But, I go to work with the attitude that says, *God, you're sovereign. You've given me a mind and*

I want you to use it today. If I start to do anything against what you want, stop me just like that [snaps his fingers]. I simply acknowledge my relationship to him." If prayer is not an inner relationship to God, an attitude of submission to God's will and purpose, a child-like trust in our Heavenly Father—then, it is not real prayer.

Prayer belongs in every moment of our lives.

Again, if we give prayer its proper place it belongs in every moment of our lives. Have you ever noticed how pervasive prayer is in the New Testament picture of the Christian life? Jesus spent whole nights in prayer; arose a great while before dawn to pray; prayed before He chose his twelve closest associates; prayed before meals (like feeding the 5,000 and the Last Supper); prayed at the tomb of Lazarus; and prayed while dying on the cross. And in all these cases, it was clear that He was no stranger to the discipline of child-like communion with his Father. So Christians are commanded to be "faithful in prayer" (Rom. 12:12); to "pray in the Spirit on all occasions" (Eph. 6:18); to "devote yourselves to prayer" (Col. 4:2); and to "pray continually" (1 Thes. 5:17).

Prayer is to be the underlying attitude of the believer's life, the general framework in which we understand and by which we live our lives. Just as I know that I am married or that I am an American and this colors all my actions and guides my conduct, so I should also know myself as a child of God who is living constantly in the sight of my heavenly Father.

Prayer is like the lifeline, the umbilical cord that stretches be-

tween the space-walking astronaut and the space capsule he has just left. The cord transmits oxygen and voice communications, while keeping him from drifting outward into the stark silence of space. So prayer binds us in a dependent relationship to God, carrying our messages to him and receiving his provisions for us. It needs always to be present. But at times rather than being in our conscious thoughts it will rest on the border of our awareness that "it is well with my soul."

Prayer and peace

In this sense, prayer is very close to what the Bible means when it promises "peace" to the children of God. "Peace I leave with you," Jesus explained, "my peace I give you. I do not give you as the world gives. Do not let your hearts be troubled and do not be afraid" (John 14:27). Paul echoes this thought, "Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). He further says this peace is the result of prayer, "The peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus" (Phil. 4:7).

As the old gospel song puts it, "There is nothing between my soul and the Savior." This is peace, and this is what happens when we give prayer its proper place. □

David A. Dean was for many years Professor of Theology at Berkshire Christian College. Currently a pastor in Southfield, Mass. Dr. Dean is the author of Resurrection: His and Ours and Framing the Prophetic Puzzle.

The Lay Family

Ann Lay
Aurora, Ill.

In 1986-87, Dr. Steven Lay, his wife Ann, and their two children, ages 9 and 11, spent the year in Japan on short-term service. This summer the Lay family will return to Japan as career missionaries. They expect to live near the city of Kobe, where Steven and Ann will begin language study. In this article, Ann describes the struggles and eventual peace that Christians often experience when they consider a call to the Lord's service.

Our year in Japan was exciting and challenging, and we grew spiritually as a result of the experience. Still, it was a difficult time. We felt lonely, isolated from family and friends back home and were frustrated by our lack of language skills. Every time the phone rang I felt a knot in my stomach. Would I be able to communicate with the caller? Living in a different culture meant that many basic things in our lives had to be relearned, so I was relieved to be home again in Aurora.

As we traveled and spoke in different places, people would ask if we had plans to go back overseas. I managed to answer, "We'll just have to see how the Lord leads," but deep inside I was longing to find a place of service right here in the good old USA. The year away had drained me emotionally, and I was eager for less-demanding opportunities than a mission field halfway around the world.

Meanwhile, Steven was grow-

Answers God's Call to Return to Japan

ing restless. We had only been home for a few weeks before he mentioned that his mind would often wander to the people we had met in Japan. He wondered about Mr. Azechi—what would it take to bring him to trust Christ? And what about those three young college girls—was anyone encouraging them, helping them grow in their walk with the Lord? Often Steven would talk about the sense of fulfillment and satisfaction he had found in his work over there.

I listened politely, but frankly admitted that I didn't miss the mission field as he did. Serving in Japan had been a rich experience, but now I wanted to get on with being a Christian in the homeland. I realize now that I locked a door marked "Christian service in Japan," and threw away the key. I wasn't being mean-spirited; I was just scared about possibly having to face a major change in my life.

Outwardly, things seemed to be running smoothly in my life, but my heart was constantly in turmoil. Daily quiet times with Christ proved unsatisfying and

my relationship with Him seemed distant. I longed for the peace and comfort I had known at other times when my will was totally submitted to Christ.

As I struggled, Steven remained supportive and understanding. Once he realized that his enthusiasm about Japan put me under a strain, he kept his thoughts on the subject to himself. And we continued our practice of praying together each day and asking God to show us the right direction for our lives.

About six months after our return home, I began to see that I'd been dodging a fundamental issue. Could I really claim Christ as my Lord when I wasn't willing to place His will above my own? I wrestled with that issue for weeks. And as the days passed, Christ enabled me to gradually surrender more and more of myself to Him. At the same time, He showed me that there must be no locked doors, no holding back.

I learned that whether God wanted us in Japan or the United States was not the major issue. What really counted was making sure it was God, not me, who opened or closed that option. At last I could pray, "Lord, with all my heart, I want to know how we should serve You. You know what is best for our family. Show us what You want and with Your strength, we'll do it." With that prayer, light began to break through. The more we prayed, the more convinced we both became that God was turning our hearts in the direction of Japan.

Soon, the Lord began to deal

with some of the concerns that had made me reluctant to move. For instance, Steven's parents, retired for a number of years, have lived across the street from us for fourteen years. In an emergency, who would care for them if we should go to Japan? In 1989, they decided to sell their home in Aurora and move to the Advent Christian Village. It was a difficult decision for Steven's parents to make, but the Lord is blessing them richly as they settle into that community of caring people. And the language difficulties? Last year Steven and I took a course in conversational Japanese at our local community college. We are far from fluent, but what we have learned reassures us that it will be possible to speak and understand Japanese.

Our children, BethAnn and Tim, also prayed with us as we sought God's will in this matter. As with us, God has faithfully worked within them. Now they, too, share our positive attitude about returning to serve in Japan. Tim is looking forward to riding the train to school every day, and BethAnn has already begun taking a course in conversational Japanese. We know that there will be other struggles to face, as well as the pain of leaving family and friends. But our family is encouraged by the promises that God will provide for the needs of His servants. □

"Being confident...that He who began a good work in you will carry it on to completion until the day of Jesus Christ (Phil. 1:6).



Nepal's Christians Face an Uncertain Crossroad

Ron MacMillan
News Network International

On Saturday, November 12, 1989, an incident occurred in Nepal's oldest Protestant church that horrified all 50,000 Nepali believers, scattered even as they are in valleys darkened by the towering Himalayas to the north, or dispersed over the great lush plains of the southern Terai, rolling down to the mighty river Ganges.

It happened in Bhaktapur, a city situated just eight miles to the east of the capital, Kathmandu. The church service had just finished, and pastor Tir Bahadur Dewan was quietly counseling some members when suddenly two police vans appeared. Of those remaining in the building, forty were arrested and quickly hustled off to prison where they were forced to watch in horror as their 76-year-old pastor was brutally beaten by the deputy superintendent of police. The deputy then turned and warned the group, "The same fate will happen to you if you don't bow down to this Hindu idol and have the sign of the *tika* smeared on your foreheads."

Pastor Dewan, through his pain, watched heartbroken as only seven church members—all

women—refused to worship the Hindu idol. Those who bowed down were immediately released, while the seven women were released ten days later after they posted bail. Dewan, however, remains in jail and unconfirmed reports indicate he has already received a seven-year jail sentence. The church has been closed.

The grip of persecution

Nepali Christians are used to persecution, living as they do in the only nation in the world where Hinduism is the state religion. Although the constitution guarantees freedom of religion, the penal code levies a one-year sentence on anyone who changes his religion, and six years to those who try to induce others to do the same. In addition, Nepal is governed by absolute monarch King Birendra, who has an appalling human rights record. Thus, Christian believers, especially leaders, are vulnerable to police crackdowns.

Still, the Bhaktapur incident took them by surprise. Two features of the event were ominously new. First, its ferocity. According to an eyewitness, "This kind of brutal forcing of Christians to bow down in front of a Hindu idol has never happened before." Second,

its proximity to Kathmandu. Said a Nepali pastor, "The harassment of believers in Nepal normally takes place out in the remote valleys, but never so close to Kathmandu, where the large foreign contingent would get wind of any abuses."

Sensing a major change in the government's attitude toward Christianity, Nepali Christian leaders held a meeting the following day to discuss a concerted response. However, the meeting was allegedly infiltrated by a government spy which resulted in the arrest two days later of one of the meeting's most vocal participants, Charles Mendies. Mendies had actually received a six-year jail sentence in August 1989 for proselytizing, but had managed to evade authorities until his November arrest.

An alarming trend

Clearly the Bhaktapur incident has highlighted a trend that was going comparatively unnoticed, namely, that the Nepali church is facing the most severe test of its 30-year history. The signs are multiple. For example, 1989 saw the largest number of Nepali believers arrested, sentenced or jailed.

A January 1990 report com-

piled by the British mission Operation Mobilization reveals that five Christians are in jail with their cases completed, twenty-five Christians are in jail with cases pending, and 143 Christians are free on bail with cases pending. Nepali Christian leaders, speaking to NNI in Kathmandu in January, confirmed this by estimating the number of those currently in jail to be between fifteen and thirty.

Of even greater concern is the fact that never before has the Nepali government been so open about these arrests and sentences. Matters came to a head last August when three Nepali Christian leaders were each given a six-year sentence by Nepal's highest court for proselytizing. They were Mendies, Prakash Subba, and Adon Rongong, who were abroad when sentences were passed in a closed court hearing. However, two months later the sentences were announced in Kathmandu's daily newspapers.

"This was a totally new tactic," commented an observer from a Christian relief agency in Nepal. "Normally the Nepali government sweeps such cases under the carpet...to advertise these stiff sentences like this smacks of a new government determination to hurt Christians irrespective of the international or public repercussions."

This would confirm what is apparent to many observers in that never before has the penal code been interpreted so unsympathetically toward Christians. The Mendies case perhaps best illustrates the new trend. Six years ago he was accused of causing "a disturbance to the Hindu religion." The evidence adduced by the government for this was a report published in the Gideons

organizational magazine, where Mendies revealed his role in helping the group place Bibles in Kathmandu hotel rooms.

However, after two years, the district court acquitted Mendies, ruling that his action had not resulted in a "disturbance to the Hindu religion." But the government refused to accept the verdict, and took the case to the higher regional court, which deliberated another two years before acquitting Mendies again, on the same grounds.

In a last ditch attempt to gain a conviction, the government brought his case to the Supreme Court, which, after two years, surprised everyone by finding him guilty in August 1989. Why? According to Mendies' relatives, who spoke with NNI in January, the Supreme Court ruled that the mere act of placing a Bible in a hotel room constituted a "disturbance to the Hindu religion." In other words, the court ruled on the grounds of intent, not on the grounds of result.

This new interpretation, therefore, makes any Christian act in Nepal liable to prosecution. As an eyewitness to the Bhaktapur incident said, "Our only offense was to fellowship together." In December 1989, another incident occurred in Nepal's second largest city, Pokhara, when a fellowship's construction plans were halted and the government warned them not to meet together again.

Fear has been spreading throughout the Christian community, even in Kathmandu. One Nepali Christian said, "It just dawned on me recently that the mere act of attending church could bring me into real trouble with the state."

World Hindu Federation affirms Nepal's anti-Christian stance

What lies behind this recent escalation of state pressure upon Nepali Christians? Most observers point the finger at the king and queen of Nepal, which is not surprising as the monarchy remains the key institution around which the society is still organized and governed, whether by design or default.

In 1988, the World Hindu Federation met in Kathmandu and this conference declared the Nepali monarchs "the emperor and empress of the Hindu world." Further, the many influential gurus attending from India warned the monarchs to be on their guard against Christianity, urging them not to allow Nepal to become "another India."

Forty-one-year-old Queen Aishwarya has apparently taken this challenge to heart. Since 1988 there has been a noticeable "Hinduization" drive in Nepal, which has resulted in greater pressure being put on all non-Hindu religions, not just Christianity. Buddhists have suffered also, with the confiscation of property and the beating of priests.

The queen supports this drive by allegedly siphoning off the massive amounts of foreign aid which form Nepal's economic lifeline, ostensibly in her position as head of the powerful Social Services National Coordination Committee, which negotiates and controls the distribution of foreign aid. This committee has six subcommittees, one of which is expressly for the upkeep of the Hindu religion in Nepal, and chaired by the queen.

continued...

Nepal...

Reliable sources in Kathmandu estimate that 15 percent of foreign government aid, destined to alleviate Nepal's poverty, gets diverted to this subcommittee, which invariably spends the money on either renovating or building Hindu temples. Fortunately, the evangelical aid agencies such as the International Nepal Fellowship, and the larger United Mission to Nepal, have agreements with the Foreign Ministry which is not under the queen's control to the same degree.

With the means and the will, the queen's crusade on behalf of the Hindu religion has been filtering down the unwieldy government administration, so that even at the local level, far from Kathmandu, they are aware that the government will not object to harassment of non-Hindus.

The queen's husband, 47-year-old King Birendra, is reputedly less of a crusader and more of a politician. Yet even by this criterion, his lack of interference in current court proceedings against Christians indicates he, too, believes the country faces a growing threat.

Nepal is a potpourri of 36 languages, 30 ethnic groups dispersed throughout inaccessible terrain, and various religions, including many bewildering forms of animism. Ironically, this diversity is useful to the king because it prevents alliances which could threaten his anachronistic powers. As long as each group merely maintains its strength, and does not challenge the status quo, the monarch has nothing to fear.

But Christianity is a definite threat to the king's idyllic world because, uniquely among Nepal's

many religions, it is out to add more adherents to itself, thereby upsetting the delicate harmony of religions; and it is out to change the social system, thereby threatening the king's hegemony.

Of concern to the king must be the fact that the Nepali church has demonstrated alarming growth recently. In fact, the church may well have doubled in size over the last five years. Though the church only makes up 50,000 of the total population of 18 million, it is conspicuous as Nepal's fastest growing religion. With the current political system surviving on such a tenuous harmony between so many religions and groups, even the most minor realignment can have a disproportionately major impact.

Also, Christians—in stark contrast to Hindus and Buddhists—do not ignore the world, but seek to change it. Consequently they possess a political and social agenda. They do not accept the situation as they find it. Birendra knows that the Christian religion, which gave democracy to the West, and played such a crucial part in Eastern Europe's recent changes, is fundamentally opposed to the notion of a monarch with total power, to say nothing of a society that makes Hindu truth its lodestar.

Yet the Nepali believers are far from radical citizens. None of them appear to take any role in politics. According to a key church leader who pastors a large church in a Kathmandu suburb, "We teach our members to be model citizens, to be obedient and not to threaten the state."

He added, "We are well used to persecution, and we shall weather this current crisis as victoriously as we have weathered

all the previous ones." This is no idle boast. According to the relief agency observer, "Persecution just bounces off the Nepali believers like water off a duck's back."

Mendies speaks from his cell

There is a remarkable sanguinity at the incidence of persecution in Nepal, and Mendies, speaking to NNI from behind the prison bars of the Nepal Central Prison in Kathmandu, typified this spirit when he declared cheerfully, "I'm happy to serve all my six years, because the harvest is as great inside as it is outside."

No doubt this cheerful attitude in adversity is due to experience; Nepali believers have never lived in any other conditions than those hostile to their faith. Yet while this may fit them for times of persecution, it could prove a hindrance in times of freedom.

As Loknath Manaen, the Bible Society representative in Kathmandu, contends, "By the beginning of 1991 there will be a tremendous pressure on Christian aid organizations and the Nepali church to play a much greater role in society...but we are not ready to exploit these great opportunities, and that's not because of lack of resources, it's because of a lack of vision."

Manaen argues that the Nepali church has become ghetto-like, seeing everything through a kind of persecution prism, and has failed to notice the winds of change sweeping through society, changes that will bring hitherto unimagined freedoms.

He told NNI, "1990 will be a critical year in Nepal's history... we will have only our third general election, and it will probably

result in the setting up of a multi-party political system, which in turn will probably bring the dismantling of Hinduism as the state religion."

Certainly Nepal is due for change. All over the world time is running out for leaders such as King Birendar, who preserves a lifestyle that would have embarrassed the late Romanian dictator Nicolae Ceausescu, and that in a country where 90 percent of the population live on the edge of starvation. He has numerous Rolls Royce automobiles, a vast palace, and recently acquired a Greek island...to flee to, according to some disgruntled critics.

Internally, the opposition is gaining strength. In April 1989, students staged pro-democracy demonstrations, which were brutally crushed. In September 1989, 3,500 members of the outlawed Congress Party were arrested and all public demonstrations banned. But the party defied this by holding a rally attended by 5,000 people in Kathmandu in early January. Speakers threatened the king and called for a nationwide

movement of protest.

The Indian government's suspension of trade with Nepal last March, in protest over the Nepalese importation of truckloads of armaments from China, has exacerbated the tension. Prices have risen 100 percent, and corruption is often the only recourse to making ends meet.

The mushrooming political parties are calling for an end to the *Panchayat* system—an elected system of hierarchies from local councils to parliament. But because political parties are not allowed, the government runs the system and the king can easily manipulate parliament and retain power.

More interestingly, from the Christian perspective, political parties are also calling for an end to Hinduism as the state religion. Even the Communist and the Congress Parties agree on the need of the state to secularize. This is not primarily to benefit Christians, but the minority tribes that practice animism, who have long felt alienated from the Hindu run state.

Indeed, the Bible Societies' Manaen claims that politicians are becoming more aware that the root of Nepal's ills lie in the Hindu religion itself, which discourages charity and induces passivity.

"Whenever people need to do right in Nepal," Manaen said, "they first have to criticize Hinduism and go against it...; some at the very highest level of society are realizing that the answer does not lie in the reformation of Hinduism, but in the adoption of Christianity."

If 1990 does bring a genuine multi-party political system, and the later dismantling of Hinduism as the state religion, the Nepali

church will be able to have a voice in their society for the first time. But they will have to find it fast, says Manaen. "The Jehovah's Witnesses are superably organized," he pointed out, "as are the Roman Catholics...[who] have been waiting for the system to pluralize, and are all set to exploit it to their own advantage."

He added, "I am terrified by what is in store. If evangelicals do not prepare for these freedoms, then the government could simply listen to the Roman Catholics, who will tell them, 'Define Christianity in your new constitution as Catholicism.'" In such a scenario the evangelicals might remain a persecuted minority, only this time, according to Manaen, it would be entirely their fault.

Other observers agree with Manaen's assessment. "It is true," one said, asking not to be named, "that the Nepali church is not ready to contend for itself when the multi-party system eventually comes, and this could be serious." The reasons for this are not hard to find. One is that the church is young, and will take time to work out the social and political implications of its faith. Another is that the Nepali believers have always worked in tandem with the Christian aid organizations, leaving social work to them, while concentrating themselves on evangelism.

There are encouraging signs indicating that the Nepali church is waking up to its peculiar future, where some freedom may follow hard on the heels of the severest bout of persecution. In 1989, for example, in the presence of over 100 church leaders, the Nepal Leader's Fellowship was founded to monitor trends in society and coordinate a concerted

NAE Resolution

The National Association of Evangelicals:

- Calls upon member denominations, churches and individuals to pray for the church in Nepal;
- Urges our government to place diplomatic pressure on the King of Nepal, communicating in the strongest terms that these actions are unacceptable;
- Requests that U.S. business use their influence to get the Government of Nepal to change its policies toward Christians.

—passed at 1990 Convention

continued on page 22

Have you ever asked yourself questions about life and its meaning? Or have people challenged you for answers as to why you believe what you do? Questions of identity and doubts about our Christian faith are common to us all.

As a mission director traveling in other lands and talking with people of other faiths, I'm often challenged with questions that deal with the meaning of life and the future. Those questions have sharpened my understanding of the Scriptures. We are told by Peter, "Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have," (1 Peter 3:15). The Bible does have answers for some of the great questions that mankind asks of the meaning of life. Let's think about a few of these.

Who am I?

According to the Scriptures, we are created by God. We read in Psalm 139:14 that "we are fearfully and wonderfully made." Each one of us is a special, unique creation of God. God did not make any junk! How I have seen people in India, Malaysia, and Japan sit up with joy and understanding of their special uniqueness in this world when the gospel is presented to them.

The Bible says that we are recreated by the Holy Spirit at conversion. "If anyone is in Christ he is a new creation, the old has gone, the new has come, (2 Corinthians 5:17). Many people wonder if we can indeed start over. Yes, we can! We can spiritually be "born again" with our lives

changed by Christ.

Every follower of Jesus is also a child of God and heir to the kingdom. We can claim the promises that God makes to His people. Do you know that there are over 7,000 promises in the Bible that can be claimed by Christians? Have you claimed some today?

Is there a reason why I am here?

Many have wondered, "Am I just an accident or mistake or am I special? Why am I here at this time, at this place?" Revelation 4:11 tells us that we were "created for God's pleasure" or in modern translation "by God's will." He willfully planned and created us for this time. If you get a chance, read Ecclesiastes in the New International Version. Where the King James Version uses the word "vanity," the NIV uses "meaningless." Life with all its wealth, power, and pleasure is meaningless without God according to

Biblical Answers To The Great Questions Of Life

Solomon. Ecclesiastes 12:13 tells us that our purpose is, "Fear God and keep His commandments for this is the whole duty of man."

Ephesians 2:10 reveals that we are created in Christ Jesus to do good works. We are here and communicate his love to people.

How can I get rid of my sin?

If I have been created special by God to serve him and I fail how do I deal with the guilt and sin of my actions? The apostle Paul tells us that everyone knows there is a God and that there is a judgment. But not everyone knows there can be forgiveness for sin.

Where I have shared the gospel with people around the world, I have found a ready response when I have told people that Jesus Christ is the payment for our sins, (see 1 John 2:2). If we confess our sins God is faithful and just to forgive us of our sins. There can be total and complete forgiveness



for our sins. We may take this for granted here at home but it is a discovery in most of the rest of the world when the gospel is presented.

Why does God allow evil in this world?

At sometime in your life you will be challenged by that question because of the struggles of close friends or the painful experiences in your own life. God does not give us all the answers. Some things we will not fully understand until Jesus returns to establish his kingdom.

Remember the story of the man born blind and brought to Jesus? He was asked, "Who sinned, this man or his parents?" Jesus said neither, but it was for the glory of God and He healed him. There are painful experiences that come to bring an opportunity for God to work in our life in a way that will bring glory to His Name.

For some of those questions there are no easy answers. As for me, I stand on the prayer of Abraham when he prayed to the Lord, "Will not the judge of all the earth do right?" (Genesis 18:25). The God I serve does right! He is righteous! I may not understand all that He does or allows but I trust in a God who does right. All other alternatives leave much to be desired.

Where am I going?

We know from experience that everyone will die eventually. Are we merely like Shakespeare, the bard of Avon who wrote "All the world is a stage and we are merely players?" Are we simply on for a short time and then gone and that's it? The Bible tells us that "It is appointed for us once to die and after death the judgment." But Scripture teaches us to stand on the words of Jesus, "Because I live you shall live also."

We have hope of a resurrection! That hope is made certain by the resurrection of Jesus Christ. How many people in the world have never heard this? Jesus also said, "I go to prepare a place for you. If I go prepare a place, I will come again and receive you to myself. Where I am, there you will be also." What a glorious promise! We are headed for that city that Abraham longed to see. Ahead of us is eternity with Christ and with all the blessings that God the father has for His people.

Do I have to face life alone?

So many times we feel alone and empty. "My God, my God why have you forsaken me?" we cry. Hear the answer of Jesus; "I

am with you always to the very end of the age." How many missionaries have claimed that in far-away places on this planet? Other Christians facing difficult times in their lives sought to know that the Lord is there. Paul could say "I can do everything through Christ who gives me strength" (Phillippians 4:13). It is Christ who gave him the power to do and face all things. "In all your ways acknowledge Him and He will direct your paths" is another promise we can claim. We can have direction and strength in our lives today. We are promised Christ's presence, power, and direction, as we live and serve Him daily.

What is the purpose of my life?

Jesus taught that we are to love and serve God in such a way that those around us will "see your good deeds and glorify your Father in heaven" (Matthew 5:16). We are here because God has desired people who voluntarily love, praise, and serve Him. We are told to offer Him "the sacrifices of praise continuously." I had a friend who encouraged his congregation to praise the Lord, because we are just warming up for eternity. When Jesus returns we will stand with the multitudes who love the Lord, and give praise to Him throughout eternity. The Westminster Confession of faith summed it up well when it said the purpose of life is to "worship God and enjoy Him forever." Have you praised God today? □

A graduate of Berkshire Christian College, Harold Patterson is currently Director of World Missions for the Advent Christian General Conference.

How Can My Church Grow?

Wilsey McKnight
Highland Village, Tx.

Reaching men and women, boys and girls for Jesus Christ, is a primary scriptural purpose for each local Advent Christian church. As the church reaches out, so does it grow. There are many factors which contribute to this growth. Four more of these factors are presented in Part 2 of this series on church growth.

5. Adequate Off-Street Parking Contributes to Church Growth

Off-street parking is almost a necessity to church growth. It is conceivable that a church could grow without adequate off-street parking, but it's unlikely to do so.

People in our culture love their automobiles and the freedom they represent. When we reach our destination, we want a place where we can easily park, whether it be at the store, the plant, the office, or the church. The stores of the "downtown" areas of our cities have either moved to where there is off-street parking, or else have gone out of business. The church is faced with a similar problem. We must furnish off-street parking or risk the possibility of going out of business for the Lord.

C. Peter Wagner, author of several books on church growth, suggests: "Strangers and visitors

usually arrive about five minutes before the worship service starts. If they find the parking lot full, and if they have to drive around the streets, and if they have to walk some distance to get from their car to the church, and if they arrive late for the worship service, the whole experience might prove too much for them. . . Some may go elsewhere next Sunday."

Kennon Callahan, author of *Twelve Keys to an Effective Church*, believes that sufficient parking more than pays for itself. He uses this illustration: "For example, in a given situation, suppose the adjacent piece of property had a selling price of \$50,000. By research and analysis, it was determined that it would be possible to place 100 parking spaces on that piece of land. Further analysis indicated that the congregation currently has 100 parking spaces and a total income each year of \$100,000. That means that the average income per year in relation to each parking space is

\$1,000. To add 100 new parking spaces may very well mean adding additional income of \$100,000 per year over each of the coming five years. That constitutes a net new income of half a million dollars compared with the purchase price of \$50,000 for the property."

A church cannot afford insufficient parking, either in the terms of the loss of people, or the loss of money for the Lord's work.

This writer knows one family who went to visit a particular church but found no place to park, so they drove on. One year later they went back, enjoyed the fellowship, and made that church their church home. They told others of the warm fellowship they found in the church so other new families now attend; and, these new families have told still others. The lack of sufficient parking space was costly to that church. How many others may have come to visit that church, found nowhere to park and never returned, cannot be known.

6. Adequate seating capacity contributes to church growth

Adequate seating capacity is crucial to church growth, too. People will accept being crowded on special occasions, but not Sunday after Sunday.

A church cannot grow beyond 80% to 87% of their seating capacity. Peter Wagner considers over-



crowding in the sanctuary to be an example of "sociological strangulation." He reports: "As a rule of thumb, when the sanctuary is 80 percent full and the church is growing, you can expect that "sociological strangulation" has already begun to set in."

Kennon Callahan agrees that when a church reaches 80 percent of the total seating capacity, the church is comfortably full. He goes on to say that rural sanctuaries of small towns and country settings are comfortably full at 50 to 70 percent of the total seating capacity.

Many churches have solved the seating problem, without enlarging the sanctuary, by going to two and even three Sunday morning worship services. A few churches have installed video screens in separate rooms in order to make more seating available.

7. Ministry to Youth Contributes to Church Growth

This writer visited one church where he asked a layman why his church was growing. Without hesitation the layman replied, "It's our ministry to youth." That church has a full ministry to youth and is growing. Ministry to young people is undoubtedly a factor which contributes to church growth. This particular church ministers to all ages, from nursery-age children to those in high school. In addition to the Sunday school, there is a junior church for the full hour of the morning worship service, and there are Sunday evening youth meetings. During the week, there are Boys' Brigade and Pioneer Girls for the juniors, and open house on Fri-

day evenings at the church's youth center featuring games, fun, refreshments, and devotions for high-schoolers. The programs at this church attract both church and community young people. Because of the full youth program, many young families have been attracted to this church.

Families with children are primarily interested in those churches with programs for their children. This writer knows a family who was new to a community and who went looking for a church to attend. The first church had programs for adults but little for youth. The second church was enjoyed by the mother and it held Sunday school following the morning worship service, so the mother left the children at the church to attend Sunday school and she went home. She received a call soon after from the children to come for them as Sunday school had been dismissed for the day. The third church had a large number of young people and the family's teen-age daughter was directed to the high school Sunday school class. As she went into the room, she paused, not knowing where to sit. The teacher barked at her, "Well, sit down," and these were the only words spoken to her. Needless to say, she never returned. At the fourth church, the Sunday school teacher of the high school class used class time to berate the students for not studying their lessons. It took a visit to a fifth church in order for the family to find a church that was satisfactory to them all. This illustration of one Christian family's effort to find a church home intended to emphasize the necessity of meaningful youth programs in the church.

8. Promotion and publicity contributes to church growth

Evangelism is outreach for Christ and outreach for Christ requires promotion and publicity. Jesus said, "You are the light of the world. A city on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand" (Matt. 5:14-15). It's the duty of the church to let the world know that it has the answer to the problems of humankind—it has the Word of God and the message of salvation. Publicity is essential.

Donald McGavran and Win Arn report: "An effective (outreach) program does not limit itself to an evangelistic campaign once every other year or so but builds constant evangelism into the life of the local church. Week after week, month after month, year after year, people are disciplined and become responsible members.... Effective evangelism is a 'mix' of many factors that in themselves might not be effective but together produce God-honoring, effective evangelism."

Roland Griswold, former Director of Church Expansion for the Advent Christian General Conference, says: "The majority of unchurched people report that they have never been invited personally to a worship service or church activity." Win Arn suggests that the church:

1. Make outreach a standing item in board meetings;
2. Integrate the message into every church group; and
3. Use different media to communicate the message.

Robert H. Schuller, pastor of the Garden Grove Community

continued on page 22

Alabama: Mr. Jerry Stephens was elected president of the Alabama Advent Christian Conference at their annual meeting. □ Don Lassiter was ordained to the Christian ministry and is now serving the Walnut Park Advent Christian Church in *Gadsden*.

California: At *Parkside* Community Advent Christian Church in San Francisco, worship services focused for five weeks on the theme "Freedom to Grieve." The church distributed 2000 flyers to homes in the neighborhood with invitations to attend the five week series. The church has given Charles Burkhardt a one year call to serve as Minister of Outreach and he plans to begin his work in July. □ Young people at the *Santa Cruz* Advent Christian Church sponsored a Walk-a-thon for the 1990 Penny Crusade. □ North Park Community Advent Christian Church in *San Diego* has hired Darlene Rigney to serve as church Youth director on a part time basis. Darlene recently graduated from Azusa Pacific University with a masters degree in Marriage and Family Counseling and currently serves on the National Advent Christian Youth Board.

Connecticut: Community Advent Christian Church in *East Norwalk* welcomed eight new members into their fellowship in April. The congregation is busy completing work on finishing the upstairs of their educational building.

Florida: First Advent Christian Church in *Live Oak* voted to call Alan Meuter as pastor. He had been serving the church as interim pastor. □ Pastor Mike Lupo reports that eleven have

been baptized at Friendship Advent Christian Church in *Jacksonville*. □ At their recent annual meeting, the South Georgia and Florida Conference voted to recommend support of a boycott of K-Mart in response to that company's suit against the American Family Association, a Christian organization actively involved in the battle against pornography. □ Pray for pastor Everett Ransom as he seeks to establish a new Advent Christian congregation in *Plant City*. □ Pastor Edward Meadows is serving the *Carr* Advent Christian Church.

Georgia: Rev. Charlie Edge is now serving the *Zaidee* Advent Christian Church. □ *Holton's Chapel* has welcomed a new pastor; Rev. Hilton Morgan. □ Bethlehem Advent Christian Church in *Augusta* hosted an all church weekend retreat in April. An evening service at the church featured a Puppet Team from Taccoa Falls College. Ron Wong, a Taccoa Falls student and member of Bethlehem church, was part of the team.

Maine: The Senior-high youth group at New Life Advent Christian Fellowship in *Biddeford* featured an overnight lock-in that focused on a Christian perspective on the New Age movement. □ Penny Crusade was begun at the *Chelsea* Advent Christian Church as the Dow Family presented a skit for "The Little Church That Can." Other Penny Crusade activities at the church included a church supper and a puppet skit presented by the Kings Jewels and Junior Action groups. □ The *Oxford* Advent Christian Church formed a group, called "Daytimers," who meet one Friday each

month at the church for lunch, devotions, and other activities. At a recent meeting, Mr. Charles Marshall from the Mechanic Falls Advent Christian Church led devotions. The group was then blessed by a concert presentation (by means of video) of Praise music by Sandi Patti and Lionel Harris. □ Missions conference at the *Kennebunk* Advent Christian Church featured Dr. and Mrs. Steven Lay, Advent Christian missions candidates under appointment, and Dr. Paul Toms, longtime pastor of Park Street Church in Boston.

Massachusetts: *Oak Hill* Bible Advent Christian Church continues to make progress in the construction of their new worship center. According to their most recent newsletter, "The wiring is in, the walls are up, and the plastering and painting are under way." □ Students and faculty from the *Berkshire* Institute of Christian Studies completed a 21 day Holy land trip to Egypt, Israel, and Jordan. Leading the tour were Dr. Oral Collins and BICS director Wesley Ross.

New Hampshire: Emmanuel Advent Christian Church in *Rochester* hosted Rev. Earl Waterman for a series of prophetic messages focusing on the theme "A Final Word for the Last Days." Rev. Donald Plummer is the newest member of the pastoral staff at the Emmanuel church. □ Eric Rundgren, from the *Northwood* Advent Christian Church, has been accepted for his fourth summer with Teen Missions International on a TMI team to Austria.

North Carolina: Nine pastors from the Eastern North Carolina

Have You Thought About Your Pastor's Future?



How will your pastor face the future after giving his life to serving others? What have you done to help? The Advent Christian Ministers Pension Plan offers a strong program to help pastors prepare for their future.

For more information write:
Advent Christian Ministers
Pension Plan
Attn: Robert Cole, Jr.
P.O. Box 23152
Charlotte, NC 28227
(704) 545-6161

conference visited the Advent Christian denominational offices in *Charlotte* to learn about Advent Christian work and share their feelings about how the General Conference staff could better serve them and their churches. The visit was sponsored by the Eastern North Carolina conference ministerial committee. □ Young people from United Advent Christian Church in *Wilmington* and *Garner* Advent Christian Church near *Raleigh* participated together in an overnight lock-in with the theme "Body Building" focusing on building unity within their youth fellowships. □ First Advent Christian Church in *Morganton* has received 11 new members since the beginning of 1990. □ Over 125 Advent Christian pastors, lay leaders, and Sunday school teachers attended the 16th annual Mid-Atlantic Sunday School Convention in *Charlotte*. □ Rev. Julius Parker from *Augusta, Georgia* served as evangelist for revival services at the *Smithfield* Advent Christian Church.

Ohio: Floyd Smith has answered the Lord's call to serve as pastor of the *Rockbridge* Advent Christian Church.

South Carolina: Grace Advent Christian Church in *Walterboro* hosted the annual South Carolina Conference meeting. Rev. Freeman Nobles was elected to serve as conference president. □ Savannah Advent Christian Church in *Bishopville* has a new pastor. Rev. Richard Hathaway began serving the congregation in March.

Vermont: Rev. Paul Carter has begun serving the *Morrisville* Advent Christian Church. □ Four

new members have been received by the *Vernon* Advent Christian Church.

Virginia: The *Mechanicsville* Advent Christian Church hosted the Virginia conference youth fellowship rally on the last weekend in March. Activities included a fellowship time, a trip to the King's Dominion amusement park, and participation in morning worship at the *Mechanicsville* church.

Washington: The *Nooksack* and *Sumas* Advent Christian churches held a combined baptismal service with Pastor Alan Shore from *Nooksack* baptizing five and Pastor Earl Crouse baptizing two.

Wisconsin: Advent Christian missionary candidates under appointment Steven and Ann Lay visited the New Life Community Advent Christian Church in *Baraboo* to share about their upcoming ministry in Japan. The *Baraboo* congregation also enjoyed a visit from Advent Christian missionary David Vignali. David is a member of the *Baraboo* church. □ The *LaValle* Advent Christian Church hosted the annual meeting of the North Central Advent Christian Conference. □ The *Magnolia* Advent Christian Church held special services with Rev. Brent Carpenter, Director of Church Relations for the Advent Christian General Conference, serving as special speaker. □



Caroline Michael
Director



Rainbow Colors

Mary Braun
Seattle, Washington

Looking in the closet for wrapping paper recently, I found a manila envelope I'd forgotten about. Inside was a "mini-history" of the experiences of our family, covering most of the years that we were in Japan.

This history is actually letters we had written Neil's mother. Unknown to us, she had tucked them away, one by one, and several years ago she got them down from the attic and gave them back to us. My first reaction was, "Old letters, who needs them?" But when I finally got around to looking at them, I found a wealth of information I'd long since forgotten.

Thinking this a treasure worth keeping, I sorted them by date, and bit by bit put them on the word processor. From time to time I ran off a batch of pages, making copies, and sending them off to our children. After all, the letters were about their growing up years in Japan—their years in Japanese kindergartens and schools, in churches, in the community, and at home. Sometimes the set of copies would be green, sometimes salmon, blue, or yellow.

When I had finished, we had a

rainbow of 212 single-spaced pages. What a book! It reflected many facets of our years as a missionary family in Japan, written without embellishment, letters home to Mother. Funny things...not-so-funny things...laughter...and bewilderments.

Was it providential that I unearthed our "rainbow book" just at that time? I think maybe it was. Because of some things that were happening in this particular juncture of our lives, I needed to pull back the curtains and take a long look at where we'd been and reflect on how good God has been.

A few weeks later, I read the devotional thought in *Daily*

Guideposts for January 2, "On this second day of the new year ...remember where you've been, learn from it and give thanks. Then reach for where you want to go, challenge yourself and take hope." "All the paths of the Lord are steadfast love and faithfulness, for those who keep his covenant and his testimonies" (Psalms 25:10). Thank you, Lord, for reminding me! □

Mary, her husband Neil, and children Cathy and Tim are members of the Seattle Advent Christian Church. Daughter Beth lives in Houston, Texas and son Steve, in Raleigh, North Carolina. Mary is an administrative assistant in the Intercultural Institute of Missions at Seattle Pacific University.

Take Twenty

Do you remember the article, "A Call to Women" in the March issue of the *Advent Christian Witness*? There were two challenges given there for action and commitment to special prayer. One was for women's groups in each of our churches to develop a prayer cell to meet weekly or monthly and pray specifically for revival and for items listed in the monthly "Prayer and Praise" bulletin. The other was for a personal commitment to take twenty minutes daily for intercessory prayer—praying for other than your own personal needs. God will honor our prayer and He is able to do exceedingly abundantly above all that we ask or think!

Single Women Want to be Part of Women's Ministries

Linda Hardin
Kansas City, Missouri

Karen and Debbie are two single adults. They attended the May meeting of Women's Ministries at their city church. They'd invited Jody to join them, but her children needed her attention that evening and she declined.

Nothing in the announcements prepared them for the evening. Everything centered around Mother's Day and the traditional family. Valentine's Day and Mother's Day are two of the least favorite times for single adults. Everything about these days reinforces the idea that something is wrong or missing in their lives—especially if one has always been

single. Karen and Debbie felt left out. They were glad Jody's children prevented her coming that evening. They left as soon as possible wondering why they spent the evening in a meeting centered entirely on families, emphasizing the roles of both parents.

There are many other Karens and Debbies regularly attending the meetings of women in their churches. How often do they leave meetings and wonder just where they fit in? It is urgent that leaders of Women's Ministries be aware of single women.

To be aware of single women in no way lessens our responsibility to nurture family life. It does, however, mean we broaden our

perspective. As we nurture the family, realize not every family includes father, mother, and children. The number of single parent families continues to grow. These mothers (and fathers) need acceptance as part of the church family.

When programs center around family themes, include this information in the announcements. This allows single women the opportunity to decide to attend and glean information applicable to them. It also allows them to decide the theme doesn't fit a current need.

Like Karen and Debbie, I have attended Women's Ministries meetings and wondered when people will realize not everyone gets married. I've stopped questioning if anyone even cared. Admittedly, it isn't easy to prepare programs that include single women. Yet the growing single adult population requires it. People attend meetings to meet needs and receive love.

Do single women find their needs met and receive love in your Women's Ministry groups? □

Linda is the coordinator of women's ministries and ministries to singles for the Nazarene denomination and works at their national office in Kansas City.

How Do We Witness?

Dr. Joseph C. Aldrich gives an excellent description of an effective way to witness in his book, *Gentle Persuasion: Creative Ways to Introduce Your Friends to Christ*: "To witness is more than describing the Person and work of Christ, important as that is. To witness is to tell of your experience of Christ and how he has enabled you to overcome the liabilities, problems, and crises of life. People respond to someone who has 'been there' and has found a way out. People respond to those who are authentic, approachable and willing to speak of their own failures and successes."

WHFMS of Southern California

Loretta Shelton sang "The Communion Song" before Pastor Pete Vining of the Tustin Advent Christian Church led the communion service and gave a brief message. President Elsie Meeker presided over the business session after reading some "Prayer Thoughts." Women representing five locals gave reports. Marge Pitts installed the officers: President Elsie Meeker, Vice-president Dorothy Gransee, Secretary Peggy Castleman, and Treasurer Loretta Shelton.

After a salad luncheon, Loretta sang "It's Beginning to Rain." Elsie introduced Rhonda Hett who related impressions from her travels in Central America, the people she met, and the homes where she stayed. By sharing some of the difficulties of the people there in getting things they need such as soap and cooking oil, she desired for American women to have a greater appreciation for what they have. She displayed pictures and assorted items from her trip.

Eastern North Carolina WHFMS

Director of World Missions Harold Patterson presented a challenging overview of Advent Christian Missions around the world, shared special needs of various fields, and used Acts 13 to encourage the women to pray for new missionaries and to be available if God calls them. President Ann Jackson directed the business session including various reports. After luncheon, served in the Camp Dixie dining room by Lana and Tony Jernigan, Mary Middlewood conducted a memorial service. Past President Janet Jackson installed these officers: President Ann Jackson, Vice-president Linda Register, Secretary Edna Phipps, Treasurer Rochelle Norris, and auxiliary leaders Eleanor Graham, Barbara Norris, and Kathy Stephenson.

Director of Women's Ministries Caroline Michael encouraged them to make a difference in their world through God's power in their lives, to find ways to minister to the younger women in our churches, and to help meet our national goals. She awarded honor certificates to ten societies.

WHFMS Women of South Carolina

Forty-five representatives from ten locals convened at the Buckhead Advent Christian Church in Smoaks for their annual conference meeting with Barbara Nobles presiding. Myrtle Lyons presented devotional thoughts; Barbara, the memorial serv-

ice; and Southern Region WHFMS President Eloise Robertson, her report. Lori Foister, pastor's wife at Berea Advent Christian Church, installed the officers: President Barbara Nobles, Vice-president Odessa Bryan, Secretary Eloise Robertson, Treasurer Marian Wrigley, and auxiliary leaders Ann Grantham, Myrtle Lyons, and Lucile Williams.

There were eight honor societies recognized.

Piedmont Women

Daphne Coffey and Amy Jones, participants in Teen Missions, furnished exiting reports and evaluation of their experiences last summer. A time of intercessory prayer for our missionaries preceded a presentation by Director of Women's Ministries Caroline Michael. Using words from Daniel, she encouraged the women to "know their God and take action," to make a difference in their world. She shared with them information about new types of women's ministries across our denomination which have revitalized women's ministries in a number of our churches. She recognized that about one third of the delegates were in the "baby boomer" category showing a good mix in all age groups. Ten societies were listed as honor societies.

Lower District Chairman Kathi Baucom presented brief biographical sketches of deceased members and arranged as a feature of the morning program the challenging movie, "A Man Called Norman." President Angela Johnson directed the business session. The delegates voted to continue their support of Grace Church in Gastonia as their home mission project. Angela installed the new officers: President Randee Davis, Vice-president Patsy Richardson, Secretary Debbie Teague, Treasurer Nancy Lee, auxiliary leaders Sandy Greer, Sandy Duncan, and Carolyn Purser, and District Chairmen Libby Harren and Kathi Baucom. New President Randee Davis and Carolyn Purser were named delegates to the National Convention in June.

Northwood, New Hampshire

To increase mission awareness, President Gail Rundgren set up a display of Japanese items and featured Japan in "mission moments" during the worship service. During the next month, the spotlight will shine on Mexico mission work. These WHFM women are advertising their monthly program in the church's newsletter and meet in homes.

Georgia Women Meet in Brunswick

Margaret DeLoach of Brunswick brought words of inspiration on the topic, "Live As You Pray." Four ladies from the host church presented a skit, "The Three Little Pigs and the Architect." Trained Resource Person Pam Rathbun talked about the five TRP workshops and encouraged each local to plan a TRP event for their society. Southern Region WHFMS President Eloise Robertson greeted the women and invited them to attend the annual meeting at Camp Dixie on April 25 and 26.

There were 22 delegates and 26 visitors attending. Vice-president Candy Hall presided and presented honor certificates to three societies.

The delegates voted \$250 be used by their president to attend General and Regional Conferences and board meeting this year. \$50 was earmarked for the Provost Memorial Fund and was sent to the Southern Region Superintendent.

Eloise Robertson installed these officers: President Adele Carter, Vice-presidents Cherry Pittman and Marilyn Hamilton, Secretary Jacqueline Overman, Treasurer Laverne Alford, and auxiliary leaders Dorothy Carroll, Nannette Jones, and Pam Rathbun.

National WHFMS Triennial Convention

WHFMS delegates and guests will convene at Gordon College, Wenham, Massachusetts on June 23, 1990 at 1:15 p.m. National President Beatrice Moore will preside and delegates will be asked to act on a number of business items including consideration of national goals and the viability of the Young Woman's Auxiliary. The WHFMS Executive Board will meet for two days prior to the convention. Dr. Laura Mae Gardner and Rev. Richard Gardner will conduct a workshop at 2:30 p.m., "Weighing Your Call to Missions."

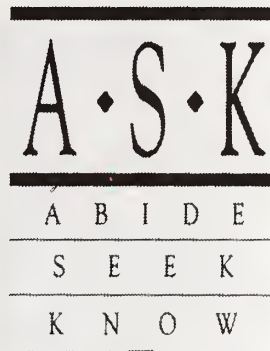
The WHFMS is sponsoring a 6 p.m. banquet on Saturday evening with Dr. Gardner as guest speaker. The Gardners will speak on "Trends in World Missions" at the 1:30 p.m. seminar hour on Tuesday.

Each local WHFMS is entitled to one delegate for each seven members or major fraction thereof and each WHFMS conference may have two delegates. We encourage you to participate in this convention and attend all the sessions of General Conference. Registration forms are available in the March issue of the *Advent Christian News*. Registration deadline is June 1. □

Mission

Prayer

Partnership



May

20 Pray for Brother and Sister **Francis Ssebikindu** as they spread the Gospel in Memphis, Tennessee.

21 Praise God that **Musa Powers** has almost 100% hearing restored. God is so good!

22 Praise God for converts in Malaysia who have been baptized lately. **James Devairakkam Devadasson** is now pastor in Kluang and is soon to be married. Pray for this couple.

23 Continue to pray for **Rev. Carlos Quintero** who is supervising the national workers in Mexico—**Alberto Gomez, Arturo Angulo, Ever Perez, Ezekuiel Serrato**. Pray for the two churches there.

24 Pray for the search team looking for a new Executive Vice-president to begin work at the denominational headquarters in Charlotte, NC.

25 Praise God for the wonderful work **Dorothy and Austin Warriner** did while on furlough. Praise God for the many who are still praying for the requests they gave out for the work in Japan.

26 Praise God for **Dr. Steven and Ann Lay** who will be going to Japan as career missionaries. Pray that God will provide money for their needs.

27 Continue to pray for the **General Conference** meetings to be held at Gordon College June 22-27. Pray for the committee meetings that will be held before the Conference. May God guide our denomination.

28 Pray for **David Vignali** who is on a short furlough from the Philippines and will be doing deputation until General Conference.

29 Pray for **Marion Damon and Barbara White** as they come to General Conference in June. Later Barbara will be doing deputational work.

30 Pray for **Karen Rigney and Sheryl Kampen-hout** as they continue to teach English in Japan as a method of winning souls for Christ.

31 Pray for **Bruce Arnold** as he continues to teach at Oro Bible College.

June

1 Pray for **Beryl Joy Hollis** as she labors in India among the older Conference workers there. Pray for the nationals coming to General Conference.

2 Pray for the **directors**: Millie Griswold, Caroline Michael, Bob Cole, Harold Patterson, Bob Mayer, and Brent Carpenter.

3 Pray for **Alice Brown** as she finishes her graduate studies and speaks at camp meetings this summer.

4 Pray for **Margaret Helms** in Cebu, Philippines as she continues to try to plant new churches there.

5 Pray for the safety of all the missionaries in the Philippines. Pray for **Karen Rigney** on this her birthday.

6 Praise God for the **Penny Crusade** that is still going on in some of our churches.

7 Praise God for the women's work among our churches. They are reaching out to other women in their neighborhoods.

8 Pray for the church-planting teams working in our denomination.

9 Pray for the **Japan Bible Institute** that new workers may be recruited to prepare to reach the many people in Japan that do not know Christ.

10 Pray for the Indian nationals who are reaching out to people of their own nation and trying to win them for Christ.

11 Pray for **Ruth Devairakkam** as she and her husband try to reach other married couples for Christ in Malaysia.

12 Continue to pray for the Christians in **Liberia**. This country is not very stable politically but God can work miracles among our church group of about 1,000 believers.

13 Praise God for the faithful pastors and workers in **Nigeria**, Africa.

14 Praise God for the funds that come in every working day to the denominational offices to support the work of the Advent Christian churches.

15 Praise God for the faithful pastors and wives who are working so hard in our churches.

16 Pray for the camp meetings that will be held this summer. Pray that young people will be saved.

17 Pray for the people of **China**. Many are secretly accepting Christ as Savior.

18 Pray for the committee working on the **Berkshire Christian College** future program.

19 Pray for national Christians in **India** and **Malaysia** who face persecution in some areas. Some Muslims have been brought to Christ in India.

Nepal

from page eleven

response on behalf of the church.

It would be tempting to say that time is running out. As the protest movements gather momentum, the students return to their colleges in February, and the king becomes increasingly isolated, matters could come to a head this year before the church is fully prepared for them.

But in Nepal, everything seems to happen in slow motion. Laws get drafted that take two years before anyone takes notice. And the law is not always applied anyway. For example, of five Christian leaders sentenced in August 1989, two are abroad, with no extradition procedures underway; two are still in Nepal, with no serious attempt being made by police to apprehend them; and the circumstances leading to Mendies' arrest were seemingly unplanned.

Thus, 1990 may be a watershed year for the church in Nepal. "Nepali time," not Western time, will tell whether the church is to face the challenge of freedom, or remain under the challenge of persecution.

It may even be in their interests to suffer persecution a little longer, or they may not be the first Christian church to find freedom a sterner test of their faith than suffering. □

Ron MacMillan is Asia correspondent for News Network International. His reports on Christianity in Asian nations have appeared in earlier issues of the Advent Christian Witness

Growth

from page fifteen

Church in California, recommends that 5% of the church's budget be used for publicity. Win Arn suggests that 10% of the church's total income be budgeted toward evangelism and publicity.

The programs to be publicized must be of sufficient quality to bring honor to God and to be appreciated by those in attendance. A group of students from the University of North Texas gave a marketing plan to a group of area businessmen. They said, "Successful marketing is greatly dependent on the existence of a quality product and the effective communication of the availability and benefits of such a product in satisfying consumer needs." The church can apply this principle to the marketing of this product, the Gospel. □

Veteran Advent Christian pastor Wilsey McKnight received his Doctor of Ministry degree from Gordon Conwell Theological Seminary.

Rejoice and Give Thanks

Bruce Burks
Vernon, Vt.

We have so much for which to be thankful. However, are you willing to thank God for what you don't enjoy; for problems and difficult circumstances?



It's easy to thank God for things which are obvious blessings, but Paul gives us a three part directive in 1 Thessalonians 5:16-18.

"Rejoice always." The New Testament is full of exhortations to joyful living. We are to rejoice always; whatever the circumstances; at all times. In Philippians 4:4, Paul clarifies what He means: "Rejoice in the Lord always." In our changing and failing world we are to focus on the unchanging: Who God is, what He has done, and who we are in Christ. That is the reason to rejoice always.

"Pray without ceasing." Christianity is a religion which turns men's thoughts away from themselves and their puny deeds, to God. We are to be "conscious continually of our dependence on God, conscious of His presence with us always and conscious of His will to bless." Then let prayer flow naturally, in fellowship with God continually.

"In everything give thanks." In *everything*? Everything is a big,

all-encompassing word. It includes things we enjoy, things we don't enjoy; blessings and crises. We are to give thanks to God *in* everything and also *for* all things (Ephesians 5:20). How can we do it? We can give thanks for all things because we know that in all things *God has a purpose* and He is at work to accomplish that purpose in us. There are always two forces at work in every situation. Satan is at work to destroy God's work in us. However, God is also at work. He has allowed that difficulty for a purpose. At least one thing God is doing every day, in every circumstance is working to "conform us to the image of His beloved Son" (Romans 8:29). Thank God for His purpose and work in you.

We can give thanks in everything because we know that God is sovereign. He is in control. Even when it seems everything is out of control, God is not. He's in charge. He is not perplexed or bewildered. He knows what he's doing!

Whatever the circumstances, we can give thanks because we know God is with us. He has promised never to fail or forsake us. The fact of your difficulty doesn't mean God has left you. He has never promised ease, but He has promised that He is with us always, and He is *for* us, not against us. *And* God is good. He can be trusted with our lives.

Paul instructs us that to rejoice always, pray without ceas-

ing, and give thanks in everything is God's will for us. They should be ongoing parts of our lives. It's also important to realize that rejoicing, prayer and thanksgiving are not feelings, at least not at the outset. They are choices we must make everyday, in every circumstance; in everything. □

Bruce Burks is pastor of the Vernon, Vt., Advent Christian Church. From the "Tri-state Tidings," the newsletter of the Vernon Advent Christian Church.

Prayer for Growth

Surely, all churches are praying churches—there is prayer for the pastor, the services, the sick, the bereaved, and so on. But more is needed. There needs to be specific prayer for revival, for reaching out for Christ, and for church growth.

Jesus said, "Ask and it will be given to you....For everyone who asks receives...." (Matt. 7:7-8). We have assurance that prayer works! It works for church growth, too. Fervent prayer for growth is crucial to outreach. Church growth must be undergirded with abundant prayer.

Prayer by itself is not enough. In addition, there must be effort on our part. God has commissioned us to be the laborers—to be the harvesters.

For church growth, three things are imperative: faith, prayer, and works!

—Wilsey McKnight

Margaret Helms (September 18)
 P. O. Box 263
 6000 Cebu City
 PHILIPPINES
 Phone 011-63-32-9-13-09

Bruce Arnold (June 21)
 P. O. Box 223
 9000 Cagayan de Oro
 PHILIPPINES

Furlough
David Vignali (May 10)
 P.O. Box 23152
 Charlotte, NC 28212

Floyd and Musa Powers
 (October 8 and February 28)
 Rebecca Powers (Nov. 11, 1971)
 4-11-18 Motoyama Kitamachi
 Higashinada ku, Kobe shi 658
 JAPAN
 Phone 011-81-78-452-2259

Karen Rigney (June 5)
 c/o Tsuyama Zion Church
 1041-3 Odanaka
 Tsuyama Shi 708
 JAPAN

Miss Sheryl Kampenhout (January 24)
 Apple City 11, 303
 2-6-9 Higashi-kariya cho
 Aichi ken, Kariya Shi 448
 JAPAN

Austin and Dorothy Warriner
 (January 1 and January 18)
 3-37 Okayama Higashi
 5 Chome, Shijonawate Shi
 Osaka Fu 575
 JAPAN
 Phone 011-810-720-76-0580

Marion Damon (March 27)
 Box 17, Andivilla
 Kodaikanal 624101
 INDIA

Beryl Joy Hollis (December 16)
 American Advent Mission
 Velacheri, Madras 600 042
 INDIA

Furlough
Alice Brown (March 24)
 3 Howe St.,
 Rochester, NH 03867

Barbara White (January 14)
 P.O. Box 23152
 Charlotte, NC 28212

Lucas and Beulah Devasahayam
 30, Jalan Cempaka
 Taman Gemira
 42700 Banting, Selangor
 MALAYSIA

Rev. James Devadasson
 124-A First Floor
 Jalan Mersing
 86000 Kluang, Johore
 MALAYSIA

Mrs. Ruth Devairakkam
 15 Jalan Hang Huah 2/2
 Taman Muhibbah
 86000 Kluang, Johor
 WEST MALAYSIA

E. P. Etuk-Akpan - Secretary
 Ediene Ikot Obio lmo Headquarters
 P. O. Box 2519 - UYO
 Akwa Ibom State
 NIGERIA

Francis and Lyne Ssebikindu
 (May 13 and May 8)
 Faith Nancy (September 28, 1982)
 Ashley Grace (November 21, 1985)
 Joy Lyne (January 25, 1989)
 2590 Faxon Avenue
 Memphis, TN 38112

Rev. Carlos Quintero
 4550 N. Roxburgh Av.
 Covina, CA 91722

Alberto Gomez
Arturo Angulo
Ever Perez
Ezequiel Serrato
 c/o Carlos Quintero

Rev. Ben Cleon
 Box 56, Tubman
 4000 Buchanan'
 Grand Bassa County
 Liberia
 WEST AFRICA

Harold Patterson; World Missions
Millie Griswold; Christian Education
Caroline Michael; Women's Ministries

P. O. Box 23152
 Charlotte, NC 28212

Robert W. Cole; Finance
Robert Mayer; Publications
Brent Carpenter; Church Relations

C286.7
A 24

WITNESS

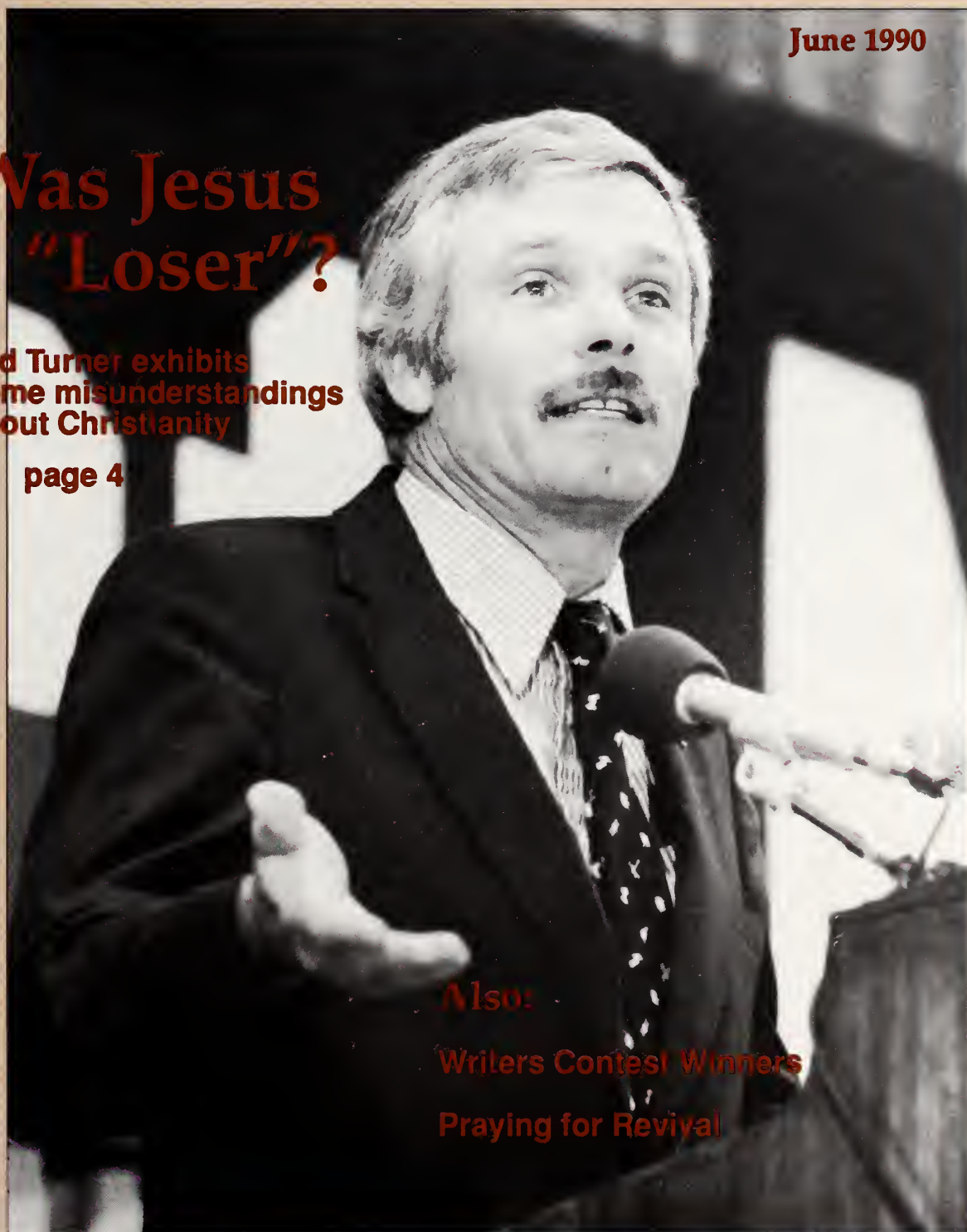
Advent Christian

June 1990

Was Jesus a "Loser"?

Ted Turner exhibits
some misunderstandings
about Christianity

page 4



Also:

Writers Contest Winners

Praying for Revival

FEATURES

The Gospel According to Ted Turner

4

CNN owner Ted Turner is one of the most powerful men in the United States. Jerry Griffin analyzes Mr. Turner's recent assertions about Christianity.

How Can My Church Grow?

6

In part three of this series, veteran Advent Christian pastor Wilsey McKnight explores four ways your church can reach people in the community for Jesus Christ.

An Outpouring of Prayer for Revival

10

General Conference meetings will not be all business or social gatherings. One series of meetings will focus on prayer for revival among Advent Christian people.

Advent Christian Witness Writers Contest

12

Three prayers. Three answers from God. These three winning entries demonstrate the surprising, creative ways God responds when we ask in prayer.

- "Please Get Me to a Phone, Fast!" • Tom Warner
- "God, Make Yourself Real to Me" • Nancy Pritchard
- "Father, I Cannot Do it Myself" • Merrilyn Towne

DEPARTMENTS

From the Editor	3
Women's Ministries	18
Prayer Partnership	21
Family Builder	23

ON THE COVER

Ted Turner claims that Christianity is a religion for losers, and offers replacements for the Ten Commandments. Jerry Griffin takes a closer look.

—photo by AP/Wide World Photos

Volume 38, Number 5 67

Advent Christian WITNESS

Editor Robert Mayer

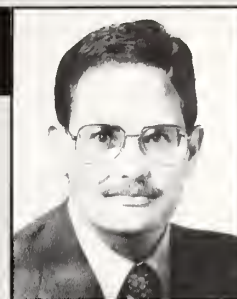
Contributing Editors Caroline Michael, Harold Patterson, William Batson, Clayton Blackstone, David McCarthy

Typesetting Emily Hinson Proofreading Shirley Brooks

Design Manager Dennis Peterson

The Advent Christian Witness (ISSN #007-740) is published monthly except two combined issues; January-February issue and July-August issue, by the Advent Christian General Conference of America, 14601 Albemarle Road, P.O. Box 23152, Charlotte NC 28212. Subscription rates in the United States and Canada: One year, \$11.00. Single copy: \$1.25. Overseas rate: One year \$14.00. Second Class postage paid at Charlotte NC. POSTMASTER: Send address changes to Advent Christian Witness, P.O. Box 23152, Charlotte NC 28212.

As the official publication of the Advent Christian General Conference, the Advent Christian Witness publishes the teachings of the Advent Christian Church and promotes the task of evangelism both in North America and around the world. The views expressed in this magazine are those of the author and may not necessarily reflect those of the editor or the Advent Christian General Conference. Member: Evangelical Press Association. Copyright © 1990 by the Advent Christian General Conference of America, Inc.



CAN YOUR CHURCH REACH YOUNG ADULTS?

I don't have to tell you we live in a rapidly changing culture. Things unheard of ten, twenty, and thirty years ago are commonplace now. That has affected the church in profound ways as well. Forty years ago, churches came with specific brand names. The denominational name told you much about the local congregation. And when people moved, they usually looked for a new church in the same denominational family.

But all that has changed. When today's young adults move, they aren't as concerned about the denominational name. What they're concerned about is a church that meets their needs and where people are warm and friendly towards newcomers.

While some bemoan this change as symptomatic of the selfish and materialistic nature of our society, I agree with John Naisbitt, who writes in *Megatrends 2000*, that times of great change mean tremendous opportunity for churches, especially evangelical churches. And I think it's time for Advent Christian churches to seize the opportunity God has given us to start meeting needs in our communities and reach out to hurting people with the one thing that matters: the Gospel of Jesus Christ.

How do we do that? Naisbitt quotes church consultant Jack Sims; "I think that if the churches would adopt three simple changes, five to ten million baby boomers [those born between 1946 and 1964] would be back in the fold within one month." According to Naisbitt, "Sim's big three are: (1) advertise, so people know where the churches are; (2) emphasize product benefits, such as social club or nursery school; (3) be nice to new people—good customer relations."

Do people in your community know about your church and could they find it easily if they wanted to come? Are people in your community aware of the special programs and ministries that your congregation can offer? And if they come, will people (not just the pastor) take an interest in them?

Look at that last question for a moment. Everyone likes to think their church is friendly. But is that true? A good friend of mine, who would qualify as part of the baby boom generation, told me of his experience in one Advent Christian congregation. He told me that when he entered, no one greeted him and in fact he was stared at for several minutes. And even if your church greets newcomers in a friendly way at morning worship, what program do you have to make personal contact with them within two to three days after they've come for the first time? And is what you're doing working?

Yes, times have changed. But could that be God's way of giving us fresh opportunities to minister to people in His name? What is your church doing to meet the needs of people in your community and communicate the gospel of Jesus Christ to them? That, in my opinion, is by far the most important question for each Advent Christian congregation and organization today and it should be at the top of every church board and committee agenda. And Jack Sims' three simple changes listed earlier need to be implemented if Advent Christian churches are going to take advantage of the spiritual hunger prevalent in American and Canadian society today. □

The Gospel According to Ted Turner

Ted Turner, the sometimes brash and often controversial cable TV mogul, has done it again. He's given us his opinion whether we wanted it or not. And this time he's hurled his barbs at the cornerstone of Christianity.

A few months ago, Turner told the *Dallas Morning News*, "Christianity is a religion for losers." Christ died on the cross, but according to Ted, He shouldn't have bothered. "I don't want anybody to die for me. I've had a few drinks and a few girlfriends, and if that's gonna put me in hell, then so be it," said Turner.

Turner also spoke to a group of broadcasters, suggesting that the system for dating years be changed from the current BC (before Christ) and AD (*anno Domini*, in the year of the Lord). "Why don't we broadcasters make it our goal to get the world at peace by the year 2000? Let's make it the year zero—BP and AP, before peace and after peace," he said. He also told the broadcasters that they were the ones who determine attitudes. "Your delegates to the United Nations are not as important as the [broadcasters] in this room. We are the

ones that determine what the people's attitudes are. It's in our hands."

Obsolete

On another occasion, Turner told members of the National Newspaper Association that the Ten Commandments are obsolete and do not relate to current global problems, such as overpopulation and the arms race. "We're living with outmoded rules," Turner said. "The rules we're living under is the Ten Commandments, and I bet nobody here even pays much attention to 'em, because they are too old. When Moses went up on the mountain, there were no nuclear weapons, there was no poverty. Today, the Commandments wouldn't go over. Nobody around likes to be commanded. Commandments are out."

To replace the ten command-

“

**According to Turner,
Christianity is a
religion for losers**

”

ments, Turner has come up with 10 rules of his own. He calls them "Ten Voluntary Initiatives," and they include such ideas as helping the downtrodden, loving and respecting planet Earth, and limiting families to two children.

Finally, Ted Turner also expressed concern about the future. "We are in deep, deep trouble as a species on this planet," he said. "The tremendous challenge is: Are we going to survive? Or are we going to collapse?" Turner, however, does not believe that Christianity has the answers. "What we've been taught in church...is that the world...is going to be destroyed by fire; not everybody in the world believes that." To prove his point, Turner said he is thinking about offering a \$500,000 prize to whoever can come up with the best and most positive solution for the end of the world.

Mr. Turner, no doubt, is a sincere man who has some genuine concerns for the human race. He even believes in certain moral values: fair play, justice, concern for others. Yet the problem with Ted Turner, like all other human beings, is that he is inconsistent. He rejects the Ten Command-

ments on the one hand, but doesn't seem to realize that many of his own "Voluntary Initiatives" have their moral basis in the very code of law which he rejects. He wants TV broadcasters to determine (shall we say, manipulate) the people's attitudes and values, but he doesn't want God to tell him what to do, because "commandments are out." He recognizes that we as a species are in deep trouble, but he doesn't want to accept God's own remedy—"I don't want anybody to die for me." He thus rejects the one Savior, but is willing to pay cold cash to anyone who can solve the world's problems.

Our post-Christian age

Two points must be made. First, Ted Turner exhibits a basic misunderstanding of Christianity. For him, it is a religion for losers. Who but losers would put their faith in a Savior who Himself lost His own life? In Turner's mind, Christ should have been a conquering hero instead of a sacrifice. Turner looks upon this paradox as a sign of weakness, and therefore the reason why Christianity has failed to solve the world's problems.

But quite the contrary is true. What appears to be weakness on Christ's part is actually the stubbornness of human pride on Turner's part. What Ted and many others are struggling with is the scandal of the cross. For some, Christ crucified is a stumbling block, and for others it is plain foolishness. Why? Because they are thinking as men think, not as God thinks. They do not recognize that the root cause of the world's problems lies within the human heart. Self-centered-

ness and pride are the real culprits, and they find their remedy in the cross of Christ. Through the cross, God softens human hearts, making us realize that we must trust in Him and not in ourselves for salvation.

(By the way, not everyone thinks Jesus is a loser. *Psychology Today*, a respected professional magazine asked its readers to identify the ideal man. The results of the survey were published in the Nov. '89 issue, which listed the top 10 ideal men. Jesus finished #1. Ted Turner didn't make the list.)



In Turner's mind, Christ should have been a conquering hero instead of a sacrifice



The second point to be made is related to the first. The views of Ted Turner are a reflection of the post-Christian age in which we live. Since the Enlightenment of the 18th century, our world has become increasingly more secular. Whereas religion once played a central role in society, there is less and less room for God in the thinking of modern man. We have entered a new age of humanism, one which shuns biblical values in favor of man controlling his own destiny. Advancements in human reason, science, and technology are our new saviors, with materialism and entertainment our altars of worship.

The words of Apostle Paul

ring true for our day: "For men will be lovers of themselves, lovers of money, boasters, proud... lovers of pleasure rather than lovers of God" (see 2 Tim. 3:1-5). And yet, a religious veneer still covers society. Even Ted Turner has a "form of godliness," but unfortunately he seems bent on denying the Power behind it.

Turner commendably exhibits his "form of godliness" by his concern for the plight of the human species and his desire to do something about it. But regrettably he has misdiagnosed the problem, and therefore has the wrong solution. Man's problem is internal, not external. And the solution is found by turning to the Creator, not to the creature. Turner should know that you can't pull yourself up by your own bootstraps.

Because of his broadcasting empire Turner is a man of significant influence. The power to point millions in the right or wrong direction is at his disposal. He's the kind of man that God could use. He's the kind of man for whom Christ died, if only he would accept it. It's for these reasons that I'll honestly be praying for his conversion. I hope someday that he will come to embrace the truth of Jesus' words: "For whoever desires to save his life will lose it, but whoever loses his life for My sake will save it."

That's the religion of winners, not losers. □

Jerry Griffin is editor of the Bible Advocate, the publication of the Church of God; Seventh-day, one of several denominations that grew out of the movement began by William Miller. From the March 1990 Bible Advocate.

PART THREE

How Can My Church Grow?

Wilsey McKnight
Highland Village, Tx.

This is the third and last of the series regarding twelve factors which *contribute* to church growth.

9. Visitation Contributes to Church Growth

Pastoral and lay visitation to homes can be a major contributing factor to church growth. This writer knows one family who moved to a new community and endeavored to find a church. They visited several congregations. In the last church visited, the pastor called upon them in their home that very week. To this family, this was a church and pastor who was interested in them. The couple became active in the church and today both are in the choir, the husband teaches an adult Bible class and is an elder—all of this because of one visit by the pastor.

Pastors of growing churches are more oriented to home visitation than pastors of non-growing churches. Some pastors have substituted telephone calls for pastoral home visitation. This is better than no contact at all, but telephone calls can never replace the home visit where people can share their hopes, desires, sor-

rows, emotional pain, and spiritual needs in a personal visit.

Bradford Lyle, author of *Building Relationships Through Pastoral Visitation*, says: "I believe we are called to minister in the most personal, genuine way we can. We cannot minister to people if we do not know them...The home visit offers a particular opportunity to come to know church members."

Kenneth L. Gible, associate pastor of Ridgeway Community Church of the Brethren in Harrisburg, Pennsylvania, declares: "Traditional pastoral visitation offers ministry. The mere presence of the minister in the home is a sign that the church cares—cares enough to take the time and the effort to be there."

It's impossible for the busy pastor to visit all the people who need to be visited. Therefore, lay people must be involved, especially elders, deacons, deacon-

esses, and others whom people will consider to be part of the leadership.

If a church wishes to grow, an organized visitation program needs to be initiated and maintained.

10. Programs of Community Interest Contribute to Church Growth

This writer recently participated in a house-to-house survey. The survey found there were three types of families: those who actively attend church, those who formerly attended church but were not currently doing so, and those who indicated no interest in church. There were approximately the same number of families in each group. This corresponds with a Gallup Poll taken in 1976. Among the 93 million self-identified Protestants in the United States, the poll indicated that during a typical week:

- 37 million (40%) will attend church on Sundays;
- 26-33 million (28%-35%) belong to a church, but do not attend; and
- 23-30 million (25%-32%) are not members of any church.

The most receptive group toward outreach is the second group in which 28% to 35% belong to a church, but do not at-



tend. Programs of community interest may reach many in this group as well as reach new families who have recently moved to the area.

Richard Peace author of several books on outreach for Christ, calls churches to use "Event Evangelism" by developing programs of community interest. A few examples of programs of community interest are: musicals, gospel teams, family-life conferences, deeper-life conferences, prophetic conferences, missionary conferences, supper clubs, and family nights.

Most churches sponsor one or more of the above programs, but promote them primarily for their own members. In order for these special programs to be of value for outreach, promotion and publicity are necessary.

In addition to special programs, a church can designate special worship services to which

members are encouraged to invite others. This is called "Friend Day" or "Sanctuary Evangelism." Richard Peace writes: "Sanctuary evangelism involves the planning of a worship service to which members make every effort to bring a friend; in which the pastor preaches a sermon in simple, non-religious language outlining the Gospel, at the conclusion of which opportunity is given to receive Christ. To be successful, such a guest service (as it is called in England) requires that the congregation invite friends; that the pastor take special care to explain commitment clearly; and, that an appropriate method of response is used."

11. Meeting Human Needs Contributes to Church Growth

Meeting human needs in the community can contribute toward church growth. Jesus said,

"Let your light shine before men, that they see your good deeds and praise your Father in heaven" (Matt. 5:16). Helping those in need is part of the Christian duty. Jesus gave to us the parable of the Good Samaritan (Luke 10:30-37) and the parable of the Sheep and Goats (Matt. 25:31-46); both parables suggest that we need to meet human needs.

Ken Parker, pastor of the Berean Church, Spokane, Washington, writes: "A growing church must also be a caring church. They must care about the physical and social needs of people in addition to their spiritual needs."

Kennon Callahan writes: "Churches that share effective missional outreach with one or more specific human hurts or hopes become legends on the community grapevine... More often than not, new people will first find their way to a church in response to the mission or visitation outreach of that congregation."

12. Closing the "Back Door" Contributes to Church Growth

One layman said to me, "Our church keeps receiving new members, but our congregation does not grow." The problem in that church is that the proverbial "back door" is as wide open as the front door. It's as easy to leave the fellowship of that church as it is to enter it. People join a church with high expectations of finding fellowship, spiritual nourishment, and an avenue for service. When these expectations are not met, people eventually become disillusioned and drop

continued on next page

Numerical Goal-setting is Important for Growth

Churches which experience growth, use numerical goal-setting as one of their strategies. Paul Yonggi Cho, pastor of the Full Gospel Church in Seoul, Korea, reports that he always sets numerical goals. He began with less than 100 members and he first set a goal of 150, then 300, 30,000, 50,000, 100,000. The church now exceeds 500,000 members.

Robert Schuller, pastor of Garden Grove Community Church in Garden Grove, California, also believes in numerical goal-setting. He writes, "Set successful goals and you will

succeed. Failure to set successful goals and you can be assured of failure."

The goals which are set must be owned by the entire congregation, not just by the pastor and the leaders. The numerical goals must be a part of all planning and be kept in the minds of the congregation.

Goal-setting is an outward manifestation of our faith that God will bless our efforts. Goal setting becomes a vision and this vision is brought into fruition by faith, prayer, planning, and work.

—Wilsey McKnight

out. These church dropouts are known as "inactive members."

Waldo J. Werning, author of *Visions and Strategy for Church Growth*, voiced his concerns regarding inactive members when he said: "The greatest disservice we can do to inactive Christians is to let them drift away from Christ, unaware of the spiritual sickness taking place in their lives... Only a heartless person would sit and watch a drowning man without trying to save him. How much worse it is to sit idly

It's Time to Plan for Retirement!



As a pastor, you've dedicated your life to serve God and others. But have you taken time to think about your own needs, especially retirement?

The Advent Christian Ministers Pension Plan

offers a strong program to help you prepare for your future!

For more information write:

Advent Christian Ministers
Pension Plan

Attn: Robert W. Cole Jr.

P.O. Box 23152

Charlotte, NC 28227

(704) 545-6161

by and watch a soul sink slowly because of his disregard of the Savior... The responsibility of winning back inactive members belongs to the whole church."

The first question is: Why do people become inactive? Several researchers have interviewed church drop-outs and the reasons given for inactivity fall within three categories:

1.) They felt that they did not belong and that others in church and church school did not demonstrate any real love and concern for them.

2.) Personal reasons, such as: family illness, change in work schedules, or opposition within the family, caused them to stop going to church.

3.) People in this group felt that what the church or church school had to offer was not relevant; such as poor sermons or teaching, too much boredom and busy work, or apathy among the church workers,

The second question is: How can the "back door" be closed? Four ways of closing the "back door" are suggested, preferably by using all four means at the same time.

1.) Increase the number of jobs and offices within the church so that new people can have meaningful work to do. Create small groups in which new people can find fellowship and a sense of belonging.

2.) Use "care groups." The care groups in one church not only have a leader in each group who watches for absenteeism but they also have periodic social events within their groups.

3.) Some churches take attendances not only in the Sunday school classes but also at each

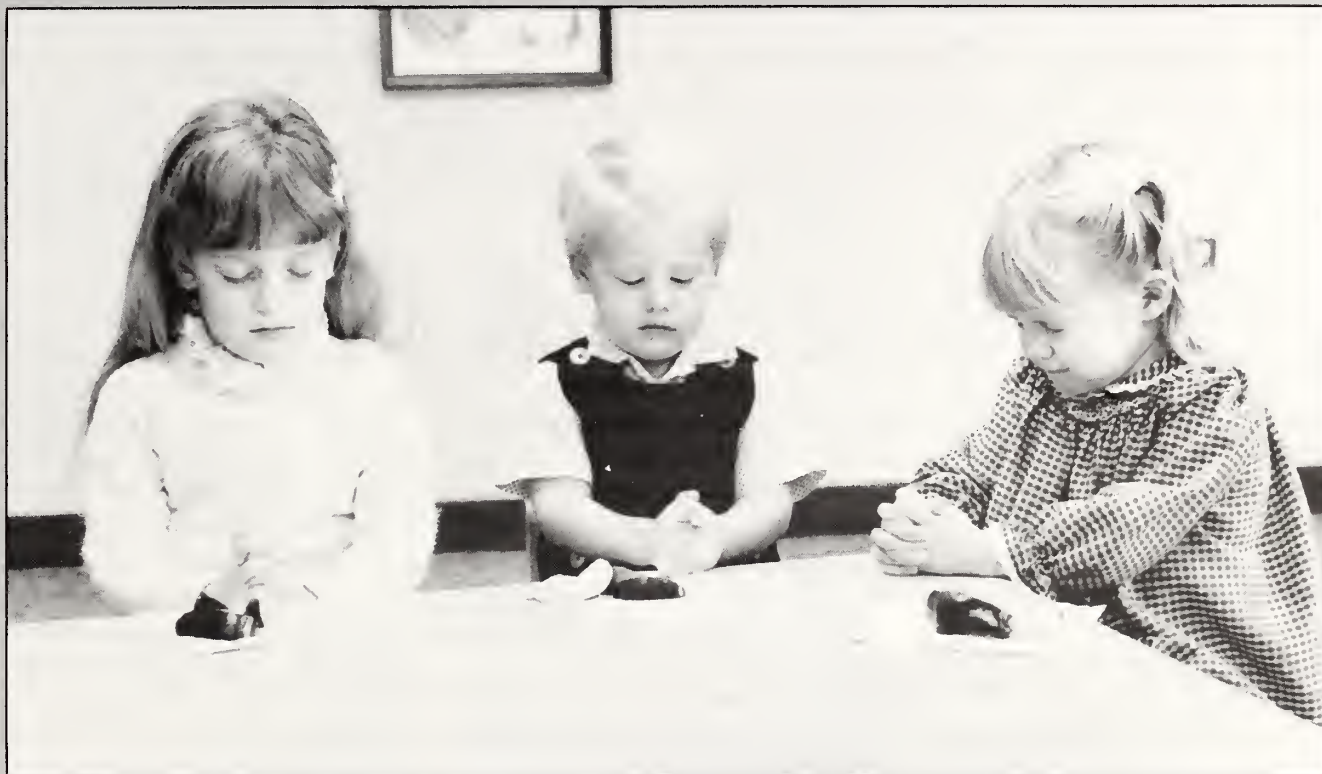
morning worship service. An attendance form, usually in an attractive cover, is placed in each pew. During the service, the form is passed down the pew for everyone to register, including both members and visitors. Two things are accomplished—visitors and their addresses have been recorded for follow-up and there is a record of members' and regular non-members' attendance. If these attendances are faithfully recorded on a master sheet, it can be noted when anyone is absent.

4.) Organized, systematic, and regular home visitations to church families by the pastor and deacons can be effective in closing the "back-door" before people consider dropping out. First, people will be so appreciative of the interest shown in them by the pastor and by the leader of the church that leaving would never be contemplated. Second, any discontent will be discovered during these visits and probably the problems can be happily resolved.

Evangelism that leads to church growth is not a gimmick; nor, is it one or two events in the yearly church calendar. Evangelism is a mind-set that includes the entire congregation and pervades the total life, services, and programs of the church. Evangelism that reaches out for Christ is faithfulness to God and to our Savior Jesus Christ. □

Wilsey McKnight graduated from Gordon-Conwell Theological Seminary with the Doctor of Ministry Degree. His thesis focused on church growth principles applied to Advent Christian congregations in New England.

Biblical values have always been taught here.



Every Sunday, week in, week out, teachers rely on *Bible-in-Life* Sunday school materials to help them clearly show their students the difference between right and wrong, between respecting the rights of others and living entirely for oneself, between honoring God's laws and ignoring them. *Bible-in-Life* literature helps teachers stress those timeless, changeless values that help build a God-fearing nation, and will help build the character of young people for generations to come.

Bible-in-Life materials can help you teach the Biblical value of faith . . . the value of honesty . . . the value of obedience . . . thankfulness . . . purity . . . love . . . Life Curriculum can help you tell the value of knowing that Jesus Christ is the Lord of life. There is no more important value. To those of you who share the same mission and have chosen Advent Christian materials to help you accomplish it, we say thank you. To others, we invite you to join us in our quest. Send for your free *Bible-in-Life* samples today!

Bible-in-Life Sunday school materials are produced by the David C. Cook Publishing Co. who have helped teach Biblical values for over 110 years.



Free Sunday School Curriculum Samples. Check any or all departments below.

- ☐ Nursery ☐ Kindergarten ☐ Primary (1-2) ☐ Primary-Junior (3-4)
☐ Junior (5-6) ☐ Junior High ☐ Senior High ☐ Adult

Name _____ Position _____

Church _____

☐ Church

☐ Home Address _____

City _____ State _____ Zip _____

☐ Church

☐ Home Phone No. _____ / _____

**Send to: Dept. of Christian Education,
P.O. Box 23152, Charlotte, NC 28212**

An Outpouring of Prayer For an Outpouring of the Holy Spirit

Barry J. Tate
Castleton, VT

The following story is meant to encourage Advent Christians everywhere to pray unceasingly that God would cause a spirit of revival to rest upon the June 22-27 sessions of General Conference.

The church in America was at a standstill in the mid-1800s. Burdened, lay-prayer meetings began to dot New York City in the fall of 1857. New York's Old Dutch Church on Fulton Street hired Jeremiah Lanphier as a city missionary. Lanphier circulated thousands of handbills announcing a noon to 1:00 p.m. prayer meeting to be held on Wednesday of each week. The handbill read in part, "How often shall I pray? As often as the language of prayer is in my heart; as often as I see my need of help; as often as I feel the power of temptation; as often as I am made sensible of any spiritual declension, or feel the aggression of a worldly, earthly spirit."

Six attended the first meeting held September 23, 1857. Forty were present two weeks later. On October 7, the prayer-session changed from a weekly to a daily gathering. Something out of the ordinary was happening. God had come down in the midst of the church's need, and was pour-

ing out revival in answer to honest prayer.

The Fulton Street meeting grew to occupy all three floors of the church, with the stairwells between crowded daily with those trying to gain admittance. By mid-winter, the overflow crowds were packing out the John Street Methodist Church around the corner. The movement spread to churches and halls all over the city. Within six months, 10,000 businessmen were gathered every noon in spontaneous prayer meetings.

Writes J. Edwin Orr, "The showers of blessing had caused a spiritual flood in New York, and this flood suddenly burst its bounds, and swept over New England, engulfed the Ohio Valley, cities and states, rolled over the newly settled west, lapped the edges of the mountains in the south, and covered the United States of America and Canada with divine favor." In two years time, one million believers would be added to a church washed and made pure in the revival.

John Scherer has written, "Nor was the blessing confined to land. It was as if a great cloud of blessing hovered over the land and sea. And ships, as they drew near the American ports, came within the zone of heavenly influence. Ship after ship arrived with the same tale of sudden conviction and conversion."

The *North Carolina* was a Navy battleship, with a complement of some 1,000 men, harbored at New York. Under the impress of revival, four sailors asked and were given permission to hold a prayer meeting in a retired part of the ship. (They were one Episcopalian, one Presbyterian, and two Baptists—a true united prayer meeting!) The Holy Spirit fell on them in revival as they prayed. Their hymns of praise attracted mates from above who came down bent on having fun at the expense of the intercessors. All were held, however, in the grip of the Almighty's presence.

A work of God commenced in the hold of the ship. Daily prayer meetings saw the conversion of hundreds, so much so, that ministers from the mainland were wired to come out and help. The *North Carolina* was a receiving ship, used to fill out the complements of other ships bound for international ports. "A revival convert," observed Scherer, "is a burning brand," and God used sailors from the *North Carolina* to help export the revival worldwide.

A call for Advent Christians everywhere to pray

The June triennial session of General Conference may be viewed as the *North Carolina*.

Called together at one time will be delegates, pastors, leaders, young people and observers from all five regions, most of the conferences, many of the churches, and several of the mission fields. Should God answer prayer and visit the meetings in revival, this awakening work of the Holy Spirit among us, upon our departure from the Gordon College campus, would be exported to the many theaters of Advent Christian fellowship and witness.

Each General Conference day will begin with a prayer meeting at 6:45-7:25 a.m. We encourage all those unable to attend to keep this daily, 6:45 a.m. appointment with God, that we might be a people at prayer, humbling ourselves and seeking God's face together. Districts, conferences,

or clusters of churches might hold joint prayer meetings prior to General Conference, asking the help of the Lord. Individual believers are asked to pray faithfully, alone or in covenant with others, keeping watch with all prayer, supplication and thanksgiving.

There is benefit and power in using devotional study as the basis for prayer. Let us now pray together using Ephesians 3:7-9: *Of this Gospel I was made a minister...* O Lord, ministers are made by Thee. How can men preach unless they are sent? Meet our need of godly leaders. Bless those now serving, and call, in holiness, a new generation of shepherds. Show us how to train them. Send us all forth as laborers into the harvest... *According*

to the gift of God's grace which was given to me by the working of His power... O Father, we worship You as a giving God. We could never merit what You would never sell! Help us to "make His paths straight," that You might bestow upon us the abundance which You long to give... to me, though I am the very least of all the saints... Grant to us humility born of true light. Take from us all pride, self-dependance, and dishonesty. Be good to us by granting repentance. Help us to confess and depart from all sin for the sake of Christ. Cleanse us from all unrighteousness... This grace was given, to preach to the gentiles... O Father! Your power is given only for your purposes. Forgive us when we want nothing.

continued on page 22

Faith—Pass It On

Mary Jane Stone
Portland, Maine

A recent baptism at Portland, Maine Advent Christian Church lingers in the memory like a fragrance. It so clearly demonstrates how faith is passed on. Salvation grows by family example, by membership in a Bible study, by marriage, and by youth work and training. One man's family was present because he had been touched while in prison, and our church chorus group had sung at the reformatory.

Rev. Glenwood Jordan officiated. The first two to be baptized were Ned Nowe and his son Glen

Adam—Rev. Jordan's son-in-law and grandson. Mrs. Jan Nowe sang their testimony, "I Have Decided to Follow Jesus." Mr. Bill Andrews then followed the Lord's command to be baptized. Rev. Calvin Leavitt baptized his son Brian, and Ralph Merrill helped Rev. Jordan baptize his daughter Nicole. Pastor next baptized Matthew and Joshua Weeks, children trained in their family and Sunday school and summer camps. Mrs. Margaret Griffin and Joseph and Lori Griffin became part of God's family because Edward Griffin had led them to our church and Pastor had worked with them.

After the last candidate was out of the tank, Rev. Jordan offered an invitation to anyone else who wanted to be baptized. Michelle Michaud came out of the congregation and proclaimed her faith in Jesus. She had attended Bible study groups for several months, and this was her day to stand for Christ. This surprise candidate was a real blessing.

After the service, the church ladies served a celebration lunch to about eighty-five enthusiastic parishioners. It was a glorious day in the Lord. □

"Please Get Me To A Phone, Fast!"

Tom Warner
Ashland, Me.

In 1972, my wife and I were serving as youth directors for a church in North Little Rock, Arkansas. While there, we learned some important lessons about ministry and prayer.

A newcomer among the younger group was William, a twelve year old. We visited his mother, where they lived, in an apartment building for low income families. Our hearts really went out to her. Abandoned by her husband, with very little income, and severely crippled by arthritis, she was trying her best to raise her only son. We prayed that God would use us to help them.

Not long afterward, she phoned to ask if we'd take her and William to a relative's home on the other side of the city. I hesitated before answering. It was already evening and I was scheduled to speak to another church's youth group. I wasn't sure we'd have enough time. But, we'd previously told her to call us if she ever needed anything. Here was our chance to demonstrate the love of Christ. "Sure," I said. "We'll be right over."

The dashboard light flashed red

About halfway to her relative's, with barely enough time to make it to my speaking appointment, my dashboard temperature light flashed red, and the motor stalled. I steered to the side of the freeway and

jumped out to look under the hood.

"Oh, no!" I sighed, spotting the water and steam gushing out of a broken radiator hose. "We'll never make it to that meeting on time."

Then I thought of a friend from church. "Maybe I can get to a phone and call Jackie. If he's home, he'll be glad to come and take us where we need to go."

I quickly informed my stranded passengers of the plan; then, took up a hitchhiker's pose at the roadside. With thumb out—and as friendly a look on my face as I could manage—I prayed: "Lord, please get me to a phone, fast!"

I'd done enough hitchhiking to know that most drivers don't like to stop for a rider out on the freeway. I was a bit surprised, when, after less than a minute, a late model sedan pulled over. But that wasn't nearly as surprising as what happened next.

"Thanks for stopping!" I said, as the man on the passenger side rolled down his window. "My car's broken down. Could you please get me to a phone?"

A funny grin formed on his face, and he replied, "Sure can!" Then he reached down between

Writers Contest Winners

Three prayers. Three answers. Evidence of God's power creatively at work in the lives of his people. Last year, the *Advent Christian Witness* sponsored a writers contest around the theme "My Most Unusual Answer to Prayer." We received nineteen entries, each of which told of how God had responded to a specific prayer request. The three articles that appear here are the ones our judges picked as contest winners.

We share them with you in the hope that you'll be encouraged to boldly approach God in prayer. As the Advent Christian Church continues to emphasize the importance of prayer, pray for God's leading at the upcoming General Conference sessions.

the bucket seats and, to my astonishment, lifted up the receiver of a *car phone*! I hadn't expected God to get me to a phone quite *that fast*!

I dialed Jackie's number, and was relieved to hear his friendly "Hello." "I'll be there in a few minutes," he assured me, once I'd explained our predicament.

Coming back to my stalled car, I was laughing and shaking my head. "Did you see that? That car had a phone!" Then I told them about my prayer.

The Lord will answer

As I think about it now, it still amazes me. Such a tiny fraction of automobiles have car phones;

probably even fewer did in 1972. What were the chances of such a car traveling by, four or five minutes after we'd stalled? And of *that driver* deciding to stop! The Father's "fingerprints" were all over that happy "coincidence."

Such an answer to prayer certainly provided a good story for the youth meeting. No doubt it also helped William and his mother listen more attentively as we continued to tell them about the One who loved them, and sent His Son to be our Savior.

For us, it helped reinforce a principle in Isaiah 58:6-9, where God directs His people to help those who are poor and suffering. When we do, He promises,

"Then your light shall break forth like the morning, your healing shall spring forth speedily, and your righteousness shall go before you; the glory of the Lord shall be your rear guard. *Then you shall call, and the Lord will answer...*"

We hadn't done much. But God must have wanted us to know He was pleased with our small demonstration of compassion for a needy woman and her son. He certainly did answer! □

Tom Warner is pastor of the Ashland, Maine Advent Christian Church.

General Conference Banquet Speaker

Dr. Laura Mae Gardner serves Wycliffe Bible Translators as their International Coordinator of Counseling Ministries and Personnel. Her husband, Richard Gardner, is the International Coordinator for Counseling Services. They spent many years in southern Mexico translating the New Testament for a tribal group and raising two sons. During these years, they spent fifteen summers at linguistic centers and screened hundreds of young people applying for mission service.

From their experience and expertise, the Gardners will be pre-



sending two workshops during General Conference sessions at Gordon College and Laura Mae will be the banquet speaker on

Saturday evening. She's chosen the intriguing topic, "What Happened at the Post Office?" to conclude the theme for that day, "Considering God's Kingdom Call."

In her present position, Laura Mae monitors the work of twenty-two counselors, supervises the counseling internship program, and serves as counseling consultant for Wycliffe's nearly 6,000 adult members. □

—Caroline Michael
Director of Women's Ministries

"God, Make Yourself Real to Me"

Nancy Pritchard
Melrose, Mass.

For some time I had been concerned about a friend involved in the study of astrology. She always related it to every move and decision she made in life and also tried to convince me that this was "truth." I often reminded her that it did not matter to me what month I was born, that my future was in God's hands and, therefore, I didn't worry about it. Later, I discovered she was planning to teach astrology in the local school system where she lived!

At the same time an opportunity arose for my husband and I to invite her and her husband to a guest night at the local Christian Women's Club. There would be entertainment followed by a spiritual emphasis and speaker and we were pleased and encouraged that they were so willing to join us for this special evening. Many of my Bible study friends were praying for the program and our invited guests.

The day after the program my friend called asking for the address where she could send a gift of money to support the missionary project which had been explained the night before. She told me she had enjoyed the

evening and said no more. And that is all I heard for awhile. We were friends because our husbands were co-workers and therefore we did not get together on a regular basis.

God, make yourself real to me

One year later I experienced a dark day in my life. A crisis had

occurred. I stood at my living room window, looking at the rain pelting against the window and at the same time praying "Oh God, make Yourself real to me." Immediately after that prayer, the telephone rang. This same friend was on the other end of the line. "Nancy," she asked, "where can I buy a Bible?" She continued on to say that one year ago at the guest night we attended together

"Set Your Mind"

Bruce Burks
Vernon, Vt.

Look with me at the words of Paul:

"Finally brethren, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, let your mind dwell on these things." (Philippians 4:8)

This exhortation from God through the Apostle Paul is important and practical advice. Actually, it is more than advice; it's a command. A more correct translation of this verse would

not be "let your mind dwell on these things," but rather "think on" or "set your mind on these things." According to Vine's, *An Expository Dictionary of New Testament Words*, the phrase in Greek signifies the meaning, "make those things the subjects of your thoughtful consideration" or "carefully reflect on them." The latter translation indicates an action taken on the part of the thinker, directing the thoughts, while the former gives the understanding of passively allowing your mind to dwell on these good things, if it will.

However, unless we direct our minds and set them on what we should think, they will be

she had quietly invited Christ to be her Savior during the invitation. Moreover, it had taken the past twelve months for her to come out of the darkness of astrology and into a walk of faith. She had burned all of her astrology books and never did teach the course in the school! I enthusiastically told her where she could purchase a Bible! As I hung up the phone, I was overwhelmed

with thanksgiving and peace, knowing that "God's clock keeps perfect time."

My friend began to regularly attend the Christian Women's Club luncheons and in time became a member of its Board, serving in various capacities, later to be elected as the chairman. Excitement reigned supreme in my soul the night she and her husband invited my husband and I

to be their guests and she chaired the evening's program.

The crisis which I was experiencing at the time I needed to know God's presence has turned out for my good as God promises to those who love Him. Surely he has proven to me that "He can do more than I think or ask." □

Nancy Pritchard is active at Faith Evangelical Advent Christian Church in Melrose, Massachusetts.

bombarded with all sorts of wrong thoughts: worry, fear, doubt, anger, hatred, prejudice, bitterness, pride, etc. If we do not direct our minds according to the Word of God and Christ's ideals, they will be overrun, taken captive, and directed by evil. We must take the offensive with our thoughts.

That is the teaching of Scripture. "See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men according to the elementary principles of the world, rather than according to Christ" (Col. 2:8). "Set your mind on the things above, not on the things that are on earth." (Col.

3:2). "We are destroying speculations and every lofty thing raised up against the knowledge of God, and *we are taking every thought captive to the obedience of Christ.*"

Instead of being bombarded and attacked with thoughts we wish we could be rid of, we should plan what we will think on and direct our minds according to Scripture. Practically speaking, make a list of specific things to think about, making sure they coincide with Philippians 4:8. Then consciously set your mind on these things. Whenever you are tempted to think wrong thoughts (worry, anger, lust, and so on), take them captive (stop in

mid-thought), throw them out, and replace them with right thoughts.

One thing to put on your list is to plan to think on how to apply these to your life. Then make Psalm 19:14 your prayer, "Let the words of my mouth and the *meditations of my heart* be acceptable in Thy sight, O Lord, my rock and my redeemer." □

Bruce Burks is pastor of the Vernon, Vermont Advent Christian Church. This article is from the church newsletter, the "Tri-state Tidings."

"Father, I Cannot Do it Myself"

Merrilyn Towne
San Diego, Calif.

July 1971. For the past five months I had endured bedrest prescribed by my doctor. My system had been drained with family burdens and stress brought on by the busyness of life. And a series of respiratory infections took their toll on me. The first was Valley Fever (*Coccidioidomycosis*). This was not properly diagnosed, and consequently soon afterwards the symptoms of tuberculosis appeared. This disease, a form of plaque, is one of the most restricting kinds that one can have. Not only was my whole family checked but I was isolated from them. I could not attend church,

school functions, family gatherings, or any other activity.

Perhaps the hardest part of this was missing the evening times with my family, especially the little ones coming to kiss "mommy" night-night. The other sorrowful part was not being able to attend services at church, even though the burden of activities I was involved with had become difficult to carry on. During this time Christian radio, reading the Bible and books by Catherine Marshall were how I occupied my time. Her book, *Beyond Ourselves* gave me such help since she, too, had gone through the same illness.

Let go and let God

From the beginning of my

struggle, I implored the Lord not to let it be true. However, it was and soon the public health nurse arrived every day with a shot of streptomycin. There were many quiet times where I willingly meditated on the Scripture and prayed. And I realized that God had given me an opportunity to lie back, look up, and, "let go and let God." I needed time to be alone with Him.

Not long after, I realized that I could not solve my situation myself. And I turned all of it over to the Lord; the heavy weight of illness, every part of worry, stress, and all the problems that came with it. "Here it is, Father, I cannot any longer do it by myself." Then something amazing happened.

Warriners Return to Japan

Rev. Austin and Dorothy Warriner came home on Christmas Day and appreciated being able to celebrate that day with their children and grandchildren. They also did deputation ministries in the Seattle area, at San Diego, and at churches in the Southeast. As they informed congregations



about their work in Japan, they also enlisted prayer support for individual Japanese pastors, people, and churches. They had prepared nearly 100 specific prayer requests which they distributed to pray-ers.

They anticipate great results through this cooperative prayer effort. Let's keep praying! Pray

that the families of church members, people in church neighborhoods, and Japanese in the many English classes will respond to the good news of salvation.

The Warriners returned to Japan in early April. Their family includes Tom and Beth Danner and three children, Jason (10), Rachel (4), and Sara (2); and Joe and Terri Wong, who all live in the Seattle area. □

—Caroline Michael

It was almost instantaneous. From the crown of my head to the soles of my feet I sensed being engulfed in a soft, encompassing, warm enclosure, totally invisible. At the same time God gave me a feeling of peace, love, and assurance. Inside of me, I heard the silent words, "Everything will be all right." Then a special Scripture, which had earlier been given to me about this time, came to mind. It is Deut. 33:27, "The Eternal God is thy refuge and underneath are the everlasting arms." Almost immediately I arose from bed and walked into the dining room. The date on the calendar read July 17, 1971.

A small white cross

For some reason I felt the need to keep these events totally quiet until my doctor's appointment three days later. At the doctor's office, a new chest x-ray was

taken, then compared with the previous one. My eyes immediately were drawn to the location where trouble had been. A small white cross about an inch in height appeared at that very place. I turned to check the window behind me but found the pane of glass had no wooden divider. Looking back at the x-ray, the little white cross was not to be seen, nor did it appear again. Then the confirmation came into my heart, "I told you everything will be all right."

Dr. Wyborne said, "Well, I guess you won't need me anymore." I asked him, "Do you believe in miracles?" "Well," he said, "I guess I have to."

Immediately upon arriving home I shared with family, neighbors, and friends how God's goodness, mercy, power and loving kindness had been shown to me. Even if people were tired of hearing it I couldn't keep quiet.

He can do the same and more for anyone.

Today, eighteen years later and many answers to prayer later, I stand in awe at what God can do through Jesus Christ.

Beyond this, though, who God is may be much more important, because we are body, soul and spirit as 1 Thess. 5:23 tells us. The most important event in our lives should be to know Him and the power of His resurrection (Philippians 3:10), to share this with others so that their lives may be changed and they, too, may have life everlasting.

So as we enter each new day let us ask Him for a daily assignment, keeping our hearts ready to listen to the needs of others, whether at home, school, work, community or church. Jesus came to serve, we can do no less. □

Virginia Congregation Feels Touch of God's Power

Donald B. Wrigley
Clifton Forge, Va.

God has moved in dramatic ways in Central Advent Christian Church in Clifton Forge, Virginia. During the first week in April, Central Church sponsored a series of revival services with Rev. Brent Carpenter, director of church relations for the Advent Christian General Conference, serving as evangelist. Our aver-

age attendance per service was 140, significantly higher than any services in recent memory. God honored the faithful preaching of his Word by giving to us eleven first-time decisions for Christ and by moving over twenty-five people to recommit their lives to God. On the evening of Easter Sunday, we baptized twelve people, from ages seven to sixty-nine, including two young couples.

We will begin new member classes, home Bible studies, and an evangelism training program to equip these new converts and others in our fellowship. We want to capture their enthusiasm for Jesus and channel it to reach more people for the kingdom of God. We hope that Advent Christians everywhere will rejoice with us in God's victory and pray for us as we train these new converts and minister in our community. □



Caroline Michael
Director



Today's Ministries for Women

Caroline M. Michael

Where should our focus be? Paul aspired to a goal that is applicable for each of us, "I press on toward the goal to win the prize for which God has called me" (Philippians 3:14). We desire for each Advent Christian woman to be the best she can be, whatever her gifts and talents so she uses her potential for Christ in her home, her church, her community, or at the far ends of the earth.

God has called us to develop a relationship with Him and with His Son. He has called us to love and have concern for one another—even those outside our own comfortable circle. God has called us to share the "good news" with the lost of the world. He has called us to commitment and obedience.

What is the focus of your women's ministry group(s)? What percentage of the women in your church are involved? Are you "pressing toward the goal for which God called you"? What are you doing to reach women in your community for God? What a potential there is to be tapped when we allow God to center our focus first upon Him and then on what He has called us to be doing!

In a message about seeking God's will for the 1990s, Dr. Jerry Falwell asserted, "Tradition is a wonderful thing if it works; if it doesn't, bury it. You can't please everyone. One morning after Jesus' resurrection when the disciples had caught no fish all night, Jesus told them to throw their nets out on the right side of the boat—to take a step of faith. They were unable to haul the net in because of the large number of fish. Vision is taking God at His word and acting upon it. People need to be willing to do what God calls them to do."

In many congregations we will need to work more diligently to attract the women born after 1946. The women born between 1946 and 1964 are part of the most decisive generation in American history. Born after the end of the Second World War and during years of prosperity, these men and women expect they can have it all—economic security, fame, instant spirituality. Frequently this bubble bursts when they face reality. Then what? They need to be taught about God's principles, faith, and biblical truth. There needs to be a balance between expecting too much and expecting too little.

These young adults are look-

ing for reality. This calls for our churches to "rightly divide the Word of truth" and to proclaim the "whole counsel of God." The Bible addresses tough subjects that are concerns in our society: adultery, drunkenness, sexual abuse, rebellious children, gray areas of decision making, homosexuality, and the value of life.

This generation has much to offer to society and to the church. Christians have the opportunity to reach this influential population many of whom have not been sufficiently challenged to accept the offer of salvation through believing in Christ.

Some have named this generation the "baby boomers." What do they expect from a church? Church growth consultant Lyle Schaller's answer: "High quality preaching, good music, and social groups. They also expect a church to furnish big meeting rooms, a quality kitchen, child care, ample parking, and clean rest rooms."

How do these younger adults spend their discretionary time? Many enroll in sport groups and health clubs, go jogging, camping, canoeing, bicycling, enroll in night school classes, and some in Bible studies. The trend by Americans today is to focus more

on their own personal needs instead of spending their free time helping others.

Can we tailor the opportunities in women's ministries to help this generation channel their abilities toward the "high calling of God"? It may be helpful to offer a variety of options, more than one circle, special interest groups, and choices in format and meeting time. Often the younger women prefer to help pioneer a new group rather than join an existing one.

A number of Advent Christian churches are offering diversity in ministries to women and it fosters enthusiasm. Weekly Bible study groups are profitable; aerobic classes, young mother's clubs, singles' clubs, professional women's groups are all possibilities. Any of these groups or activities may be channeled into a women's ministry module by including a time for sharing prayer concerns, and/or Scriptural teachings, by making these times relevant and personal, and by serving as a support group.

Let's expand our umbrella of women's ministries to include all generations in our churches. You will find helpful ideas and encouragement in a new handbook just released, "Women's Ministries Today." Perhaps you need to *dream* a little and seek God for ways to involve this dormant potential in ministry.

"God, by His mighty power at work within us, is able to do far more than we would even dare to ask or even *dream* of—ininitely beyond our highest prayers, desires, thoughts, or hopes" (Ephesians 3:20, Living Bible). □

Alabama Conference Women

Delegates from each of the four Alabama churches met in Ft. Payne for the 43rd annual meeting of the WHFMS. Mary Mackey used verses from Romans 15 to develop her devotional on patience. Vice-president Laura Stone conducted the business session. They voted to send \$50 to the Advent Christian Village and set aside funds for the president and delegates to attend the Southern Region meeting. Delegates appointed included: Ruby Stephens, Lorena Weaver, Mary Mackey, Hulda Hawthorne, and Evelyn Carroll. Ruby Stephens installed these officers: President Laura Stone, Vice-president Mary Mackey, Secretary/Treasurer Evelyn Carroll, and Spiritual Life Chairman Billie Sue White.

South Georgia & Florida Conference WHFMS

The opening program of the 93rd annual meeting was held at Camp Suwannee and featured the Village Kitchen Band led by Edith Beverly and puppet ministries directed by Wayne and Barbara Hinrichs. The third district hosted a reception in the Youth Lodge before a late evening Bowl Service. The following morning National Spiritual Life Chairman Connie Jones from Lenoir, North Carolina, inspired the delegates with her devotional message. Wayne Hinrichs, Joyce Thomas, and Sid Bradley each gave updates from their respective positions at Camp Suwan-

nee, SGAF Conference, and the Advent Christian Village.

Mary Marchant led the memorial service and President Mary Barber conducted the business session. National Director of Women's Ministries Caroline Michael gave a brief report on the goals and achievements of WHFMS. Radna Vetzel impressively installed the newly elected officers: President Jewell Smith, Vice-president Glenda O'Coin, Secretary Doris Bass, Treasurer Patty Keel, and auxiliary leaders Cheryl Barber, Regina Thomas, and Susan Saric. The fall retreat for the conference will be held September 21-23, 1990 at the Village.

Aurora All-Church Banquet

WHFMS Co-presidents Marilyn Parolini and Norma Sondgeroth planned a special night for the whole congregation to come together, relax, visit, enjoy a delicious meal, and be entertained. Many women were involved to assure the success of the evening for fellowship. A nursery was provided for children under five years. Folk singer Peg Lehman provided a program of music that appealed to children as well as adults.

Pre-Easter Workshop on the Passover

District II WHFMS held a rally at Memorial Advent Christian Church in Lake City, Florida with forty-three attending. District

continued on page 21



Connie Jones

National Spiritual Life Chairman
902 Hemlock Dr. NE, Lenoir, NC 28645

Fragrance

Connie Jones
Lenoir, N.C.

We walked into a shop one day, and my daughter Amy exclaimed, "This smells just like Suzanne's house! Did you ever notice," she continued, "that you associate people with a certain fragrance?" After some thought, I began to agree with her as I remembered similar experiences—the smell of lemon oil furniture polish, spicy potpourri, the fragrance of eucalyptus, homemade bread—each brings a person and place to my mind. Each season provides us with a new variety of scents. Right now we are enjoying warm summer evenings with the wonderful breath of rose blossoms.

And think of the bottled perfumes we ladies enjoy! Charlie, Gloria Vanderbilt, Avon, Tabu, My Sin, Most Precious, Wind Song, Jean Nate, Emeraude, Trouble, etc. Have you a favorite? Or do you enjoy a variety as I do?

This train of thought began when I recently came across those two unusual verses, 2 Corinthians 2:15,16, "For we are to God the aroma of Christ among those who are being saved and those who are perishing. To the one we are the smell of death; to the other

the fragrance of life. And who is equal to such a task?"

"We are unto God a sweet savor of Christ." How do you like that? God associates our fragrance with that of His dear Son! How often in the Old Testament we read of the offering of incense ascending unto God. Sometimes it was a welcome aroma, and sometimes God abhorred it because it was tainted with impurity and insincerity.

Paul reminds us in Romans that we are to present our bodies as a living sacrifice, holy, acceptable unto God! The perfume is pleasant to Him when our worship is sincere and our offering is holy. Not only does God notice the aroma, so does the world. To some we are the savor of life and to others, the savor of death. How can I smell like life and death at the same time?

According to Webster, musk is a substance with a strong penetrating odor obtained from a small sac under the skin in the abdomen of the male musk deer and used as the basis of numerous perfumes. Obviously, it is popular because you see so much of it on the market. However, I must confess that musk was never particularly pleasant to me. It seems a little too strong, too sweet, too clinging a smell. To those

who like it, so pleasant—to those who don't, so unpleasant. Isn't that what Paul was saying? Those who love Christ find His fragrance so tantalizing and beautiful as it is lived out in a sweet, consecrated Christian life. But to those who are at enmity with Christ, the aroma is too sharp and strong. Perhaps they associate it with wrong choices they have made. Or maybe it reminds them of judgment and death. They become uncomfortable in the presence of so strong an odor.

I can't end here. This year two of my little kindergartners each gave me a bottle of musk perfume for Christmas. I put them in my desk with a disparaging thought about the acceptability of such a gift to me—one who disliked musk. But occasionally I applied a dab, just to please two little boys. One day I reached into my purse and sprayed on my favorite Estee thinking how good it smelled. Only it wasn't Estee at all; it was some of my Christmas musk. Bit by bit, little by little, I had come to accept that which had seemed so unpleasant.

Ladies, can it be that our sweet Christ-like savor consistently applied could be the cause of changing just one from death to life? □

News & Notes

continued from page 19

Vice-president Ricki Hickel presented a Passover workshop and she, Bev Dunn, and Dee Jarrard sang "Were You There?" Janice Chapman led the devotional time including a solo by Ramona Avery. The women of the host church served a salad luncheon.

Daytime ministry to women

The message of "good news" presented in the Daily Vacation Bible School of the Faith Evangelical Church in Melrose, Massachusetts touched the hearts of a family in the community a few summers ago and since then this family has become a valuable part of this church. The mother of the family,



Joan Glaser, R.N., now volunteers approximately two hours of her time each week to lead two low-impact aerobic classes. One of the classes offers a forty-five minute Bible study guided by Rachel Darr, also a parishioner, following exercise. Joan delights in finding sacred music with a

message for the aerobics. Advertising in the local newspapers brings new participants.

Babysitting is provided and the children color, play with nursery toys, have a Bible story, a snack time, and watch a children's video. Donations for child care and snacks are accepted from mothers and the church's Outreach Fund pays the remainder of expenses.

Starting with five women from this church, the group averages fifteen to twenty women from the community in each class after one year. Over fifty percent of the women stay for the Bible study at the present time. Mrs. Sheri Joaquim, Director of Outreach Ministries, states, "This is an exciting way to offer new friendships, physical fitness, and best of all, God's Word, to women of the community."

—Sheri Joaquim

Mission Prayer Partnership

A • S • K

A B I D E

S E E K

K N O W

June

20 Praise God for the good prayer support for the **Asukano Church** where the Warriners are working in Japan.

21 Pray for **Bruce Arnold** on this his birthday.

22 This will be the first day of the Advent **Christian General Conference** and special celebration of 125 years of the work of World Missions.

23 Pray for the **WHFMS Conference** business meetings and banquet on this day.

24 Praise God for the two new career missionaries, **Dr. Stephen and Ann Lay** as they and their two children plan to go to Japan this summer.

25 Pray that housing may be found for the Lay family in Japan.

26 Pray for **Margaret Helms** as superintendent of the field of the Philippines.

27 Pray for all the national pastors, Bible women and lay workers in **India**.

28 Praise God for the national Christians from Japan, the Philippines and India who were able to come to General Conference.

29 Pray for **Beryl Joy Hollis** and all her responsibilities in the Madras, India area.

30 Pray for the **Devairakkams, James Devadasson, and Lucas and Beulah Devasahayam** as they spread the Gospel in Malaysia.

July

1 Pray for **Thambusamy Devairakkam** who founded the work in Malaysia. He is retired now but still is much in prayer for the souls won to Christ. This is his birthday today.

2 Some of the young people in **China** are still in jail after the massacre in Beijing. Pray for all the Christians in China.

3 Pray for **Alberto Gomez**, worker in Mexico, on this his birthday.

4 Pray for the **United States of America** on this holiday.

5 Pray for **Floyd and Musa Powers** as they return to Japan with the delegation of national workers.

6 Pray that sufficient funds may come in to carry on the work of **World Missions**.

7 Pray for the **Directors** of General Conference: Brent Carpenter, Caroline Michael, Bob Cole, Harold Patterson, Bob Mayer and Millie Griswold.

8 Pray for **Austin and Dorothy Warriner** that their wish for "much fruit" may be granted to His Glory.

9 Pray for **David Vignali** as he travels back to the Philippines and again teaches at Oro Bible College.

10 Praise God for the special emphasis on prayer and revival among Advent Christian Churches.

11 Pray for **Karen Rigney and Sheryl Kampenhout** as they teach English in Japan as a means of reaching Japanese for Christ.

12 Pray for all the **campmeetings** being held this summer. May new commitments be made for Christ.

13 Pray for young people who are going out under **Teen Missions** this summer.

14 Pray for the urban ministry of **Rev. and Mrs. Francis Ssebikindu** in Memphis, TN.

15 Pray for **Alice Brown** as she visits campmeetings this summer.

16 Pray for **Marion Damon**, back in India, teaching at the School of Evangelism.

17 Pray that God will call young people to full-time career service on our mission fields and to become pastors and workers here in America.

18 Pray for **Barbara White** who will be doing deputational work in Virginia, West Virginia, the Midwest, then on to the Pacific Coast churches. Pray for safe travel and special strength for her.

19 Pray for the national pastors and workers in **Nigeria and Liberia**. Pray for God's protection of the Christians in these areas. □

Outpouring

continued from page eleven

breakfast at the place of their choice, playing badminton on the front lawn, and just hanging out around the house playing board games.

Dr. Rand issues a challenge which I cannot sweep under the carpet of my mind. "God the Father does not just yell down from heaven, 'I love you.' He does not say, 'Here's the answer to your prayer, now run along and have a good time.' God the Father chose to be with us 100 percent of the time. The Son also chooses to be with us, to listen and really hear what we are saying and to give us quality and quantity time. And beyond that, He sends His Holy Spirit to be with us 100 percent. If the great God of all the universe can take that kind of time to be with the ones He loves, how can we say we are too busy to do the same?"

It's true. Anybody can be a father, but it takes someone special to be a daddy. These special men see their task as more than just putting bread on the table. They are participating in the shaping of lives. My prayer is that God will continue to "turn the hearts of the fathers to their children, and the hearts of the children to their fathers..." (Malachi 4:6b). □

Rev. William Batson is pastor of the Portsmouth, NH Advent Christian Church and director of "The Family Builder Seminars."

Daddys

continued from page twenty-three

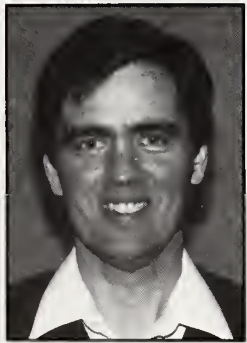
ing more from You than respectfully-sized congregations and safe operating margins. Help us to want what You want, to love what You love. Fill us with Your purposes...*the unsearchable riches of Christ*...all is poverty apart from Christ. O merciful Father, above all things, bring us afresh as a people to Christ. Fill us with His fullness. Anoint us with first-love, obedience, and adoration...*and to make all men see*...we can organize, agonize spend and be spent, but unless You are in it, men will not see and eternity will go unserved. Father, revive us again...*What is the plan of the mystery hidden for ages in God who created all things*... O God, we lift up our eyes to You as Creator, the great I AM, and cry with Jeremiah - "Great is Thy faithfulness." On You we cast all of our anxieties this day, for You care for us. Not our will, but Thine be done. □

Barry J. Tate coordinated the Advent Christian Prayer Conference for Ministers and Wives last year in Washington, D.C.

Daddys are Special People

William Batson
Portsmouth, NH

I try not to read bumper stickers. Most of them do not help me keep a pure mind. But one I saw on the bumper of a pick-up truck inspired me. It read: "Anybody can be a father, but it takes someone special to be a daddy."



That declaration was visibly impressed upon me as I walked through a shopping mall with my pre-teenage daughter. In full view of the public eye she reached out to take my hand in hers. Hand in hand we walked to the car. What a special moment! A moment freighted with the evidence of the loving relationship we have developed.

Psychological and sociological studies reveal that the love and presence of a father is the most decisive component in the emotional development of a healthy child. Other research traces the problems of adolescence (substance abuse, pregnancy, rebellion, etc.) to the loss of a strong and positive father's presence in the home.

In the role of provider, a man may limit his focus to the basics

of food, clothing and shelter. The meeting of such physical needs is vital to family survival and I commend fathers who are diligent and hard-working. You are models of responsibility and commitment.

Encourager and comforter

However, it is not enough to simply provide these basic survival needs. A father's responsibilities include the roles of encourager and comforter. Each of these imply availability and focused attention.

It is too easy to become so immersed in our work and so obsessed with hobbies that we hardly recognize our children. Bible commentator William Barclay has said, "As I come to the end of my days, the one thing that haunts me more than anything else is that I have been so unsatisfactory a husband and father. As the Song of Solomon has it: They made me keeper of the vineyards; but my own vineyard I have not kept."

Turning our hearts toward home with a genuine interest in our children's growth, feelings and activities will solidify their future well-being. My friend, Dr. Ron Rand (developer of HELPER Evangelism Clinics and author of *For Fathers Who Aren't in Heaven*), suggests fathers spend

one hour of Focused Attention Time (F.A.T.) with each child every week. The "clubtime" sometimes may have to be shortened or rescheduled because of a pressing circumstance. But Ron says, "When a child knows that he or she is important to Dad, and can see his or her own name written in Dad's appointment book, it's wonderful how flexible and forgiving that child can be."

The positive results of "F.A.T." are seen in the life of a young successful attorney who said: "The greatest gift I ever received was a gift I got one Christmas when my dad gave me a small box. Inside was a note saying, 'Son, this year I will give you 365 hours, an hour every day after dinner. It's yours. We'll talk about what you want to talk about, we'll go where you want to go, play what you want to play. It will be your hour!' My dad not only kept his promise, but every year he renewed it and it's the greatest gift I ever had in my life. I am the result of his time."

Some of the most meaningful experiences in the lives of my children have been the times I have given them focused attention. How do I know? Because they talk about them and want to repeat some of the things we did. Those experiences have included tickling each other as we wrestled on the floor, eating that special

continued on page 22

Your Servants For Christ's Cause

International Missionaries

Philippines

Margaret Helms (September 18)
P. O. Box 263
6000 Cebu City
PHILIPPINES
Phone 011-63-32-9-13-09

Bruce Arnold (June 21)
P. O. Box 223
9000 Cagayan de Oro
PHILIPPINES

Furlough
David Vignali (May 10)
P.O. Box 23152
Charlotte, NC 28212

Japan

Floyd and Musa Powers
(October 8 and February 28)
Rebecca Powers (Nov. 11, 1971)
4-11-18 Motoyama Kitamachi
Higashinada ku, Kobe shi 658
JAPAN
Phone 011-81-78-452-2259

Karen Rigney (June 5)
c/o Tsuyama Zion Church
1041-3 Odanaka
Tsuyama Shi 708
JAPAN

Sheryl Kampenhout (January 24)
Apple City 11, 303
2-6-9 Higashi-kariya cho
Aichi ken, Kariya Shi 448
JAPAN

Austin and Dorothy Warriner
(January 1 and January 18)
3-37 Okayama Higashi
5 Chome, Shijonawate Shi
Osaka Fu 575
JAPAN
Phone 011-810-720-76-0580

India

Beryl Joy Hollis (December 16)
American Advent Mission
Velacheri, Madras 600 042
INDIA

Furlough
Alice Brown (March 24)
3 Howe St.
Rochester, NH 03867

Barbara White (January 14)
P.O. Box 23152
Charlotte, NC 28212

Marion Damon (March 27)
Box 17, Andivilla
Kodaikanal 624101
INDIA

National Missionaries

Malaysia

Lucas and Beulah Devasahayam
30, Jalan Cempaka
Taman Gemira
42700 Banting, Selangor
MALAYSIA

James Devadasson
124-A First Floor
Jalan Mersing
86000 Kluang, Johore
MALAYSIA

Ruth Devairakkam
15 Jalan Hang Huah 2/2
Taman Muhibbah
86000 Kluang, Johor
WEST MALAYSIA

Nigeria

E. P. Etuk-Akpan - Secretary
Ediene Ikot Obio lmo Headquarters
P. O. Box 2519 - UYO
Akwa Ibom State
NIGERIA

Memphis

Francis and Lyne Ssebikindu
(May 13 and May 8)
Faith Nancy (September 28, 1982)
Ashley Grace (November 21, 1985)
Joy Lyne (January 25, 1989)
2590 Faxon Avenue
Memphis, TN 38112

Mexico

Carlos Quintero
4550 N. Roxburgh Av.
Covina, CA 91722

Alberto Gomez
Arturo Angulo
Ever Perez
Ezequiel Serrato
c/o Carlos Quintero

Liberia

Ben Cleon
Box 56, Tubman
4000 Buchanan'
Grand Bassa County
Liberia
WEST AFRICA

Advent Christian General Conference

Harold Patterson; World Missions
Millie Griswold; Christian Education
Caroline Michael; Women's Ministries

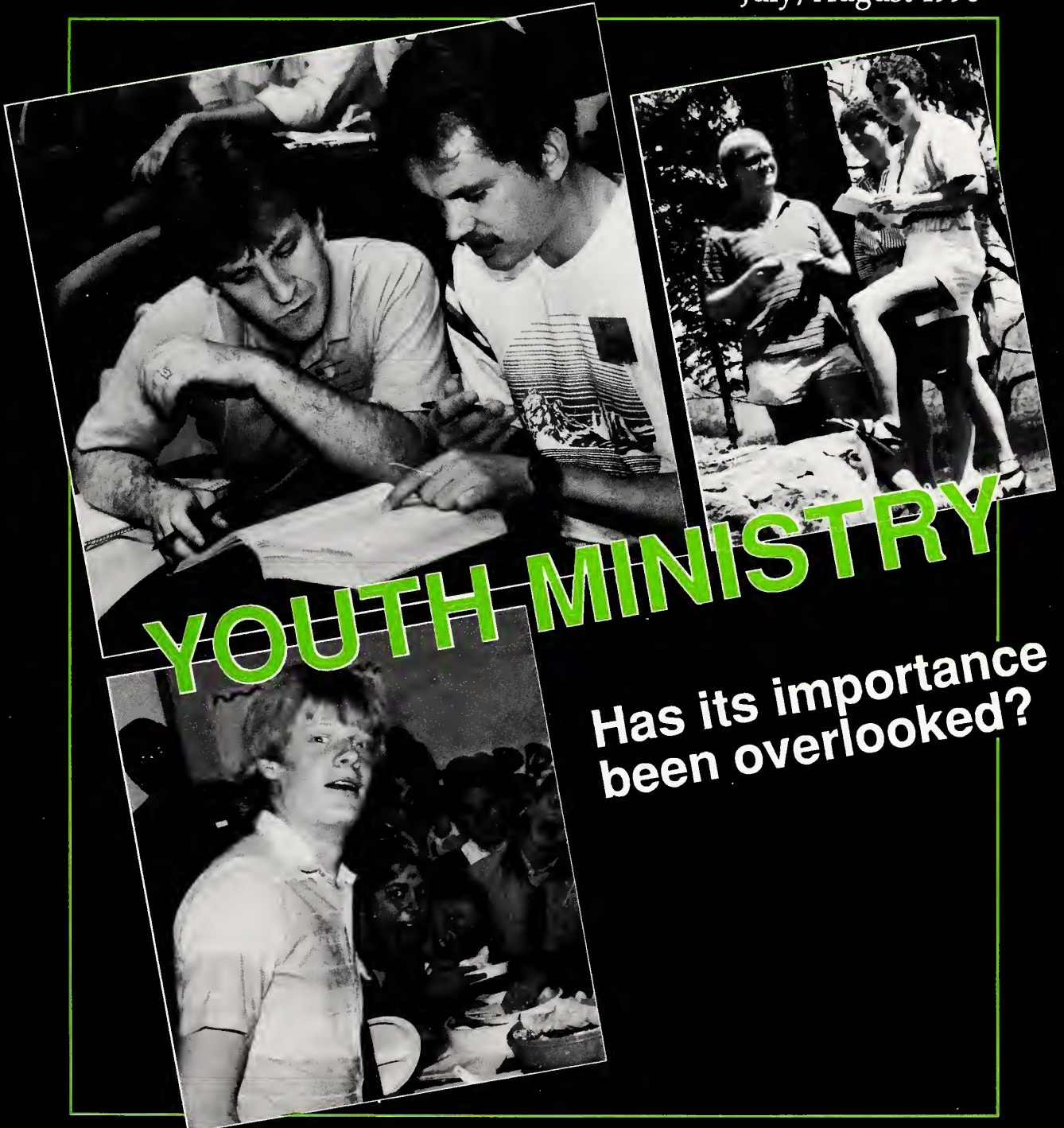
P. O. Box 23152
Charlotte, NC 28212

Robert W. Cole; Finance
Robert Mayer; Publications
Brent Carpenter; Church Relations

0286.7/A24

Advent Christian WITNESS

July/August 1990



YOUTH MINISTRY

Has its importance
been overlooked?

FEATURES

Can Advent Christians Discover Unity?

4

Veteran Advent Christian pastor Melvin White answers "yes" if we understand what unity means and where its source lies.

Chinese Church Under Scrutiny

7

Fifty years ago, China was a primary focus of Advent Christian missions. Now the Chinese church faces more uncertainty as political leaders grapple with Christianity's impact behind the Iron Curtain.

Life Abundant and Life Eternal

10

Advent Christians know about our Lord's promise of eternal life. But do we know that Christ also promised abundant living to his followers now? Ralph Dodge challenges us to see both perspectives of Christ's work.

Youth Ministry: Key to Church Growth

12

Has youth ministry as a key factor in growing churches been overlooked? Youth pastor Scott Linscott answers "yes" and points to how effective youth work contributes to healthy, growing congregations.

Advent Christian Team Plans for Ministry Trip in Nigeria

16

Mary Delameter reports that plans are nearly complete for a ministry team to spend several weeks working with the Nigeria Advent Christian Conference.

DEPARTMENTS

From the Editor	3
Women's Ministries	18
Prayer Partnership	21
Christian Living	23

ON THE COVER

Effective youth work contributes to healthy churches. Has your church recognized the importance of youth ministry?

*photos by Jim Whitmer Studios
and Department of Christian Education*

Volume 38, Number 6

Advent Christian WITNESS

Editor Robert Mayer

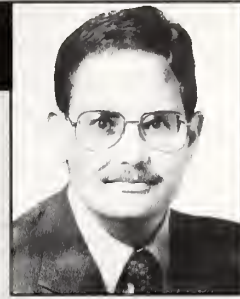
Contributing Editors Caroline Michael, Harold Patterson,
William Batson, Clayton Blackstone, David McCarthy

Typesetting Emily Hinson Proofreading Shirley Brooks

Design Manager Dennis Peterson

The Advent Christian Witness (ISSN #007-740) is published monthly except two combined issues; January-February issue and July-August issue, by the Advent Christian General Conference of America, 14601 Albemarle Road, P.O. Box 23152, Charlotte NC 28212. Subscription rates in the United States and Canada: One year, \$11.00. Single copy: \$1.25. Overseas rate: One year \$14.00. Second Class postage paid at Charlotte NC. POSTMASTER: Send address changes to Advent Christian Witness, P.O. Box 23152, Charlotte NC 28212.

As the official publication of the Advent Christian General Conference, the Advent Christian Witness publishes the teachings of the Advent Christian Church and promotes the task of evangelism both in North America and around the world. The views expressed in this magazine are those of the author and may not necessarily reflect those of the editor or the Advent Christian General Conference. Member: Evangelical Press Association. Copyright © 1990 by the Advent Christian General Conference of America, Inc.



MIXED RESULTS IN THE BATTLE TO PROTECT RELIGIOUS FREEDOM

Can you list the four freedoms guaranteed by the First Amendment of the United States Constitution? Surprisingly, according to a recent poll, the majority of Americans do not know that one of those freedoms is our freedom of religious belief and practice. Freedom of religion is not a privilege which can be rescinded by the government whenever it chooses. In fact, religious freedom is basic to a democratic society and any nation that denies its citizens the right to freely practice their religious faith can only be called totalitarian.

Can the government restrict religious practice?

That's why two recent Supreme Court decisions deserve careful attention from Christians concerned about religious freedom in the United States. In the first, members of a religious assembly based on American Indian religion asked for an exemption from Oregon drug laws because their worship involved use of a mild hallucinogenic plant called peyote. Use of peyote has been a part of American Indian religious rites since before the time of Columbus.

However, the court ruled, by a vote of 6-3, that native Americans do not have the constitutional right to use peyote during their religious ceremonies. In other words, the government has the right to restrict the free exercise of religion in cases where the government has a compelling reason. In this case, the compelling reason is the war on drugs.

But does the constitution give the government that privilege? Despite what the Supreme Court says, the answer is no. And what if the government decides to forbid the use of wine during communion, a practice of many Protestant denominations since the sixteenth century, because of the need to address the problem of drinking and driving. Or what if the government declares that parents no longer have the right to home school their children or send them to a private school because of the compelling need to strengthen the public schools.

The point is this: Even though this Supreme Court decision affects a religious belief that Christians have little sympathy with, we need to be concerned because of the threat it poses to our freedom to believe and practice our Christian faith.

Can the government restrict voluntary religious speech?

The second case deals with the question, "Does the constitution guarantee the right of Christian high school students to voluntarily meet together before or after school on campus for Bible Study, prayer, and fellowship?" In 1984, Congress answered "yes" by passing the Equal Access Act. While teachers and school officials are not allowed to teach or endorse a specific religion or denomination, it would be a denial of religious freedom for them to prohibit students from voluntarily expressing their religious views through an extracurricular activity.

Westside High School in Omaha, Ne-

continued on page 22

C

a n

Advent Christians

Melvin W. White
Johnson, Vt.

I was moved by the report referred to in the April *Advent Christian Witness* concerning results of a recent survey of Advent Christian pastors. The overwhelming answer to the question, "What is the greatest need in the Advent Christian Denomination?", was *unity*. I heartily agree.

At least two developments have underscored that need. One is the fact that less than a third of Advent Christian pastors responded to the survey at all. The other is the sad fact that most of the eligible pastors elected to have health insurance coverage outside the aegis of the denominational plan. This resulted in the cancellation of our denominational health insurance coverage making it necessary for much scrambling and much higher premiums for those who participated.

There are other symptoms of disunity such as an insistence on individualism with regard to our "united" budget. Our overall ministries have to be drastically curtailed because of this.

The almost arrogant conviction of our doctrinal purity has not only alienated us from believers in other groups but has made us willing to become estranged from each other over points where we disagree so that we have regionalism and even bickering from church to church—to say nothing of division within local fellowships.

Our need for confession and forgiveness

My dear fellow believers, such things ought not to be. I have been a part of such things myself. I confess my sins and ask forgiveness.

Shall we simply state the problem and wring our hands in utter dismay? Shall we conclude that the downward spiral is unalterable? If we answer "no" to these question—any other answer is unthinkable—what *shall* we do?

First of all we must realize that people are not our enemies. Satan is. He is the one that has sown discord, suspicion, and fear among us.

Second, we need to confess that we have let Satan dupe us into being his errand boys for such division.

Third, and of greatest importance, we need to pray for forgiveness and revival.

Fourth, we need to forgive one another.

Fifth, we need to *expect* God to move in and through us to reach those who have no hope for the real life that will bring peace both now and eternally.

I remember well how God worked in my life when I had come to the place of utter despair. I have shared this with several groups who have known me personally. I have hesitated to share it on a larger scale because it's not easy for me

Discover Unity ?

to do so. However, if God can use it to say something in our time of great corporate need, then I must tell it.

What God did for me

At a conference for pastors and wives I was diagnosed as having hostility within me. I simply would not believe it and went about trying to prove the tests were totally unreliable. For nearly a year I tried. Things grew worse. I was not a good husband. I grievously treated my wife—and was short-tempered with many people. It became so severe that Ruth and I did not communicate. We even talked of divorce! I should have sought help from some brother. I did not know anyone I could trust. I thought anyone would pounce on me for my failure to be a good witness for my Lord. I was miserable. I did not believe Ruth or my children loved me. I was sure God didn't and I certainly did not love myself.

In addition to domestic trauma there was always the suspicion I had of all other Christians. This suspicion was demonstrated by my fear of Catholics and Pentecostals—the two extremes of

so-called believers who were "ignorant of the truth!"

One fall I was asked by Dr. David du Plessis to attend a "School of the Holy Spirit." I resisted. However, there was something about that man that I could never forget. My first meeting with him had been one in which I shyly said, "I'm not sure you would want to associate with me if you knew the doctrine I hold." He looked up at me with his eyes in their usual twinkle and replied, "That's all right, brother, I forgive you." Needless to say, I felt no need to go into my usual arguments!

I finally agreed to go to the school. The first day blew my mind. It was held at a Catholic college! There were men and women from many denominations all filled with a love for each other that was so evident I could feel it.

On the third day we were asked if there was anyone who needed prayer. I knew I was one such person. After I was seated I was surrounded by several men. My first reaction was tightness and cold sweat. Then one of the men, a Pentecostal, began praying for me in great love for God to meet my need. He was followed by a man behind me who,

“

The almost arrogant conviction of our doctrinal purity has not only alienated us from believers in other groups but has made us willing to become estranged from each other . . .

”

with his hand lightly on my shoulder, also prayed that I would be touched by a loving heavenly Father. And he was a Roman Catholic priest! I was caught between the "extremes!"

Then, with great clarity, I saw Jesus standing with a baby in his arms. It looked like pictures my mother had shown me of me. Suddenly a boy of about twelve stood beside Jesus. Jesus had His arm over the boy's shoulder. The boy looked up into those tender, compassionate eyes. That boy was me again and I heard Jesus say, "Melvin, I love you." The vision faded. My eyes blurred. My tongue began to praise with words I did not understand. Most importantly I was cleansed,

renewed, free!

God's unconditional love

Tears of repentance, confession, and forgiveness received followed that experience. There have been many tests, but the restoration with my Lord became the basis for reconciliation with my wife. Our last few years together were the most precious and growing. They were to be interrupted by her untimely death at age 60. I could easily have climbed into the casket with her!

I found myself able to forgive everybody. There were some who ridiculed me but they in no

wise broke the unity I felt with them as brothers in Christ. Forgiveness comes easy. I'm still growing. The realization of the unconditional love of our God is basic to all I say and do.

I heard a Methodist preacher say last January, "I so want to be like Jesus!" I have that same desire. I believe that desire goes far beyond simply keeping the Ten Commandments. Jesus was willing to be crucified and still say, "Father, forgive them."

A young pastor asked me last summer whether, if I had it to do over, "would I become a minister in the Advent Christian denomination?" At first I did not know just how to answer him. Now I know. "Yes, I would!"

I do not agree with all my brethren. I certainly have a different personality from each one. I have different gifts and ministries to perform. But I am no longer either jealous, envious, or fearful of my place in the family of Advent Christians and of my Lord. It is that unity which we so desperately need. It is that unity that can be brought about *only* by the outpouring of God's Holy Spirit. I found one does not have to be afraid of *love*. God is love. The Holy Spirit is love. We can quibble and argue about phraseology and miss the most important part - "Love one another." And that's the part that will make us united and the only part that will have any message for the world about us. Can we not cry and look for His revival? □

A graduate of the New England School of Theology, veteran Advent Christian pastor Melvin White has served Advent Christian congregations from Maine to California.

Chamberlains Begin Service at Bridgton Church



Roger Chamberlain and his wife Millie hold hands as pastors, deacons, and the regional superintendent of Advent Christian churches pray for them in their new ministry at the Bridgton, Maine, Advent Christian Church. The dedication service was held at the Oxford Advent Christian Church in Oxford, Maine, where Chamberlain has served as a deacon for several years. Standing, left to right, are deacons Jim Hamper and Hial Snell, Millie and Roger Chamberlain, Associate pastor Frank Jewett and deacon Dick Ridley. Back row, left to right, are Rev. Clinton Taber, regional superintendent, Rev. Tim Fox, deacons Bill Chouinard and Howie Munday.

—photo by Mary Delameter

POLITICAL CONVULSIONS IN EASTERN EUROPE PLACE CHINESE CHURCH UNDER SCRUTINY

Authorities Fear Church's Potential for Political Destabilization

Ron MacMillan, Asia Correspondent
News Network International

It was Asian Outreach's International Director David Wang that prophetically declared just after the June 4 massacres of 1989 that "the soul of communism has died in the world, but its body will decay in Eastern Europe."

Events dramatically proved him correct, but the relationship between the two world regions continues, for now the stench of the rotting corpse has reached Beijing . . . with interesting consequences for the church in China.

Indeed it came as a surprise to many Christian China watchers that no concerted crackdown against the church was mounted in 1989. While the overall climate deteriorated, the expected crackdown was sporadic.

The reason for this is not hard to determine since China's pro-democracy movement was started by students and supported by the relatively affluent urbanites. But at no point was the involvement of Christians, both officially and unofficially, in any way crucial to the events of May and June of 1989.

The Eastern European "Concern"

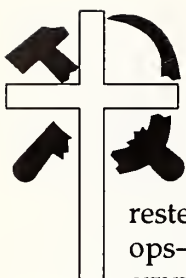
But this stand-off between church and state altered radically with the rapidly unfolding events in Eastern Europe in the autumn of 1989.

Soon after Poland's dramatic move toward political pluralism, sources in the Chinese government leaked to Hong Kong ministries that there was "a moder-

ate amount of concern" among the top leadership concerning the crucial role the Roman Catholic Church played in developments there. Yet the Chinese leadership was not unduly worried.

China possessed no correspondingly powerful institutional church that enjoyed the fierce loyalty of more than 90 percent of its people. But they were sufficiently moved to begin a crackdown on China's pro-Vatican Catholics, of which there are an estimated several million.

An order was issued for the arrest of its top leaders. Ironically the leaders of China's unofficial Catholic church had met for a secret national conference in late 1989, stirring suspicions that they were plotting an insurrection against the government. By the end of the year, some 32 Chinese



Catholics were arrested—including nine bishops—although official government spokesmen have denied any such round-up.

The Romanian factor

Although pressures on the Catholic church did not directly affect Protestants, events in Romania changed everything. The Romanian revolution shook the Chinese leadership to the core. The extent of the shake-up is plain from high-level documents leaked or published in 1990.

According to a January document leaked to Overseas Missionary Fellowship sources in Hong Kong, two factors caused the Romanian revolution in the opinion of the Chinese leadership. One was the disloyalty of the armed forces, and with the Chinese leadership relying on the 27th Army to restore order in June, it prompted questions over whether the military forces could be trusted in an emergency.

Second, in the eyes of China's leadership, the Romanian revolution was sparked by a Protestant pastor in Timisoara, Lazlo Tokes, whose resistance to government interference in church affairs acted as a catalyst for expressing public discontent with the Nicolae Ceaucescu regime. Unlike Poland, Romania did not have a powerful institutional church, but its large underground revival movement,

while dormant and suppressed, eventually rallied in an overwhelming show of support for Tokes' right to self-determination.

The Beijing leadership could not ignore the force and the threat to their power base of a large unofficial revival movement. Although China's Protestants are known to be determinedly apolitical, new documents reveal that they are under scrutiny as a potential destabilizing political force.

"Wolves in Sheep's Clothing"

The first document, titled "Wen Jian," was circulated to all universities, think-tanks, and the Ministry of Culture, warning that foreign Christian professionals in China could be a significant source for political destabilization. They were branded "wolves in sheep's clothing," and the relevant authorities were urged to "identify and watch closely" the activities of Western workers.

On January 13, Beijing acted on its suspicions by expelling Japanese professor San Qi Qing,

who was accused of conducting Bible studies with Chinese students.

On March 5, U.S. Christian businessman John P. Cragie was deported for "conducting missionary activity since last October," according to the Xinhua News agency report. Cragie is

believed to be the first businessman/"tentmaker" to be expelled. In the past there have been expulsions of Christian teachers, but rarely business professionals. Sadly, some of the local Chinese in his circle have been arrested.

The remainder of 1990 promises to be a difficult one for Christian tentmakers, though as one Beijing-based worker said recently, "We came back prepared for trouble." In fact, only 50 percent of those who had left in June 1989, actually returned, but those who did reported a new interest and willingness to talk among the Chinese about the Christian faith. One teacher said, "I've been here four years, and I can say that the second half of 1989 was unsurpassed for opportunities to witness."

The coastal crackdown

A second high-level document was distributed to provincial authorities in February, expressing concern over the "illegal religious activity" in the Eastern coastal provinces and advocating the need to put a stop to such activities.

Observers were surprised by the regional focus of the document. While the revival movement has always been strong in provinces such as Jiangsu, Fujian, and Zhejiang, the government has usually been more concerned with the central province of Henan, where over one-fifth of the entire house church movement is located. The targeting of house churches in the coastal provinces, where party cadres are usually more lenient and inter-

The Romanian revolution shook the Chinese leadership to the core.

national links are carefully preserved, demonstrated a clear shift in official policy.

Since the document's release, China's largest house church—the Damazhan Fellowship pastored by Lin Xiangao (Samuel Lam)—has been abruptly close. The same fate befell three smaller house churches in the same city.

In the Shanghai area, 200 house churches, mainly small ones, have also been forcibly closed in the past two months. Further, house church sources have revealed that if a person persists in attending a house church he is fined RMB 100 if caught, and if a repeat offender, the fine is elevated to RMB 500, or the equivalent of a six-month salary.

New tactics of intimidation have accompanied the coastal crackdown. Huge squads of Public Security Bureau (PSB) agents now disrupt house church meetings, often outnumbering the congregation by two to one. For example, in Jiangsu Province in January, a house meeting of 70 people was surrounded by 110 PSB officers.

PSB officials have also initiated a confiscation spree. In Shanghai, they physically stripped every house church they discovered, carting away pews, hymnbooks, even Bibles. In Canton, all of Pastor Lin's personal belongings were seized, including address books and

gifts from foreign VIP's.

Fear of what the church can do

According to Asian Outreach's Wang, "The Chinese government is afraid of the church not because of what it has done, but of what they fear it can do. The events of Eastern Europe have made them keenly aware of the revolutionary potential of the church."

But how far will official reaction go? The documents give no hint of an imminent all out offensive on the church despite the chilling recommendations contained in them.

"Let them try," is the opinion of many China

watchers in any case. One of them, Dr. Jonathan Chao, director of China Ministries International, maintains that the Chinese Christian experience reveals "the triumph of the non-institutional church." A movement that is already scattered, already with many different leaders, already with many independent churches within it, already underground—simply cannot be adequately penetrated in order for effective persecution to take place, Chao maintains.

China's house church leaders show little concern, as well. In Beijing, one defiantly declared, "The challenge facing the Chinese church in the nineties will

not have anything to do with questions of relationship to the state, but the challenge of coping with our undisciplined millions." He added, "Evangelism is not a problem—Chinese people are so hungry for God; persecution is not a problem—Chinese Christians are used to it; but discipling is—China's church does not have the resources to do it."

Perhaps it is the ministries that seek to channel aid to the house churches that have been the group most affected thus far. Key Bible distributors have been arrested and three missions that send Bible couriers to China have confirmed that for the first two months of 1990 only half of their couriers successfully delivered their consignments. It has marked the lowest successful delivery percentage in years.

Still there have been compensations during this tense period. House church leaders have reported that they are inundated with offers to print Bibles from publishers and printers who are not Christian. Since June 4, the common person has rooted for the underdog, and with the unofficial church definitely qualifying as an underdog, it has been the recipient of unprecedented sympathy and support. In fact, never before have so many Bibles been printed unofficially than in the last part of 1989, and most of them printed by non-Christian printers. □

News Network International correspondent Ron MacMillan traveled to China to write the above report.

In the Shanghai area, 200 house churches have been forcibly closed in the past two months.

Jesus Came to Bring Life

Ralph E. Dodge
Dowling Park, Fla.

Are we limiting the Gospel message by overemphasizing Christ's imminent return and His gift of eternal life and neglecting His offer of a more abundant life in this world? Is it because of this omission of emphasis on the present life that our churches are suffering the loss of youth and young adults whose primary interests are in the life here and now? With open minds let us consider the total mission of Christ our Lord.

In no way do I wish to minimize the importance of Christ's gift of eternal life. That is basic. John's declaration that "God so loved the world that He gave His one and only son that whosoever believes in Him shall not perish but have eternal life" is the cornerstone of our Christian faith. Jesus confirms that position when in Luke 19:10 He states, "For the Son of Man came to seek and to save what was lost." He also affirms that fact in John 6:47 when He states "I tell you the truth, he who believes has everlasting life." The Apostle Paul readily accepts that purpose for the coming of Christ by affirming in Romans 6:23 "For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord." We readily

accept the fact that Jesus came to bestow eternal salvation on His followers and I'm personally grateful for that hope.

Life more abundantly

Accepting the fact that Jesus' primary mission may have been to give eternal life, we wish to affirm in the strongest terms that He also gives the more abundant life in this world. Most people are more interested in life here and now than they are in the eternal. The human tendency is to postpone interest in the future events and consider the more immediate matters of daily living. It is because of this that we

ought to proclaim a gospel that takes into consideration the present as well as the future.

In past generations there may have been value in frightening sinners by emphasizing eternal damnation and bringing them to make a commitment to Christ as Lord and Savior to escape eternal punishment. The fear motive may still have some motivating power but the average American is not easily frightened into the Kingdom. They are more easily motivated through reason and love than through fear. As a matter of fact, it was in response to Christ's love that as a young person I went to the altar of my church confessing my sins and dedicating my life to Him.

The Gospels are full of illustrations of Jesus' interest in life here and now as well as in life eternal. As recorded in the sixth chapter of Matthew, Jesus taught His disciples to pray "thy kingdom come, thy will be done on earth as it is in heaven." He was interested in the earthly life and wanted to make it as rich and abundant as possible. As Jesus stated in John 10:10 "The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full." And that abundance knows no time limitation.

We cannot study the life of Christ with an open mind



Abundant and Life Eternal

without being impressed by His concern for the fullness of life on earth. Soon after His sermon on the Mount of Olives He descended and began His public ministry of restoring people to health so that they might enjoy life in its fullness.

In chapters eight and nine of Matthew we witness Him cleansing a leper, healing the paralyzed servant of the centurian, and healing Peter's mother-in-law. And Matthew (8:16,17) records after a busy day that "they brought to Him many who were possessed with demons; He cast out the spirits with a word, and healed all who were sick. This was to fulfill what was spoken by the prophet Isaiah, 'He took our infirmities and bore our diseases.'" Mark summarizes one period of Christ's early ministry by stating, "And wherever He came, in villages, cities, or country, they laid the sick in the market places, and besought Him that they might touch even the fringe of His garment; and as many as touched it were made well" (Mark 6:56). Truly Jesus was concerned about life.

Proclaim liberty to the captives

That encouraging others was a vital part of His ministry was foretold by Isaiah in the beginning of Chapter 61, "The Lord has anointed me to bring good

tidings to the afflicted, he has sent me to bind up the broken-hearted, to proclaim liberty to the captives and the opening of the prison to those who are bound."

Luke (4:16) records that as Jesus began His public ministry He visited His home town of Nazareth. On the sabbath our Lord went in the synagogue for spiritual nourishment and when given the book He opened it to Isaiah and read those words from Chapter 61 quoted above. He then announced to the congregation and to the whole world that "Today, this Scripture has been fulfilled in your hearing" (Luke 4:16). It was Jesus about whom Isaiah had prophesied. He was now in their midst to bind up the broken-hearted, preach good news to the poor, and set at liberty those bound by sin. In other words He was there to give more meaning to life, to make it more abundant.

Centuries earlier David had written about the Lord being the good shepherd that would supply the needs of His flock. Early in His ministry, Jesus announced that He was the good shepherd (John 10:11). He would lead His flock into the green pastures of abundant living. Throughout His earthly ministry Jesus showed His great interest in life. The Gospels record some fifty miracles which He performed to free people for the more abundant life. Yes, and part of that was first

forgiving their sins and then opening their eyes that they might see more clearly and reason more wisely on the choices before them.

Accepting Jesus Christ as Lord and Savior not only opened the eyes of Paul of Tarsus, but there has been an endless chain of people who have enriched their own lives and their generation and ours by permitting Jesus to lead them into green pastures of a more abundant life.

I repeat, Jesus came to give the abundant life as well as life eternal. I am persuaded from observing others as well as from personal experience that He came to make our lives here on earth as rewarding, as enjoyable, as meaningful and fulfilling as possible.

My main and only purpose in writing this article is to show that Jesus is calling all people to a meaningful discipleship. He wishes to give us a life that is both abundantly rewarding and eternal. Eternity with Christ and the redeemed of all nations is appealing but the greater satisfaction is experiencing the abundant life in our daily walk with Him.

Ralph Dodge, an Advent Christian Village resident, is a regular contributor to the Advent Christian Witness. He is a retired United Methodist Bishop and missionary to Africa.

Key

Scott Linscott
Biddeford, Maine

Church growth is a topic that has spurred vigorous debate for a number of years. Every church wants to grow and most every person has an opinion on what the local church needs to do in order to accomplish that goal.

Some talk about new choir robes, a bigger church sign, direct mail campaigns or a new public image as keys to growth. Others promote better programs, better teaching, better preaching, and better facilities as the keys. Some say churches have to reach Yuppies and bring them into the fold in order to grow. Still others push missions as the primary focus for church growth.

In the midst of all the debate little is heard of youth ministry. A few try their best to promote youth ministry issues but, for the most part, they go unheard.



YOUTH MINISTRY

to Church Growth

Youth ministry is important to church growth

It's ironic that debates about church growth rage on and on with little mention of youth ministry, a vital key to the desired growth so many seek.

Group magazine recently surveyed 553 families who attend growing churches across North America and found that 80 percent said the church's youth ministry program was an important reason they joined their church. Seventy percent said they would have had second thoughts about joining if the church's youth program wasn't strong!

Add to that the findings of organizations like *Youth For Christ* and *Campus Crusade* that upwards of 85 percent of all Christians profess to making decisions for Christ before the age of 20.

The obvious conclusion is that youth ministry should be recognized as a, if not the, key issue to church growth as a whole.

Why is Youth ministry ignored?

First, youth ministry is viewed by many as an expense that brings no tangible benefits to the church. The initial outlay is costly, the wear-and-tear on facilities is expensive and salaries of youth ministry staff people can appear prohibitive.

But once the initial costs have been overcome and the church begins building a reputation for

strong youth ministry, families with children are attracted. Growing churches with strong youth programs provide ample evidence of this trend.

Second, youth ministry can be confusing because it is so different from the rest of the ministry of the church. The young people of the 1990s are becoming more and more complex. They, for the most part, reject the traditional church as being outdated and downright silly. Today's



R Y



adolescent has been conditioned by the consumerist mentality of our society to approach every new endeavor with a "how will this bring me pleasure?" attitude.

This attitude, when applied to the traditional church youth program, is often the very thing that keeps today's teens away from the church. Basically, it boils down to this — if kids don't have fun they won't come back.

The obvious challenge is to make youth ministry programs fun in order to keep kids coming back. Each time they return presents an opportunity for building friendships and leading them, gradually, to a saving knowledge of Jesus Christ.

Effective youth ministry programs offer activities at different levels to meet the needs of those who attend; fun activities, discipling activities, growth activities, and so on. The young people can then choose to learn more of Christ when they are ready.

Obviously, getting all these programs up and running simultaneously

takes an immense amount of time and effort which can be a problem for the church that opts not to hire a professional youth minister. Few volunteers have the time or training to build a program that will attract others to the church.

Third, it takes time to build an effective youth ministry that earns a positive reputation in the community. How much time? It can take up to five years with a professional youth minister and more with a volunteer who isn't able to commit full-time to youth ministry.

Eventually, as the program grows with the support of the church body, new families who visit are impressed that the church offers a quality program for their children. Remember, they too have a consumerist mindset and are approaching the church asking, "What will it do for us?" Churches offering quality youth ministry programs are more

likely to hold on to those families.

And finally, youth ministry lacks credibility in the eyes of many adults because of its nature. A youth leader will spend much of his time interacting with kids—playing football, hiking over mountains, riding on roller coasters, traveling to retreats, and playing games. His goal is to build friendships and trust with the young people he works with. He lives out his faith on a day-to-day basis with his young people. He attends their athletic events, their school plays and graduations, and becomes a part of their lives.

This leads to problems for those in the church who wonder, "What are we paying him for?" The fortunate youth minister has a church body that allows him the freedom to befriend young people, and spend time with them. The fortunate youth minister is the one whose church body understands the dynamics of adolescents that causes young

people to open up only to their friends. The fortunate youth minister is the one whose church body says, "We are paying you to befriend young people and show them the love of Christ, go out and do it."

The Benefits

Church growth is often no more, on the adult level, than "sheep shifting" or taking people from one congregation to another with very few new commitments to the Lord Jesus. The *Encyclopedia of Illustrations*, (published by Assurance Publishers) states the di-



minishing age of salvation in this way:

"Nineteen out of every twenty who become Christians do so before the age of twenty-five. After twenty-five, only one in 10,000. After 35, only one in 50,000. After 45, only one in 200,000. . ."

Youth ministry programs are based on Kingdom growth that, in turn, can result in church growth. Most commitments to the Lord Jesus at this level are new and many are lasting.

Effective youth ministry, once firmly established, typically attracts new families and can help to expand the economic base of the church as a whole.

The local church, conference, regional and denominational base of leadership expands as young people mature. The reality is that most of the young people who graduate from a local youth program will eventually settle in a different locale and align themselves with a different church. While this does little to boost the local church, it can do much in strengthening the denomination as young people first seek out a church linked to their church home.

Strong youth ministry programs can lend much to strengthening camping programs, conference, and regional programs.

A costly commitment

There is little doubt that qual-

ity youth ministry is a costly commitment. It requires changes in attitudes, budgets, facilities, staff, and programs.

However, it's quite evident that youth ministry contributes significantly to the continued strength and progress of growing churches in America.

The Salvation Army, coming to grips with its continued decline, recognized that fact and is boldly rearranging and strength-

"church shopping-church hopping adults" who are deeply rooted in their commitments to commit to no one, yields little fruit for the Kingdom. Such people tend to be temporary pew warmers.

On the other hand, looking to those who identify themselves as committed Christians, we can see the fruit of past investments in young people. Eighty-five percent made their commitments before reaching adulthood!

Youth ministry is difficult, expensive and time consuming. It is also rewarding, challenging and a definite producer of fruit for the Kingdom. Perhaps it is time we as Advent Christians, facing continued decline, stop saying we can't afford youth ministry and realize that we can't afford to go on without it.

Scott Linscott is Director of Youth Ministry for the Eastern Regional Association of Advent Christian Churches and is Pastor of Youth Ministries at New Life Christian Fellowship in Biddeford, Maine.



ening its youth ministry programs across the country. Other declining denominations, facing their own mortality, are in the process of doing the same.

As the Advent Christian denomination faces crisis in leadership, education, finance, membership decline, and numerous other situations, it must look to the future and make some difficult decisions. It must concentrate on bringing the lost to Christ in such a way as to stimulate church growth and ensure self-preservation.

Experience has shown us that attracting and basing ministry on



Advent Christian team plans ministry trip to Nigeria

Mary Delameter
Oxford, Me.

Two Oxford men are part of a seven-member team of Advent Christians preparing for a three-week missionary journey to Nigeria in December to provide training to the denomination's churches there.

Rev. Frank Jewett, associate pastor at the Oxford, Maine church, will be the team leader. Jim Hamper, a deacon at the church will serve as photographer and Bible teacher and coordinate the schedule of activities.

The trip to the West African nation is follow-up to the 1989 visit made by Hal Patterson, director of Advent Christian World Missions, and Pastor Jewett, a former missionary to the Philippines. That was only the second time a delegation from the denomination had visited the Advent Christian churches in Nigeria since they were established in the 1960s. The first trip was in 1975.

"They were very hungry for

theological training," said Rev. Jewett. "There are some pastors there who do not own a Bible, and that more than anything stuck in our hearts," he said "This

A twofold mission for this trip

The team's mission is twofold: To help supplement and support the Advent Christian Missions Department; and to bring a greater awareness of missions to the team members.

"It's an opportunity for the ordinary person to go and make a difference for Christ and enhance their perspective on world Christianity," Rev. Jewett said. "I want it (the mission) to affect a lot of people. I'm hoping it will benefit as many of our local churches as Nigerian churches."

Rev. Jewett, besides being the leader for the delegation, will teach doctrine.

Other team members include Dr. Joseph

Iriana of Kennebunk, Me., a dentist, who along with his wife Pat will be open to holding a dental clinic. They will provide training in children's, teens' and women's ministries along with Sunday school work.

Pastor Vaughn Vivdito of



Pictured during their 1989 visit to the Advent Christian Mission in Uyo, Nigeria, Africa, are front row, from left, Rev. Frank Jewett, associate pastor of the Oxford Advent Christian Church, and Rev. Hal Patterson, director of World Missions. Seated at right is Chief Willie Dudom, one of the first Advent Christians in Nigeria. Standing behind them are Etuk Akpan, president and secretary of the Nigerian Advent Christian Missions Inc., and Madam Afiong Etim, head of the women's fellowship of Nigerian Advent Christian Missions.

is their cry, they want more training."

As evidence of that hunger, he reported, one pastor in his sixties rode forty kilometers to see them on a bicycle the Missions Department gave him fifteen years ago.

Middle Simonds Advent Christian Church in New Brunswick, Canada, will be a teacher in basic doctrines and using simple Bible helps.

The team will be expected to visit all the local chiefs, he explained, "which is kind of fun."

Cultural differences

Among the cultural differences the Americans will experience are the church services where drums are played and the choir comes in dancing; not letting the soles of feet be seen; and not passing money with the left hand.

The team expects to be living in a cement block building owned by the president of the Advent Christian Mission in Uyo, travel

by taxi and use a translator.

"Many of the young people are going to schools where English is taught," Rev. Jewett explained, and a few older people understand English as well.

The pastor has shared his 1989 experiences from Nigeria in churches throughout the United States and Canada, reporting on the need for Bibles in the native Efik language and the lack of money for young men to attend a Bible college outside Uyo to train for the pastorate. The cost is \$120 a year, including tuition and books.

The presentations have resulted in people contributing money to send four young men to the college.

"I am very anxious for prayer support," said Rev. Jewett. That

and the cost of airplane tickets are the two greatest needs now, he said. Each member of the team is responsible for raising the \$1,500 it will cost them individually for the missionary journey.

Pastor Jewett is also hoping there will be money to buy Efik language Bibles at the bookstore in Uyo and distribute them to the Nigerian pastors. The Bibles cost \$3.50 each, he said.

The team is not taking funds from the denomination's Missions Department to pay for any of the trip expenses, but will accept donations from other sources.

Advent Christian churches in Western Maine are located in Oxford, Bridgton, Raymond, Windham, Mechanic Falls and Auburn. □

Missions Conference Motivates Portland Congregation for Service

Bonnie Helms
Cape Elizabeth, Me.

The Portland, Maine, Advent Christian Church received a fresh challenge during its Mission Emphasis Week, April 30-May 7. Reminded that Christians must care enough to reach out to those around them, people were moved to a fresh commitment to Christ.

On April 30, Chaplain William Parsons spoke about the challenge of prison ministries. Members of the Portland Church have ministered in music at the Windham Correctional Center, where Chaplain Parsons serves.

April 31 provided opportu-

nity for practical service. Church members who worked at the Wayside Soup Kitchen in Portland served dinner to 183 homeless or needy people.

After the mission banquet on Saturday, May 5, Scott and Hanne Larsen, workers with troubled youth, told of the challenges holding Bible studies in juvenile detention centers. Scott also shared his personal adventure helping to smuggle Bibles into Communist China.

The mission conference was concluded on May 6 with a stirring message by Francis

Ssebikindu, Advent Christian missionary in Memphis, Tennessee. After sharing the hair-raising story of his personal deliverance from Uganda, Francis asked: "What motivated you? What are you willing to risk for the cause of Christ?"

This exciting weekend gave people in the Portland Church a new sense of their city as a mission field for Christ. □



Frances Ssebikindu in a question and answer session with members of the Portland, Maine, Advent Christian Church.



Caroline Michael
Director



Is Life Expendable?

Peggy Boston
Hickory, North Carolina

Several weeks ago I went shopping for a linen handkerchief for a project I was doing. After going to several department stores, I discovered my request was being met with surprise from the salesclerks. Ladies no longer use lace or linen handkerchiefs! It is the Kleenex generation—the “throw-away generation.”

This trend of disposable items causes many problems today. Our local TV station has launched a campaign called Project Earth to encourage recycling. We have problems disposing of our waste—toxic waste, packaging waste, electronic waste—the list could go on and on. The real tragedy is that this trend of disposable items has spilled over into our churches. We must guard against spiritual throw-aways.

The church must guard against disposing of, through neglect, several categories of people. We dispose of the woman who is a single parent or a divorcee by ignoring her problems and needs, by neglecting to provide programs that would give her a feeling of belonging and fellowship, and by making her feel

“different.”

The Nation's greatest problem is drug and alcohol abuse. We are all concerned but we tend to treat those who suffer with this as outside God's love and grace. We consider troubled teens as too difficult to deal with and ignore them rather than learning how to reach them for Christ.

Do we offer love and warmth to the child from a broken home? Do we assure the senior citizen, who in the past has been a faithful church member, that even though they are now a shut-in they are still a valuable part of the church? Many times they would attend church if they had transportation. If we wait for them to ask for a ride, they will never come.

How do we treat the fallen saint? Are we more harsh in our judgment than God? How would we have responded to Peter after his denial? Or Thomas after his doubting? Or Demas after his forsaking? Are we trying to restore those who have fallen?

Frequently in the church today we are treating the lost as expendable. We ignore them and condemn them by our unwillingness to witness to them about the saving grace of Jesus Christ.

The church of today must do something to avoid neglecting those for whom He died. Paul said in Romans 1:14-16, “I am obligated both to Greeks and non-Greeks, both to the wise and the foolish. That is why I am so eager to preach the gospel also to you who are at Rome. I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile.” It is not so tragic to look for a linen handkerchief and discover only Kleenex. It is a spiritual tragedy in the church to find a throw-away life. Let each of us rededicate ourselves to becoming more aware of the needs in human lives around us and do something about reaching them with understanding, with our love, and the love of God.



Peggy is serving with her husband Floyd in First Advent Christian Church in Hickory, North Carolina. They have three married children and two grandchildren. Peggy is working part-time for the Hickory school system.

To Edna - With Love

You know me well enough to know that I don't write "fan letters," but I'm about to make an exception. I am a big fan of yours! You're a great lady and the best kind of friend. Perhaps the following acrostic will explain to some extent why I admire you so much and why your friendship is so precious to me.

F - Fun to be with. You seem able to see the humor in the most tedious situations; often poking fun at yourself. I can't recall a single instance when you've gained laughs at the expense of another.

R - Responsible. You can be depended upon to faithfully discharge any duty; keep a trust; perceive the distinctions between right and wrong.

I - Impartial - A pastor's wife has to guard against partiality; against forming close relationships with a few women in the church so that the others feel excluded and neglected. You've succeeded so well that all feel that they are special to you.

E - Expect the best of others. Your apparent confidence in others often encourages them to stretch and attempt things they thought were beyond their capabilities.

N - Natural - unaffected. With you, "what you see is what you get." There is no pretense - no affectation.

D - Diplomatic. Many times I have seen you defuse a potentially explosive situation with just the right words, and soothe hurt feelings in the same way.

S - Supportive with prayer and help. It is comforting to have a friend that you can count on to pray for you when you are hurting - a friend that is standing by to help in any way possible.

H - Honorable; helpful; hardworking; happy! All of these are descriptive of you.

I - Inspiration. You are the inspiration to people who come under your leadership (influence) that enables them to accomplish more than they thought they could.

P - Protective of others' reputations and confidences. I thank God for the privilege of knowing you. I have gained much joy and comfort from your friendship.

Edna is Mrs. Edna Carpenter of Ft. Worth, Texas, wife of Rev. Ernest V. Carpenter (retired from the Tustin, California Advent Christian Church), and mother of Dwight, Brent, and Jane Carpenter.

Nelda Sears of Tustin, California is Vice-president of the Southern California Advent Christian Conference, Treasurer of the Tustin Advent Christian Church, Treasurer of the Tustin WHFMS, and one of the teachers of the adult Sunday school class. She is married and has two sons and two granddaughters.

Nelda

Convention of Southern Region WHFMS

The 62nd annual convention opened with a variety hour at Camp Dixie with each conference making a presentation. An outstanding skit portraying several Bible women was directed by Eastern North Carolina Vice-president Linda Register. A reception hosted by the ENC WHFMS Conference followed the program. The following morning devotional hour began with the singing of "We Shall Behold Him," the theme of the convention, and Rev. Edward Adams of Saluda, South Carolina, shared an inspiring message. Claudia Smith served as chorister and soloist.

During the business session it was voted that the Advent Christian Village project money for 1991 and 1992 be given to the children's program. The project gift for 1990 in the amount of \$1028 was given to the benevolent fund of the Village. The delegates voted \$200 toward the expenses of President Robertson to represent them at General Conference and they adopted the scholarship application form with guidelines.

Director of Women's Ministries Caroline Michael addressed the delegates about accomplishments on national goals and encouraged the women to include more younger women in women's programming in local churches. Ann Jackson, ENC WHFMS President, led the memorial service using Psalm 23. Marian Wrigley from Walterboro, South Carolina effectively installed the following officers and challenged them in their roles: President Eloise Robertson, Vice-president Belle Jerrell, Secretary Ruby McLamb, Treasurer Jeanette Johnson, Auxiliary Leaders Annie Ruth Page, Pam Rathbun, and Frances Adams.

New Hampshire Women Have Spring Rally

Thirty women attended the event held at the Loudon Ridge Advent Christian Church. Cindy Ludwick led the devotions along their theme, "Be a Flower in the Garden and Grow for Christ." Awards were presented to the local with the most members attending, to the youngest and the oldest members attending, and to the lady with the most grandchildren. President Laura Poole and Vice-

president Ruth Harris were appointed as delegates to the Triennial WHFMS Convention at Gordon College. Scholarships of \$150 each were awarded to Heidi Anderson and Kelly Graham. Dana Rundgren, who went on a Teen Mission trip to Jamaica last summer, and his father, Carl, presented slides showing the process from Boot Camp in Florida to the finished project in Jamaica, which demonstrated a positive way in which youth are serving Christ. President Poole is encouraged with new interest in several WHFM groups and with new women's ministry groups in the conference and is endeavoring to improve the lines of communication. After the program, ladies wrote personal notes to missionaries.

Pocahontas Spring Rally

Nora Tiller of the host church in East War led the Conference women in devotions. Six of the churches were represented by twenty-seven members and three visitors. Their conference project is to be Camp Pocahontas and each church will help with expenses, clean-up, and meal preparation. They also voted to send one dollar per member for expenses of the regional president's going to the Triennial WHFMS Convention. They voted to send Alma Harvey and Freida Meade as the Pocahontas delegates to the WHFMS National Convention. President Diane Abel presented honor certificates to Adria, Crossroads, and Princeton.

Maine WHFMS

The ladies of the Beals Advent Christian Church hosted the Maine State WHFMS for their 92nd annual meeting. Special music was provided by Joyce Alley, Anita Beals, and Addie Alley. Former missionary Frank Jewett, of Oxford, Maine, challenged the delegates with Scriptures about Elisha and told them of his visit to the Nigeria Advent Christian Churches. Christians there meet for prayer at 5:30 a.m. and at 8:30 p.m. and the churches are growing. Some of the Nigerian pastors do not have Bibles, but copy Bible verses to use each week. Joanne Hunter led the memorial service. The delegates voted to have their president serve as a delegate to the Eastern Region and the National WHFMS Conventions and to appoint an ad-

ditional delegate. Jane Sturdevant offered a prayer of dedication for the elected officers: President Ruth Smith, Vice-president Mary Worcester, Secretary Rose Gardiner, Treasurer Phyllis Conary, and Auxiliary Leader Dawne McGrath.

Mount Olive Retreat

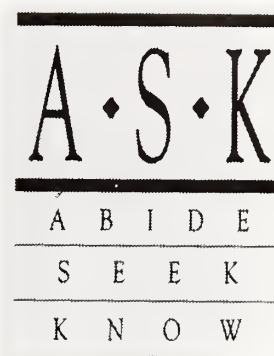
The third annual WHFMS retreat for the women of Mount Olive, North Carolina Advent Christian Church featured Trained Resource Person Dixie Sutton. The day began with coffee and doughnuts and a welcome from President Billie Faye Hatch. A special feature of the morning was a Beauty Control demonstration by Edie Elmore. Dixie presented the TRP workshop, "Keys to Spiritual Health" in two segments. She stressed the importance of finding a "quiet time and place" to worship God, to read the Bible and pray, and suggested various ways to accomplish this. The ladies each brought a salad to share and beverage and dessert were furnished. A surprise event of the day was learning to make earrings to match one's outfit using old tee shirts. This WHFM society publishes a monthly newsletter to keep their women informed and I appreciate the copy which I receive here in the national office.

Take Twenty

I've been encouraged with response to the challenge for women to plan for special prayer efforts. Prayer is a discipline and it takes real commitment to prioritize our time to include it daily. In the March issue of the *Advent Christian Witness* I presented "A Call to Women" and a reminder in the May issue was titled "Take Twenty." Specifically, I was asking for women in each of our churches to form a prayer cell to meet weekly, or monthly, and pray for revival and for requests listed in the monthly "Prayer & Praise" bulletin. The other facet of the challenge was for a personal commitment to take **twenty minutes daily for intercessory prayer** — praying for other than your own personal needs. Please let me know if you have accepted either or both of these opportunities to invite God to respond to our needs. Review 2 Chronicles 7:14!

— CMM

Mission Prayer Partnership



August

15 Praise the Lord for the **Steven Lay family** arriving in Japan being the first career missionaries sent there in eighteen years.

16 Praise the Lord for all our Advent Christian young people who have been involved this summer with **Teen Missions**.

17 Pray for our Advent Christian brethren in **Liberia** who have suffered great difficulties with the upheaval in this wartorn country.

18 Pray for **Barbara White** as she embarks on an extensive deputation program through the Central and Western Regions.

19 Pray for **Marion Damon**, as she supervises young men starting new churches in India.

20 Pray for **Beryl Joy Hollis** as she continues to guide pastors in the Madras area in church growth.

21 Pray for **David Vignali** as he returns to the Philippines after a brief furlough.

22 Pray for **Bruce and Evelyn Arnold** as they plan to come home on furlough.

23 Pray for **Alice Brown** as she works on her masters' thesis and does deputation work in the Eastern Region.

24 Pray for **Austin and Dorothy Warriner** as they assist the church in Asukano, Japan.

25 Pray for **Floyd and Musa Powers** as they direct our mission activities in Japan.

26 Pray for our Advent Christian **young people** on this National Youth Sunday.

27 Pray for **Sheryl Kampenhout** and her English conversational classes in Japan.

28 Pray for **Karen Rigney** and her English work in Japan.

29 Pray for our Advent Christian workers in **Mexico**.

30 Pray for **Oro Bible College** and its students and professors in the Philippines.

31 Pray for our two Bible schools in **India** that God will continue to bless their efforts for Christ.

September

1 Pray for our Advent Christians in **China** that God would sustain them.

2 Pray for our **military chaplains**, scattered as they are around the world, that God will use them in reaching young men and women for Christ.

3 Pray that the Lord of the Harvest will continue to thrust out **new laborers** into this harvest.

4 Pray for **Francis and Lyne Ssebikindu** and their work in Memphis.

5 Pray for **Donald E. Wrigley**, our interim Executive Vice-president, that God would give him wisdom.

6 Pray for the annual **directors' retreat** that God would give inspiration and direction to our national leadership.

7 Pray for **our children** as they go back to school that God will make them ready witnesses in their classrooms.

8 We pray for **Beulah Purkiser** as she goes on a short-term trip to the Philippines and Japan.

9 Praise the Lord for our **WH&FM Societies** and that God might bless them and their services.

10 Pray for **Tecate Bible Institute** in Mexico as they train young men and women to reach their country for Christ

11 Pray that God will bless and strengthen our **retired missionaries**.

12 Pray for **Steven Lay** that God would bless him in his language study and ministry in Japan.

13 Pray for **Ann Lay** that God would especially bless her on this her birthday.

14 Pray for our work in Nigeria and especially the Conference President, **Etuk-Akpan**.

15 Pray for Christian Educational Director, **Millie Griswold**, that God will bless her and her work in Christian education.

16 Pray for **James Devadasson**, his new bride, and the work in Kluang, Malaysia.

17 Pray for Rev. and Mrs. **Lucus Devashayam** and their work in the Banting area in Malaysia.

18 Pray for Philippine Superintendent, **Margaret Helms**, that God will bless her especially on this her birthday.

Choices and Consequences

continued from page 23

to be the other means madness, horror, idiocy, rage, impotence, and eternal loneliness. Each of us, at each moment, is progressing to the one state or the other."

Next time you make a choice, don't forget to consider the consequences. □

Battle for Religious Freedom

continued from page 3

braska violated the Equal Access Act and the religious freedom of Christian high school students by forbidding a voluntary student-led Christian club.

The school district appealed to the Supreme Court where, by a vote of 8-1, the Court upheld the Equal Access Act and ruled that student initiated religious groups must be allowed the same privileges as other non-curriculum related student groups.

This ruling represents a victory for religious freedom. The government cannot restrict student ideas and speech on public high school campuses simply because they are religious in nature.

And it's time for churches to make sure that young people can articulate Christian perspectives on the tough moral and ethical issues they and their fellow students face.

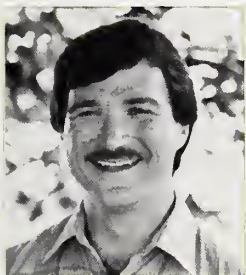
We must care about religious freedom

The attack on religious freedom continues. In a culture becoming more and more secular, hostility toward religion will continue to be demonstrated by legal efforts to restrict and narrow the religious freedom we in the United States have enjoyed for over 200 years. Christians everywhere must understand that our freedom to believe and practice our faith in Jesus Christ is not a privilege subject to government control, but a basic human right guaranteed by the constitution. We must make sure our legislators and justices understand that. For if we lose our religious freedom; then we will no longer live in a democratic society, but a ruthless totalitarian state. □

Choices and Consequences

Clayton Blackstone
Lewiston, Idaho

As I came down the hill I caught my breath. The parking lot at K-Mart was as crowded as it was on the day before Christmas. A fluke? I turned toward



the mall. While walking toward the entrance from a distant corner of the parking lot I pondered the mystery. The

answer was not long in arriving.

The wait in the exchange lines would have taxed the patience of Job. How could I have forgotten? In my wait I journeyed back to childhood days. I recalled the endless hours I spent with the wish books. Each toy held its own mystique. I would most like . . . I changed my answer a hundred times before finally settling on the toy of my dreams.

Time crawls when you're a child waiting for the unwrapping day. I usually got at least one thing that I wanted, but reality struck soon after the gifts lay scattered over the living room floor. My choice sometimes brought disappointment as I compared it to something one of my brothers had.

Reality can sometimes be

cruel. Getting what we want has its down side. Once we make a choice, we're stuck with it. Altering the course can prove to be costly. The law of choice and consequences can be a harsh taskmaster.

Solomon's a good illustration. He was one of those people who had everything going for him. The kind of guy everyone envies. We'd kill to walk in his shoes. Because he had the brains to ask for wisdom, God promised him everything: money, position, power, wisdom, and a political dynasty.

For a while everything went according to plan. A temple that defied description dominated the Jerusalem skyline. A palace to satisfy the most extravagant of tastes became his home. The Queen of Sheba stood in awe of the aura that surrounded Solomon. His annual salary not including perks and outside income stood at a whopping 25 tons of gold (that's \$280 million or so in 1990 figures!)

Yet, even people who have it all are not immune from the law of choice and consequences.

The Scriptures echo with the chilling tale of greatness gone sour. "Solomon loved many foreign women." Women from nations that God had told the people of Israel they could not marry. Nice women. Beautiful

ladies. But they turned the heart of Solomon after other gods and he began to do evil in God's sight.

The rest of the story would never have been anticipated at the beginning of the king's reign. Peace gave way to rebellion. Righteousness became reckless and licence the order of the day. The promise of a son on the throne forever, now only a memory. The kingdom would be ruled by one of his subordinates.

C.S. Lewis writes in *Mere Christianity* "People often think of Christian morality as a kind of bargain in which God says, 'If you keep a lot of rules, I'll reward you; and if you don't, I'll do the other thing.' I do not think that is the best way of looking at it. I would rather say that every time you make a choice, you are turning the central part of you, the part that chooses, into something a little different than it was before. And taking your life as a whole with all your innumerable choices, all your life long you are slowly turning this central thing either into a heavenly creature or a hellish creature; either a creature that is in harmony with God and with other creatures and with itself, or else one that is in a state of war and hatred with God and with its fellow creatures and with itself. To be the one kind of creature is heavenly, i.e., it is joy and peace and knowledge and power;

continued on page 22

Margaret Helms (September 18)
P. O. Box 263
6000 Cebu City
PHILIPPINES
Phone 011-63-32-9-13-09

Bruce Arnold (June 21)
P. O. Box 223
9000 Cagayan de Oro
PHILIPPINES

David Vignali (May 10)
P.O. Box 23152
Charlotte, NC 28212

Alice Brown (March 24)
3 Howe St.
Rochester, NH 03867

Lucus and Beulah Devasahayam
30, Jalan Cempaka
Taman Gemira
42700 Banting, Selangor
MALAYSIA

James Devadasson
124-A First Floor
Jalan Mersing
86000 Kluang, Johore
MALAYSIA

Ruth Devairakkam
15 Jalan Hang Huah 2/2
Taman Muhibbah
86000 Kluang, Johor
WEST MALAYSIA

Floyd and Musa Powers
(October 8 and February 28)
Rebecca Powers (Nov. 11, 1971)
4-11-18 Motoyama Kitamachi
Higashinada ku, Kobe shi 658
JAPAN
Phone 011-81-78-452-2259

Karen Rigney (June 5)
c/o Tsuyama Zion Church
1041-3 Odanaka
Tsuyama Shi 708
JAPAN

Sheryl Kampenhout (January 24)
Apple City 11, 303
2-6-9 Higashi-kariya cho
Aichi ken, Kariya Shi 448
JAPAN

Austin and Dorothy Warriner
(January 1 and January 18)
3-37 Okayama Higashi
5 Chome, Shijonawate Shi
Osaka Fu 575
JAPAN
Phone 011-810-720-76-0580

E. P. Etuk-Akpan - Secretary
Ediene Ikot Obio lmo Headquarters
P. O. Box 2519 - UYO
Akwa Ibom State
NIGERIA

Francis and Lyne Ssebikindu
(May 13 and May 8)
Faith Nancy (September 28, 1982)
Ashley Grace (November 21, 1985)
Joy Lyne (January 25, 1989)
2590 Faxon Avenue
Memphis, TN 38112

Harold Patterson; World Missions
Millie Griswold; Christian Education
Caroline Michael; Women's Ministries

P. O. Box 23152
Charlotte, NC 28212

Robert W. Cole; Finance
Robert Mayer; Publications
Brent Carpenter; Church Relations

Beryl Joy Hollis (December 16)
American Advent Mission
Velacheri, Madras 600 042
INDIA

Marion Damon (March 27)
Box 17, Andivilla
Kodaikanal 624101
INDIA

Barbara White (January 14)
P.O. Box 23152
Charlotte, NC 28212

Steve and Ann Lay
(November 28 and September 13)
(Beth Ann, March 26)
(Timothy, June 18)
c/o Floyd and Musa Powers

Carlos Quintero
4550 N. Roxburgh Av.
Covina, CA 91722

Alberto Gomez
Arturo Angulo
Ever Perez
Ezequiel Serrato
c/o Carlos Quintero

Ben Cleon
Box 56, Tubman
4000 Buchanan'
Grand Bassa County
Liberia
WEST AFRICA

C286.7/A24

Advent Christian WITNESS

September 1990

**No Other
Train Bound
For Glory**

**Who Comes
First: Jesus
or Mario?**

**A New Look
at Power
Encounters**

**Is Your
Church
Ready?**



The

**AGE
WAVE**

FEATURES

Getting Your Church Ready for the Age Wave 4

As national trends continue, expect to see more older adults in your church and community. Win and Charles Arn share ways our churches can effectively minister to the growing senior adult population.

No Other Train Bound for Glory 8

Pastor Melvin White uses a parable to remind us of our Lord's command to love others.

Who Comes First: Jesus or Mario? 10

"Americans spent more money on Nintendo than World Missions in 1989." Youth pastor Scott Linscott challenges Christians to use their money to aggressively meet needs in our communities and world.

A New Look at Power Encounters 13

Missionaries across the world report God's spirit working in powerful ways among people. What are we to make of "power encounters?"

DEPARTMENTS

From the Editor	3
Women's Ministries	14
Prayer Partnership	17

ON THE COVER

The senior adult population is growing, and this will impact the way that churches minister in their community.

photo by Steve Skjold Studios

Volume 38, Number 7

Advent Christian WITNESS

Editor Robert Mayer

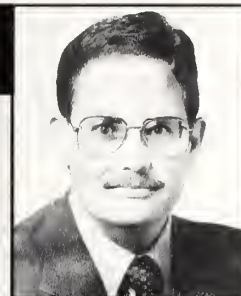
Contributing Editors Caroline Michael, Harold Patterson, William Batson, Clayton Blackstone, David McCarthy

Typesetting Emily Hinson Proofreading Shirley Brooks

Design Manager Dennis Peterson

The Advent Christian Witness (ISSN #007-740) is published monthly except two combined issues; January-February issue and July-August issue, by the Advent Christian General Conference of America, 14601 Albemarle Road, P.O. Box 23152, Charlotte NC 28212. Subscription rates in the United States and Canada: One year, \$11.00. Single copy: \$1.25. Overseas rate: One year \$14.00. Second Class postage paid at Charlotte NC. POSTMASTER: Send address changes to Advent Christian Witness, P.O. Box 23152, Charlotte NC 28212.

As the official publication of the Advent Christian General Conference, the Advent Christian Witness publishes the teachings of the Advent Christian Church and promotes the task of evangelism both in North America and around the world. The views expressed in this magazine are those of the author and may not necessarily reflect those of the editor or the Advent Christian General Conference. Member: Evangelical Press Association. Copyright © 1990 by the Advent Christian General Conference of America, Inc.



SHOULD TAXPAYERS FUND THE ARTS?

Three hot issues dominate the current political landscape: Flag-burning, the Savings and Loan scandals, and government funding for the National Endowment for the Arts (NEA). That last issue has drawn the attention of Christians because of NEA funding for art works considered blasphemous and immoral.

Why the fuss over such a small (compared to Social Security, defense, and others) government program? I think it's because government funding of arts touches two crucial questions:

- Does the first amendment to the United States constitution bar the government from refusing to provide grants to artists whose work is offensive to a particular religious, ethnic, or social group?

- Given the nature of artistic expression and a national debt of over three trillion dollars, is it ethical for the government to fund an endowment for artists?

How should we respond to offensive art?

The answer to the first question is clear. Our country gives artists the freedom to express ideas through art that others might disagree with or find offensive. I strongly believe that unless a person comes to know Jesus Christ, he will be lost for all eternity. There are people who will find my belief offensive. But according to the law, they cannot stop me from publicly proclaiming

the gospel through writing, teaching, and a host of other ways.

So for Christians, the best way to respond to bad art is not by censorship, but by creating good art. Christians who are disturbed by art they find offensive should help make it possible for talented Christian artists to express themselves through their work. It's time that our churches encourage Christians with artistic gifts in painting, film, photography, and writing to use those gifts to bring glory to God.

Should government fund art?

It's one thing to say that artists should be free to express ideas; it's another to say that taxpayers should be forced to pay for it, especially when that artistic expression is offensive to a large number of people. Artists and their supporters are demanding that no matter how poor or offensive their work is, the taxpayers are obliged to fund it. And it's at this point that the professional arts establishment in the United States has become arrogant and condescending.

But there's a much larger issue involved. The United States has run up the largest debt in human history and that debt continues to grow by over 200 billion dollars each year. Essentially, you and I expect our children to pay for our arts endowments, our government entitlements, and our special interests. And in this editor's opinion, that's immoral, unethical, and a dangerous course for the future of our country.

I'm not willing to mortgage the future for

Getting Your Church Ready for the

Win Arn and Charles Arn
Pasadena, Calif.

Have you looked in the mirror today? If so, you may have noticed a few new gray hairs. That would not be unusual, for day by day more Americans are moving toward senior adult status.

Perhaps you've noticed that members in your church are also "graying?" And, as national trends continue, you can expect to see even more older adults in your church. . . because there are more seniors in our country than ever before. An "age wave" is sweeping across America and the Western world!

Did you know that. . .

- there are more Americans 65 years of age and older than the entire population of Canada?
- the over 55 population is multiplying three times faster than the population at large?
- in the nation today, the number of persons over age 65 exceeds those under the age of 18 years?
- life expectancy will increase from 75 years to 80 years

within the decade?

- the U.S. is changing from a youth-oriented culture to a nation of middle age and older adults?
- those over age 65 group represent 12% of the national population? And that in churches, this same age group represents 20%?

How Do You Know When You Are A Senior Adult?

The American Association of Retired Persons (AARP) says you are a senior at age 55. Social Secu-

rity says you must be 65. So, how do you know when you are a senior adult? Perhaps you can tell by the following. . .

"A senior is one who was here before the pill and the population explosion. You were here before television, penicillin, polio shots, antibiotics and Frisbees. Before frozen food, nylon, dacron, Xerox, Kinsey, radar, fluorescent lights, credit cards and ballpoint pens. Timesharing meant togetherness, not computers. A chip meant a piece of wood; hardware meant *hard ware*. Software wasn't even a word. You were before panty hose, drip dry clothes, ice makers, dishwashers, clothes dryers, freezers and electric blankets. Before Hawaii and Alaska became states.

"You were before Leonard Bernstein, yogurt, Ann Landers, plastic, the 40-hour week and minimum wage. You got married first and then lived together. How quaint!

"Closets were for clothes—not for coming out of. Bunnies were small rabbits, and rabbits were not Volkswagens. You were before Grandma Moses and Frank Sinatra. Girls wore



Age Wave

Peter Pan collars, and thought cleavage was something butchers did. You were before Batman, Rudolph the Red-nosed Reindeer and Snoopy. Before DDT, vitamin pills, disposable diapers, Jeeps, the Jefferson Memorial and pizza. Instant coffee, decaffeinated anything, and McDonalds were all unheard of. You thought fast food was something one ate during Lent. You were before Boy George, J.D. Salinger, and Chiquita Banana. Before FM radios, tape recorders, electric typewriters, word processors, Muzak, electronic music, disco dancing—and that's not all bad!

"In your day, cigarette smoking was fashionable, grass was for mowing, coke was a refreshing drink, and pot was something you cooked in. If you'd been asked to explain CIA, MS, NATO, UFO, NFL, JFK, ERA, or IUD, you would have said: "Alphabet soup!"

"You are today's senior citizens, a hardy bunch when one thinks of how the world has changed and the adjustment you have made!"

(author unknown)

Did you identify with any of those? If not, here are some more guidelines on how to know you are growing older. . .

- Everything hurts and what doesn't hurt doesn't work.



- You sit in a rocking chair but can't get it going.

- You get winded playing chess.

- You decide to procrastinate, but never get around to it.

- Your mind makes contracts your body can't keep.

- You know all the answers, but nobody asks you the questions.

- Your favorite part of the newspaper is "Twenty five years

ago today."

- You stop looking forward to your next birthday.

- After 'painting the town red,' you have to take a long rest before applying a second coat.

- You burn the midnight oil after 9 p.m.

- Dialing long distance wears you out.

We smile at these witticisms, but in reality humor may be an attempt to avoid the inevitable. We all grow older. We also all have a touch of "ageism" which, like "sexism" and "racism," depreciates other human beings. But some grow older more gracefully than others.

In fact, some find that their "golden years" are the most meaningful and rewarding in life. How do they do it?

Nine attitudes of healthy, older adults

Here are nine characteristics I have observed of those senior adults who "aren't getting older, they're getting better. . ." Church leaders concerned with ministering to the coming age wave will

need to take these qualities into account and integrate them into their programming:

1. *"I don't feel or think of myself as 'old'."* When older people think of 'old,' they think of someone else. I was recently with a vibrant 92-year old man. I asked him, "Do you feel old?" "No," he replied, "I feel like I'm 45 years old." Such an attitude is characteristic of many vital senior adults. "How old would you be if you didn't know how old you was?" asks Satchel Page, the baseball pitcher.

2. *The importance of meaningful work.* If there is a "youth elixir" for successfully growing old. . . a magic potion to keep people young? Yes—it is meaningful work.

Dr. Donald McGavran, age 93, is the founder of the modern Church Growth Movement. He was a third generation missionary in India, and in 1965 established the School of World Mission at Fuller Seminary in Pasadena, Calif. In a recent address to a group of senior adults, he said:

"So many people think their lives stop when they retire. . . that their real work has ended. When I retired at age 68, the most important work of my entire life began. Let me assure you, my friend, that your real life has begun, and probably your most important contribution will be made in the coming years.

"But see to it that you deal with important matters. See to it that you deal with the church. See to it that you deal with bringing people to Christ. See to it that you are engaged in worthwhile and helpful community activities."

The church can and should provide meaningful work. This doesn't mean folding Sunday bulletins. . . it does mean being involved in the church's purpose of making disciples. Meaningful Christian ministry and service gives to seniors reason to live on and be needed.

3. *The importance of looking ahead and continuing to grow.* When an individual (much like a church) becomes pre-occupied with looking backward at "better days," it foretells the onset of death. By contrast, those who believe their best days are still ahead, and look forward to them, find longevity and vitality. A phrase I often sign my letters with is "growing older . . . but still growing." If we are not



busy being re-born, we are busy dying. George Burns has booked himself at the London Palladium for his 100th birthday.

4. *The importance of courage.* Courage to accept change and

challenge... courage to build new relationships... courage to face the future. This courage is found not only in the individual but is also found through a Christian support group.

Change takes courage, and courage is part of growing older successfully and vibrantly. In my own case, I found it necessary to muster courage following a stroke . . . to move forward with a positive attitude. I was helped by a friend who kept telling me, "Your best days are ahead." I was so sick I believed him!

5. *Life patterns continue into old age.* Therefore, effective senior adults are building into their lives, day by day, the habits and thought patterns that will be carried into old age. The peace one finds today will also be the source of peace for tomorrow. We are what we have been becoming.

6. *The will to fight back.* As set-backs and difficulties are encountered, effective seniors have developed an attitude and willingness to "fight back." Physically, older people do deteriorate, but they can fight back. Different problems assail the elderly, and the willingness to confront them is important. Vibrant seniors have learned to fight back. I found physical therapy (following my stroke) to be dull and boring. But it was a necessary part of fighting back. Proverbs 18:14 in the *Good News Bible* says: "Your will to live can sustain you when you are sick; but if you lose it, your last hope is gone."

7. *Humor.* Living in full effectiveness means being able to laugh at oneself, at the foolishness of the

world, to laugh at problems, to laugh when it isn't funny. Good humor is a secret to good aging. Proverbs 17:22 (*Good News Bible*) says: "Being cheerful keeps you healthy. It is slow death to be gloomy all the time." "The nicest thing about growing old is that you don't have to worry about it any more," says George Burns.

8. *The older years are seen as rich, full years.* By and large, as people live longer, the opportunities are golden to enjoy a rich, full life. While health or other problems can make life difficult, there are many seniors modeling full and victorious living in spite of circumstances.

9. *The adventure of death.* To anticipate death requires a wholesome attitude based of faith and a relationship to Jesus Christ.

Senior Adults: the great opportunity

The "graying" of the church could be the growing of the church! The possibilities for an outreach-oriented, growth-producing senior adult program in most churches are tremendous!

Research has shown that senior adults, as a whole, are particularly receptive to the gospel and its relevance to their lives. While there are many senior adults in the church, there are hundreds of thousands outside the church. An effective senior adult ministry is an imperative for any church dedicated to proclaiming the Gospel and effectively carrying out the Great Commission.

Many readers are familiar with the "Holmes - Rahe Stress Scale" developed by two physicians from the University of Washington. The

Arn Modified Senior Stress Scale

Adult Age Life Event	Rank
1. Death of a spouse	100
2. Divorce	73
3. Move to retirement home	70
4. Marital separation	65
5. Death of a close family member	63
6. Major physical problems	53
7. Marriage	50
8. Realization of no meaningful faith for eternity	47
9. Financial loss of retirement money	47
10. Forced early retirement	46
11. Unable to maintain driver's license	45
12. Marital reconciliation	45
13. Retirement	45
14. Spouse confined to retirement home	45
15. Change of health of family member	44
16. Gain a new family member	39
17. Change in financial state	38
18. Death of a close friend	37
19. Difficulty getting medical insurance	36
20. Change in number of arguments with spouse	35
21. Mortgage over \$50,000	31
22. Foreclosure of mortgage or loan	30
23. Feelings of not being needed	29
24. Feelings of lack of purpose	28
25. Outstanding personal achievement	28
26. Wife begins or stops work	26
27. Revision of personal habits	24
28. Significantly less contact with the church	24
29. Significantly decreased contact with children/friends	25
30. Trouble with the boss	23
31. Minor physical problems	20
32. Change in recreation	19
33. Change in church activities	19
34. Change in social activities	18
35. Mortgage or loan less than \$50,000	17
36. Change in sleeping habits	16
37. Change in number of family get togethers	15
38. Change in eating habits	15
39. Vacation	13
40. Christmas	12
41. Minor law violation	11



Melvin W. White
Johnson, Vt.

A large excited crowd waited at the station. The "Glory Train" was soon to come. All true believers had been notified and were on hand. Everyone was eager to get aboard. There was joy among the people as they strained to see when the train would arrive.

"Here it is!" "Here it is!" someone shouted. Sure enough a beautifully painted engine followed by shiny cars—hundreds of them—pulled into the station. It seemed to say, "Welcome," just by its slow and stately approach.

The doors slid quietly open and all on the platform entered. There was no pushing or shoving. There was plenty of room for all. After the train pulled away, the passengers were told they were free to move about as much as they wished. The children happily greeted one another. They had fun going from car to car through the safe passageways.

The train picked up speed. Breathtakingly the beautiful countryside sped past. Occasionally there was a station along the way. The train again majestically stopped for more to come aboard.

Some on the platforms did not even raise their heads from their games and drinks. Or, if they did, it was to make ribald jokes and jeers at those who boarded. It finally became clear that the journey would be a long one. Conversation became a low hum throughout the cars.

One man, going from his car to the next, noticed a group of folk who seemed to be clustered together. He approached them.

"Hi, there. Isn't this something?" he greeted cheerily.

No one said anything, but one man thought he knew the stranger. "Aren't you Mr. Jones from the First Church?"

"Why, yes I am, Jack," replied Mr. Jones. "You seem surprised to see me."

"As a matter of fact, I am," replied the man from the group. "How in the world could you think you had a right to come aboard after what you taught 'back there'?"

He turned to the rest of his

No Other

group and continued. "This man, Jones, taught people that you have to put the comma *before* the verb in verse 16 and not after it. Can you believe it? And you ought to see the way they did what they called 'worship'—ugh!"

Gasps of horror bounced from floor to ceiling. Mr. Jones smiled and tried to say something but no one was listening. Several other folk had now entered the car and stood beside Mr. Jones. None of them could understand what was being said, but it was clear that something dreadful had caused Jack and his friends great consternation. All were talking at once. No one greeted the friends of Mr. Jones.

After awhile one man in the group shouted for attention. Quietly and deliberately turning his back on Mr. Jones, he spoke, "Men, I've noticed we have stopped at several stations. I say, let's get off this train and catch the next one." Every head nodded in agreement.

There was silence. "Friends," Mr. Jones said quietly, "please don't do this. We are Christians. We love Jesus. He has become our Savior just like He has for you. His blood has cleansed us from our sin, too."

There was a crossing of the arms, a lot of scowls and a collec-



Train Bound for Glory

tive "HUMPH!"

Jack said bitingly, "You SAY you are Christians, but no one who believes the way you do could possibly be right. Sorry, Jonesey, but we just can't stay on this train with you. Frankly, I wonder just how long it'll be before the conductor comes along and throws you off." He turned his back. The conversation was finished.

Soon the train slowed and stopped. Jack and all his friends picked up their gear and stomped off the train. The lovely train pulled slowly away. Mr. Jones and those with him looked longingly back at the receding platform. Tears were in every eye.

Jack and his friends are still waiting. There was no other train bound for Glory!

Many years ago we used to sing a Negro spiritual that went something like this:

Dis train don't carry no gamblers - dis train;

Dis train don't carry no gamblers - dis train;

Dis train don't carry no gamblers - no hobos, no midnight ramblers;

Dis train am bound for glory - dis train.

It's easy to see that passengers on the train bound for glory must

have had a cleansing from sin as a pre-requisite for getting to glory. What is sin? The apostle John teaches that "sin is the transgression of the law" (1 John 3:4). Paul writes that "whatsoever is not of faith is sin" (Romans 14:23). And James declares, "If a man knows to do right, and does it not, to him it is sin" (James 4:17).

There are sins that affect our relationships with others as well as sins of the flesh.

Both are equally capable of breaking our fellowship with God. Some sins of the spirit are listed in Galatians 5:20-21 - "hatred, jealousy, discord, fits of rage, selfish ambition, dissensions, factions and envy." These are listed right along with drunkenness, orgies, and the like! Again John writes that, "If we say we love God and hate our brother we are liars and the truth is not in us." It's vital to realize that sins of the spirit will keep us from the

Kingdom of God as much as sins of the flesh will. We need to be cleansed from all sin.

Jesus prayed that we all might be one as He is one with the Father. Such unity will testify to the world that God did, indeed, send Jesus. □

Longtime Advent Christian pastor and Witness contributor Melvin White, currently lives in Johnson, Vt.

A September Prayer

Today the sun is warm - yet here and there
I see a touch of color in the trees.
There is a briskness in the morning air;
A bit of autumn in the evening breeze.
It's summer still in mid-September
And yet the children are once more in school.
There are so many tasks I must remember
To do before the weather gets too cool.

September is the month I organize,
And plan my schedule, and make resolutions -
Time to make shopping lists, check price and size;
To study problems and work out solutions.
God grant that I may not forget to make
A list of loving things I need to do;
Add to my schedule time for other's sake -
To set apart September time for You!

—Miriam Snow Priebe

Who Comes First

Scott Linscott
Biddeford, Me.

"The Americans have little faith. They rely on the power of a dollar."

—Ralph Waldo Emerson

"If you want it, you should have it. When you're tired of it, just trash it. Take it back if what you got ain't fun. There's more where it came from. Stuff, stuff, gimme some stuff. . ."

—Tom Franzak, Myrrh Records.

Americans are ruled by stuff, material possessions. Adults chase after new cars, bigger homes, the cabin on the lake, video cameras, stuff, stuff, stuff

It's fashionable

Why? Because, it's fashionable, it's the trend. Everyone has to have a cause that they at least claim to support.

Awhile back it was fashionable to help the starving people of Ethiopia. Artists sang "We Are the World," school children did bottle drives and politicians jetted to the scene. Millions of dollars was raised. Now, American society has moved on to new causes while the people of Ethiopia continue to starve. Ethiopia isn't the trend anymore. . . it's just not fashionable.

Then there was Farm Aid. It was the trend to help the American farmers with giant concerts and gatherings. We don't

Jesus or Mario?

. . . Teenagers spend their dollars on new sneakers, new coats, cassettes and compact discs, jeans, pizzas, stuff, stuff, stuff. . .

We are driven to get the biggest, the newest and the best of everything. Americans spent more money on Nintendo during 1989 than they spent on world missions. We spent more money helping Mario save the princess than we spent to feed starving children! Something's warped.

Americans are more concerned with what is fashionable and trendy than what is important. There are hundreds of thousands of people in our society who cry out against the injustice to the homeless while they drop \$70.00 on the counter for a new pair of boat shoes.

There are those who scream at corporations and universities for investing in the economy of South Africa while they gladly accept scholarship aid that is a direct product of the very system they claim to reject.

hear much about the farmers anymore. They've been replaced by new charity trends—The Rain Forests, The Homeless, AIDS, and Animal Rights.

Charity itself has been reduced to "stuff" in the minds of the American people. It has become a status symbol; a matter of pride.

The "fashionable" mentality of giving has oozed into the churches of America and established a strangling grip. Few people in American churches give out of obedience to the Lord God in this day and age. Most let their feelings determine their level of giving - if they like things and feel good, they'll give. If not, they'll throw in a buck or two when the plate comes by.

Many will listen to sermon after sermon about putting Jesus Christ first in their lives, they'll talk about their walk with Him, they'll talk about their faith and building their lives on Him. Yet, when it comes down to finances, they spend more each month on entertain-



ment and nights out than they give to support the ministry of their church.

What's the minimum?

The American church is sick. There's little doubt about it. Its people have put another god before the Lord God who they gather regularly to worship. Yet, even in the midst of meaningful worship, the other god stands firmly in control of their finances.

Jesus didn't give us the specifics of giving. I think he neglected to do so for an important reason. Most of us want to know the minimum required, but, Jesus never spoke in terms of "the minimum." Most of us look for what we have to do to get by, to pay our dues.

Jesus Christ is not running an Elks Club where all we need worry about is paying our dues. The Lord God demands and deserves to be our first priority in life! First

in our social life, our spiritual life, our business life, our financial life . . . FIRST.

The Bible does give us some figures to work with when it speaks of giving a tenth of what we earn, but Jesus often spoke of more sacrificial giving than that.

The average American evangelical gives less than three percent of his income to the church. It's no wonder many of our churches have been rendered impotent financially!

You are the church of today and certainly the church of tomorrow. Will you put God first in all areas of your life or will you perpetuate the sickness by allowing money and "stuff" to control you? Will you give out of obedience and respect for the Lord God, or will you give according to your feelings and the current trends?

God intends for His church to aggressively meet needs. He intends for His church to move forward

bringing glory to Him. His church is made up of people. If those people are committed to Him in all areas of their lives they will be a powerful and influential body. If they hold back, surely they will be held back. □

"I want you to know I'm not insensitive. When I die I'll leave my stuff to you. But, for now, I'm here, so please don't touch my stuff. Can't I have all this and Heaven too?"

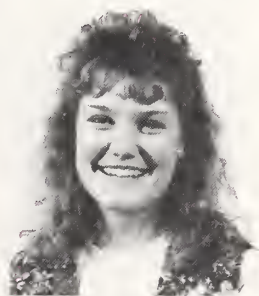
—Tom Franzak, Myrrh Records

"All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need."

—Acts 2:44-45.

Scott Linscott is pastor of Youth Ministries at New Life Advent Christian Fellowship in Biddeford, Maine.

WHAT OUR STUDENTS ARE SAYING



"This year spent at BICS has been truly the most memorable yet, and spiritually fulfilling. I entered BICS a baby Christian — five months old—and have developed strengths that will help me through life. Thanks, BICS!"

—Heather Umphrey, Washburn, ME

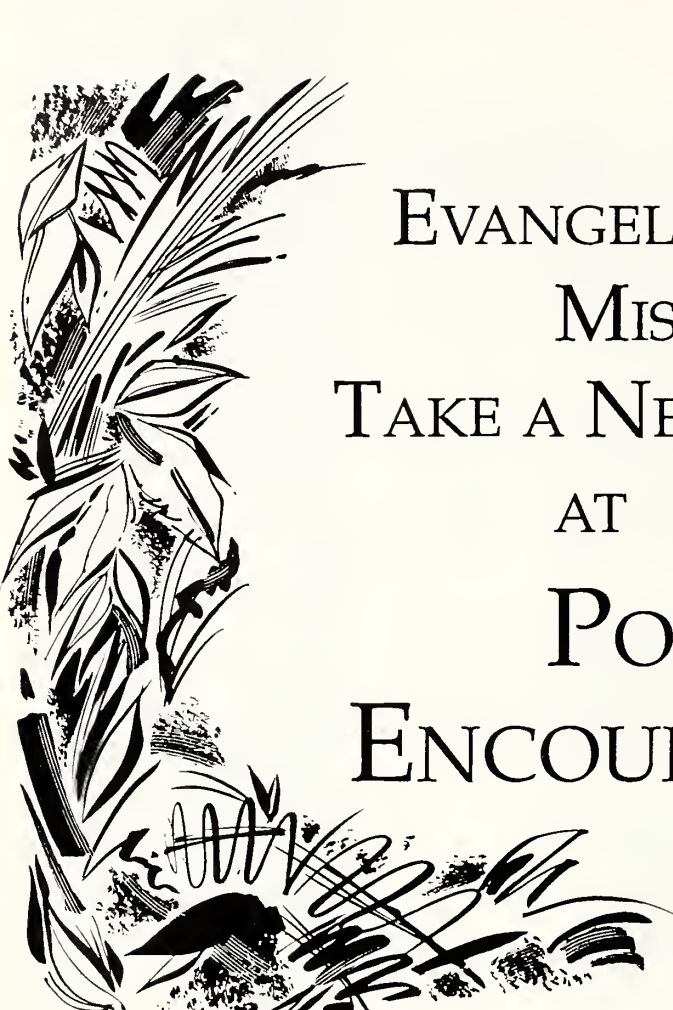
BICS is now accepting students for the fall of 1990 offering a one-year, college-level Bible study and discipleship program with integrated travel in Bible lands—all at an affordable price. BICS' courses have been accepted for degree credit at Bible colleges and Christian liberal arts colleges. Call or write today for information:

THE BERKSHIRE INSTITUTE FOR CHRISTIAN STUDIES

P.O. BOX 1888

LENOX, MASSACHUSETTS 01240 (413) 637-4673

"Christian Discipleship Within a Caring Community"



EVANGELICAL MISSIONS TAKE A NEW LOOK AT POWER ENCOUNTERS

By Art Moore

An American evangelical missionary couple in South America looked out their window one day to see a witchdoctor directing some sort of incantation toward their home. The couple thought nothing of this "curse" and went about their business. Suddenly, however, their two teenaged children became uncharacteristically rebellious—to the point where their mission board was ready to send them off the field.

Discovering that they needed to take the curse seriously, the couple claimed the breaking of the curse in the power of Jesus Christ, restoring their children, who are now participating with them in ministry.

Undisputable acts of God

"Power encounter" has traditionally rolled more smoothly off the lips of Pentecostals and charismatics, than evangelicals.



But an increasing number of evangelical missions are becoming more comfortable with the subject—out of necessity, as some see it.

"If we are to minister in the Third World—which is a (supernatural) power-oriented culture, with a western worldview, which is scientific and rationalistic, we are operating with one hand behind our back," says church growth specialist Peter Wagner of Fuller Seminary.

Confrontations with satanic power have spurred many evangelical missions to seek the help of educators such as Trinity Seminary's Tim Warner, who differs theologically with Pentecostals and charismatics, yet recognize that God is working supernaturally—particularly in strongholds of animism and pagan worship such as South America and Africa.

In West Africa, for example, many have become Christians through demonstrations of God's

power, Warner says. He tells of a wealthy man who paid a sorcerer to put a death curse on converts to Christianity. The converts remained untouched, but the man who paid for the curse became deathly ill, compelling him eventually to ask the Christians to pray for healing. After this healing the man gave the converts a building for their meetings. "God is able to do that," Warner says. "That is power encounter."

Biblical worldview

Warner, who lectures to missionaries worldwide on the subject, begins his message by addressing a "worldview problem" that many western missionaries agree has hindered their ministry.

"The problem is that our worldview says that spirits are not real," Warner says. "there are many Christians who say 'Yes, I believe in demons, but. . . '—and from there on they become practical unbelievers. There is no functional practice in relation to the demonic world."

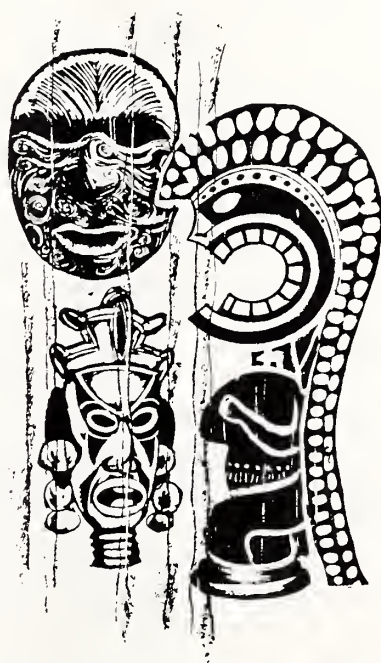
But a broad spectrum of evangelical denominations and parachurch organizations have invited Warner to lecture to their missionaries—from Conservative Baptists to Campus Crusade for Christ. Last December, at a symposium on power encounters held at Fuller, some 30 evangelical organizations were represented. Seeing is believing for many who come from backgrounds where power encounters were thought to have ended with the first century church.

"Many Southern Baptist missionaries are seeing tremendous acts of God out on the mission field and say that they can't talk

about it here (in America)," Wagner says.

An essential encounter

Still, many on the field question this "power" approach to missions. Warner recently lectured on power encounters in Zaire where some missionaries told him, "Some of this stuff is just a sham, it's trickery, it feeds on people's fears." Warner replied, "Yes, and the reason they have fear is be-



cause they don't know the power that can overcome (it)."

The church in Africa is of particular concern to Warner and other who rejoice over widespread revival, but weep at "marginal Christianity." Glenn Schwartz, head of World Missions Associates, addressed the subject in a recent monograph. Schwartz has heard many "concerned church leaders (in Africa) ask why so many 'believers' are turning with relative ease to practitioners of traditional religion in times of family or personal crisis."

Warner notes: "This is per-

haps the critical issue that the church is having to deal with out there, that has not been dealt with, unfortunately."

Warner harkens back to the early church which included exorcism of spirits and a clear renunciation of Satan as an integral part of their ritual of conversion and baptism.

"It's tragic that on the mission field, particularly, we haven't had this dramatization of the turning from Satan and the giving ourselves to the Lord," said Warner. "We kind of squeak them in on some minimal act of faith and affirmation of Jesus, and it's no wonder they go on having problems."

No easy formula

Warner stresses an openness to God's power rather than a seeking out of power encounters as such. Of necessity is to be right with God and constantly in prayer, he urges.

"You talk to anybody who has been in this kind of ministry for very long and they'll tell you, every case is a little bit different," Warner says. "God constantly keeps you coming back to him. It's like you're almost sitting aside watching what God is doing. And God is so creative that it's just not the same twice."

"We are a very formula-oriented society," Warner added. "We want a nice a-b-c, one-two-three outline. There is no such thing. When Israel took Canaan, God never let them fight a battle twice the same way." □

Reprinted from Pulse with permission of the Evangelical Missions Information Service, Box 794, Wheaton, Ill. 60189



Caroline Michael
Director



Don't Overlook Yourself

Sally Crouse
San Francisco, Calif.

While listening to the musician's prelude, Pastor Williams reflected on the irony. Today was a day of celebration; three children were to be dedicated to the Lord. Yet at the same time it was a day of mourning for tomorrow would contain a funeral for the church's oldest and most faithful member. The pastor's emotions reflected the bitter-sweetness of life. The sermon was not as prepared as it should have been because of the time spent with the grieving family, but it would have to do. This was not the first time extra dependence on the Lord was needed. As the music concluded, Pastor Williams approached the pulpit to start the service. With a familiar gesture, she stretched out her arms and prayed the invitational prayer, "Holy God, be with us now as we worship you. . ."

Does the thought of having a woman pastor startle you? How about the thought of being a pastor? The Advent Christian Church has ordained women throughout its 130-year history, yet we have

few women serving as pastors. There is great concern in our denomination about the need for future leadership. A large percentage of our pastors are nearing retirement and new pastors will need to be trained to take their place. A denomination-wide call has been sounded. This article is a challenge to Advent Christian women. Bring your creativity and leadership skills to our denomination's pulpits.

Is God calling you into the pastoral ministry? If the answer is yes or maybe, I hope to offer some thoughts that will encourage you to continue exploring the idea. If the answer is no, let me ask you, have you ever thought about it?

Many women never consider the professional ministry because we have so few female role models serving in the pastorate. Most of us have rarely been exposed to a woman's preaching, leading a worship service, or conducting a wedding or funeral. When we picture a pastor, we naturally imagine a man. While this tendency reflects our general experience, it is also formational. It contributes to our mental image of all pastors as males. As long as

pastors are predominantly considered to be male, few women will consider the ministry.

Two years ago I went to Israel. I traveled with a group of about forty people from two churches. The host who had coordinated the trip was the pastor of one of the churches. The group included another pastor, a couple of church elders, and several seminary students including myself. Each morning our host asked someone to lead the group in devotions. For two weeks pastors, elders, and seminary students gave devotionals. Some gave two. I was never asked to give one.

On the last morning, as we walked toward the bus, I asked our host why I had been overlooked. He stopped and looked at me, his face was rather blank. He confessed that it had never occurred to him to ask me and it was clear to both of us it was because I am a woman. I think he was rather startled because his denomination does ordain women. He was uncomfortable with what had happened.

Preconceived notions cause a lot of people to overlook women for teaching, preaching, and lead-

ership positions. Preconceived notions also cause women to overlook themselves to fill these roles.

God may be calling you into the ministry. You do not need to be single, you do not need to be childless, you do not need to be under 40, and you can be a woman. You may already have a career, you may be caring for children at home, your children may be ready to move out on their own, you may have gray hair, but God may be calling you to be a pastor.

Does your life reflect any of the following statements? You have shown leadership ability, discernment, or spiritual insight. Prayer is a profound part of your life. Your empathy of other people's hurts causes you to reach out and care for them. Many of your non-Christian friends have been saved through your influence. Bible study is exciting. People look up to you and seek you out for your counsel. You have ideas while attending worship services on how they could become more worshipful. You long to see God's church live up to its full potential.

If you can relate to some of the above experiences, you may be receiving internal or external affirmations that you should consider the ministry. This is, of course, not an exhaustive list, nor does the presence of these concerns in your life equal a call from God to the pastorate. In the end, you must discern a specific call to ministry in your heart and it must be affirmed by Christians around you.

The path from beginning thoughts of ministry to ordination is a long one. It contains many tests and experiences. Ask your pastor if you can be exposed to leading worship, teaching, hospi-

tal and home visitation, preaching, and church administration. Request an official internship with your pastor where you will spend several hours per week with him or her learning philosophy of ministry and leadership skills, discussing the concerns of the church, and studying the Bible.

As you consider exactly how God may be calling you to minister, be creative. We need to extend Advent Christian ministry beyond the church walls. In addition to the pastorate, consider specializations like prison and hospital chaplaincy, mission administration, free-lance writing and speaking, urban ministry, counseling, or traveling evangelism — to name only a few.

Most importantly, discuss your thoughts with your family. If your spouse, children, parents, and friends are not supportive of you, your way may become increas-

ingly difficult. Sacrifices will have to be made. If you are married, the whole family must be willing to accept these sacrifices and your pursuing a new role.

Is God calling Advent Christian women into the ministry? We know there is a need. If God has given you the gifts to fill that need, you may be hearing His call. If this seems unlikely, remember what you have seen in the Scriptures. God has a history of calling unlikely people.

□



A graduate of Fuller Seminary, Sally Crouse serves with her husband, Carl, at Parkside Community Advent Christian Church in San Francisco.

Children's Ministries in Melrose

Nancy Pritchard

Junior Church at the Faith Evangelical Advent Christian Church in Melrose, Massachusetts has volunteer leaders who minister to children from ages four to eight on a weekly basis except during the summer months. There is also a nursery program for children up through age three.

Once a month the King's Jewels meet with the emphasis on missions in the children's neighborhood, their town, and in foreign lands. The King's Jewels raised \$90 in 1989 to give Marion Damon on her birthday toward the renovation of Marion's retirement home at Plainville, Connecticut.

A couple of projects the King's Jewels accomplished included making a scrapbook for a girl following surgery and sending presents wrapped in their home-made wrapping paper to a ten-year old boy in Maine who had his leg amputated.

Women of this church are concerned that children will turn their hearts to God at an early age and be kept from the evil around them. They are praying that they may continue their Junior Action program as well. "A mission education for preschoolers, primaries, and juniors is a form of insurance for carrying of the gospel through unlimited years." □

National WHFMS Board Meets

"Seize the day, seize the opportunity. Jesus Christ needs each of us to do His work. What we do must be because we love Jesus." These were a few words of challenge offered to the WHFMS Executive Board by Cynthia Fantasia as we met for our annual board meeting at Gordon College prior to the General Conference sessions in June. Cynthia is the new Director of Women's Ministries for the 3000 member mega-church, Grace Chapel, in Lexington, Massachusetts.

Mrs. Fantasia used the letters of the word *challenge* as an acrostic giving the WHFMS National Board provocative thoughts to help us focus on the challenges that women of today face. The importance of absolutes from God's Word has not changed. There are many opportunities to share God's message with the hurting people of our world. Many people are ignorant of what Christianity is all about — not opposed to it. People are hungry to have someone who will really listen to them — to show they care.

When looking for women for leadership roles, Cynthia suggests looking for one who has grown through hurt, one who is teachable, and whose

lifestyle is based on the Word of God.

The WHFMS Board made a couple changes in the "Guidelines for Growth," effective for the 1991 year. The statement "B" under Education will now state, "Read a Christian book of your choice or have a book review." Under Outreach, statements "A" and "B" have been combined, "Have active participation in the outreach evangelism program of the church."

Robert Cole and Harold Patterson, Directors of Finance and World Missions respectively, and interim EVP Donald Wrigley each met with the Board and shared pertinent information.

There was discussion of our national goals and progress on them. Christmas in October funds had increased about 10% in the triennium. Plans were finalized for the triennial convention held on June 23. The minutes of the board meetings and of the convention will be sent to each WHFMS president.

Barbara White to Speak at LaVerne

The Mission Circle of the LaVerne, California Advent Christian Church is planning several special events during September, one of which will be the

"Running On Empty"

Celebrated author and speaker Jill Briscoe challenged a workshop group at the National Association of Evangelicals from her book, *Running on Empty: How God Fills Us at our Low Points*. Some Christians are running on "full," but many are running on "empty." Jill explained how she "grazes around the green pastures" by looking carefully at a portion of Scripture and finds the nugget that's there for her.

She referred to the story of the widow and Elisha in Chapter 4 of second Kings—how God filled all her jars with oil. God's supply was as large as the woman's faith and obedience. Perhaps this widow had run out because her husband had died. She felt bankrupt—in more ways than one. Why do you suppose she went to Elisha? Possibly because he was a man of God. Elisha was always saying, "What can I do for you?" The church in action will do the same thing.



If we're feeding in the green pastures, God's Word, we will have fresh "truths." One of the most difficult things to do is to be consistent in our quiet time. When Jill finds herself at a low point, she takes a look at what she's doing in her prayer life and what she's doing in the Scripture. We must take time to feed in the green pastures. Sheep never lie down unless their stomachs are full. We must

focus on Him, communicate with Him, listen to Him. Then we won't be running on empty!

Get up every day of your life determined to be a blessing!

—Caroline Michael

visit to their church by missionary Barbara White from India on the 17th. A luncheon is planned. They will also celebrate WHFMS Sunday on September 9th and the women are looking forward to the annual retreat sponsored by the Southern California WHFMS at Camp Maranatha September 28-30. Their June meeting was held at Mary Chandler's home where they discussed ways they could help with the new mission work in Mexico.

Concerned Women of New Albany

The Elsie Kirby Mission Circle of the New Albany (IN) Advent Christian Church sponsors home mission projects in addition to its support of United Ministries programs. The circle has, for several years, operated a clothes closet, giving good used clothes to all comers twice a month.

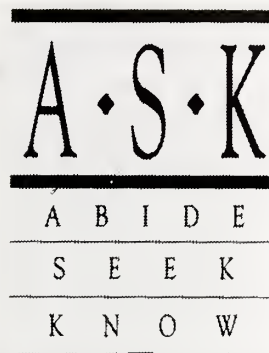
In 1989, it provided materials, food, and equipment to the Floyd County Youth Shelter which provides temporary housing for youngsters who cannot live at home. This year, the circle is providing similar support for St. Elizabeth's Home, a local maternity home. St. Elizabeth's provides counseling, parenting training, adoption planning, and educational assistance in addition to physical shelter during the pregnancy and a postpartum period. Items are donated on a quarterly basis according to needs identified by the home's staff.

On April 24, the circle sponsored a Spring Salad Supper for all women and girls. The theme of the early Mother's Day celebration, attended by 29 people, was "Orchids and Onions." The devotional centered on that theme. A local florist showed flower arranging techniques, and everyone attending received a silk orchid and onion plant sprouts as a reminder to accept both the compliments and criticisms in life.

The annual Penny Crusade was observed from March through May with weekly informative assemblies and refreshments between the church and Sunday School hours. Donations exceeded the goal and totaled \$1240. The crusade closed with a Mini-Mission Conference featuring missionary David Vignali. Mr. Vignali's Sunday morning message brought new knowledge about our missionaries and their work and was followed with a fellowship dinner.

—Lesley Schulz

Mission Prayer Partnership



September

18 Praise the Lord for the **Steven Lay family** and their arrival in Japan.

19 Pray especially for the Lay's children as they begin school in Japan.

20 Pray for **David Vignali** and his responsibilities at Oro Bible College.

21 Pray for **Bruce Arnold** as he brings his new bride, Evelyn, home on furlough.

22 Pray for our **Nigerian pastors** that God will bless and expand their ministries.

23 Pray for new churches being started in **Nigeria**.

24 Pray for the **Liberian Advent Christian people** in this time of crisis.

25 Pray for the Nigerian trip this December by **Rev. Frank Jewett** and his group.

26 Pray for our national workers in **Mexico** that God will give them souls for their labor.

27 Pray for the **Devasahayam family** and their ministry in Banting, Malaysia.

28 Pray for **James Devadasson** and his new bride, Mercy, as they minister in the church in Kluang, Malaysia.

29 Pray for our India field superintendent, **Rev. Marion Damon**, as she supervises pastors planting new churches.

30 Pray for **Barbara White** and her busy deputation schedule in the West.

October

1 Pray for **Beryl Joy Hollis** as she assists in the School of Evangelism in Kodaikanal.

2 Pray for **Rev. Beulah Purkiser** as she begins a three months visit and ministry in Japan.

3 Pray for our national **India** pastors that God would strengthen and guide their work.

4 Pray for **urban city** pastors that God would give them strength and wisdom in their work.

5 Pray for our **home mission** pastors that God would add daily to the churches with many finding Christ.

6 Pray for our Advent Christians in **China**.

7 Rejoice as you share communion today with Advent Christians and other Christians around the world.

8 Pray for our Japan field superintendent, **Floyd Powers**, and that God would bless him especially on this his birthday.

9 Pray for **Musa Powers** and the responsibilities she carries in our Japanese mission work.

10 Pray for **Sheryl Kampenhout** as she shares Christ with her English classes in Japan.

11 Pray for **Karen Rigney** and the many students that she has in her English classes in Japan.

12 Pray for our **Japanese national** pastors that God will give them courage and vision to expand their work.

13 Pray for our Church Relations Director, **Brent Carpenter**, that God will continue to mightily use him to stir our people for revival.

14 Pray that God would bless on this **United Ministries Sunday** with support for our Advent Christian work all over the world.

15 Pray for **Austin and Dorothy Warriner** as they continue to minister in Asukano seeking to reach that community for Christ.

16 Pray that the Lord of the Harvest would continue to raise up laborers for His harvest particularly for Advent Christian Missions.

17 Pray for our World Missions Director, **Harold Patterson**, that God might give him wisdom in guiding the work of the Advent Christian Missions worldwide.

18 Pray for our Philippines field superintendent, **Margaret Helms**, especially that God would bless her on this her birthday.

Funding the Arts continued from page 3

special interest programs like the National Endowment for the Arts. NEA and a host of other wasteful, unessential, government programs that cater to a select few must be terminated. What limited resources government has must be targeted at the crucial problems that plague our country: drugs, poverty, and the like.

Yes, artists must have the freedom to express their beliefs and ideas but they have no right to expect taxpayer subsidy and they and other special interests dare not ask us any longer to mortgage our future to pay for their work. □

Age Wave continued from page 7

two identified various changes in life situations which people experience, and then ranked them in order of severity or intensity of effect. The researchers then examined relationships between persons experiencing these "transition events" and the likelihood of their being hospitalized. There was a strong correlation. Stressful life events often resulted in debilitating physical symptoms.

A subsequent study took this same stress scale and looked for relationships between these transition events and whether persons tended to change their religious lifestyle; specifically, moving from an unchurched lifestyle to Christian faith. Again, a strong correlation was found—people tended to become active church members much more often during times of change. When persons' traditional points of reference were changed, they seemed to be open to other changes in their life.

Here is the important insight: On the Holmes-Rahe stress scale, over half of the events typically occur in the lives of persons over age 50! The older a person becomes, the more frequently they experience life-changing events. These events provide "windows of opportunity" in which people seem to move from resistance or indifference to the Gospel, to receptivity and openness. Another way of seeing these events are experiences which the Holy Spirit uses to open people's eyes to needs which cannot be filled in human terms.

One of the best ways to show that the Christian faith and your church community provides a relevant response to issues older adults face, is to plan a senior ministry around some of these "transition events." For example, I was recently conducting a

continued on next page

seminar in a Lutheran church. Across the hall, at the same time, the church was also holding a support group meeting for those who had suffered a stroke. There were over 20 persons in the group, only several of which had previously been involved in the church.

A Baptist pastor from Washington told me recently of their "Crisis Deployment Team" made up of members who are specially trained in helping persons dealing with the loss of a spouse or loved one. All those members involved had personal experience in this "transition event." It has been an effective way for the church to provide tangible expression of Christ's healing love, and see many come to faith and church involvement. The pastor also told me that the helping process had serendipitously helped those on the crisis teams to deal with their own sense of loss and grief.

Getting ready for the wave

How does a church get started or enhance its senior adult ministry? Here are a few suggestions.

- Begin by identifying those adults 55 years and older in your own congregation, and in your community. Develop a profile of both groups, which includes "Age Groupings," "Needs," "Interests," "Family Status," Marital Status," "Mobility and Physical Conditions," "Skills, Interests, Gifts," and so on.

- Plan a 12-week trial program for seniors to assess interest, participation, and possibilities. An effective seniors program will provide growth and development in the following areas:

1. *Ministry:* The challenge and opportunity to give time, insights, experience, energy for the benefit of others.

2. *Spiritual Growth:* Continue walking in the Christian life and faith.

3. *Evangelistic Outreach:* Sharing one's faith with non-churched friends, relatives, and associates.

4. *Small Group Involvement.* Build meaningful interpersonal relationships with

others in the group.

5. *Educational Development.* Intellectual growth raises one's self-esteem and contributes to mental health.

6. *Recreational, Social & Physical Activities.* Visit interesting places and do interesting things.

- Raise the awareness of your entire congregation to the opportunity for ministry and specific response by your church to those over 55. Plan a "Celebration of Seniors" Sunday.

- Plan a *Senior Adult Strategy & Training Conference* for church leaders in your denomination or regional area. The goal is to equip pastors, associates, and lay leaders with the skills to lead an effective senior adult ministry. Such an event would help churches reach out to unchurched senior adults in the surrounding community and assimilate them into the congregation; provide for personal, spiritual, relational, and emotional growth of present senior members; and contribute to the growth of the local church.

The decade of the 90s will, I believe, be critical in the history of the Church in America. Secularism continues to sweep across the nation. The church must gather its full resources for this strategic struggle. Where are these resources to be found?

In most congregations great resources exist with the senior adults—people who have walked with the Lord for years, people who know His Word, people who worship regularly. These senior adults can be mobilized to understand the *urgency* of the hour. Once they have, they will arise as in days past to the call of Christ and His Church.



The "Age Wave" is coming. Are you ready for it? ☐

Dr. Win Arn is founder and president of L.I.F.E. International. L.I.F.E. provides leadership training seminars, congregational consultants, and resource material for churches desiring a growing senior adult ministry. Dr. Arn is also producer of 16 color films, including his newest production: LIVE LONG AND LOVE IT.

Dr. Charles Arn is editor of LIFELINE (a senior adult church leadership letter) and resource designer for senior adult training material.

Margaret Helms (September 18)
P. O. Box 263
6000 Cebu City
PHILIPPINES
Phone 011-63-32-9-13-09

Bruce Arnold (June 21)
P. O. Box 223
9000 Cagayan de Oro
PHILIPPINES

David Vignali (May 10)
P.O. Box 23152
Charlotte, NC 28212

Alice Brown (March 24)
3 Howe St.
Rochester, NH 03867

Lucus and Beulah Devasahayam
30, Jalan Cempaka
Taman Gemira
42700 Banting, Selangor
MALAYSIA

James Devadasson
124-A First Floor
Jalan Mersing
86000 Kluang, Johore
MALAYSIA

Ruth Devairakkam
15 Jalan Hang Huah 2/2
Taman Muhibbah
86000 Kluang, Johor
WEST MALAYSIA

Floyd and Musa Powers
(October 8 and February 28)
Rebecca Powers (Nov. 11, 1971)
4-11-18 Motoyama Kitamachi
Higashinada ku, Kobe shi 658
JAPAN
Phone 011-81-78-452-2259

Karen Rigney (June 5)
c/o Tsuyama Zion Church
1041-3 Odanaka
Tsuyama Shi 708
JAPAN

Sheryl Kampenhout (January 24)
Apple City 11, 303
2-6-9 Higashi-kariya cho
Aichi ken, Kariya Shi 448
JAPAN

Austin and Dorothy Warriner
(January 1 and January 18)
3-37 Okayama Higashi
5 Chome, Shijonawate Shi
Osaka Fu 575
JAPAN
Phone 011-810-720-76-0580

E. P. Etuk-Akpan - Secretary
Ediene Ikot Obio lmo Headquarters
P. O. Box 2519 - UYO
Akwa Ibom State
NIGERIA

Francis and Lyne Ssebikindu
(May 13 and May 8)
Faith Nancy (September 28, 1982)
Ashley Grace (November 21, 1985)
Joy Lyne (January 25, 1989)
2590 Faxon Avenue
Memphis, TN 38112

Beryl Joy Hollis (December 16)
American Advent Mission
Velacheri, Madras 600 042
INDIA

Marion Damon (March 27)
Box 17, Andivilla
Kodaikanal 624101
INDIA

Barbara White (January 14)
P.O. Box 23152
Charlotte, NC 28212

Steven and Ann Lay
(November 28 and September 13)
(Beth Ann, March 26)
(Timothy, June 18)
c/o Floyd and Musa Powers

Carlos Quintero
4550 N. Roxburgh Av.
Covina, CA 91722

Alberto Gomez
Arturo Angulo
Ever Perez
Ezequiel Serrato
c/o Carlos Quintero

Ben Cleon
Box 56, Tubman
4000 Buchanan'
Grand Bassa County
Liberia
WEST AFRICA

Harold Patterson; World Missions
Millie Griswold; Christian Education
Caroline Michael; Women's Ministries

P. O. Box 23152
Charlotte, NC 28212

Robert W. Cole; Finance
Robert Mayer; Publications
Brent Carpenter; Church Relations

0286-7 / 124

WITNESS

Advent Christian

October 1990



**Advent
Christian
Missions Celebrates
125 Years**



FEATURES

Advent Christian Missions Celebrates 125 Years

4

Dr. David Dean reflects on 125 years of Advent Christian missions and challenges us to be even bolder in reaching the world with the gospel of Christ's love.

* The Witness Talks with Fernando Supangan p. 6

What Does Holiness Look Like?

10

Can we think of holiness in positive terms? Yes we can, according to Sally Crouse. We practice holiness when we learn to advance God's kingdom by overcoming evil with God's love and compassion.

Around Our Church

12

News from Advent Christian congregations across the United States and Canada.

* Portland Congregation Honors Jordans p. 19

Narcissa

14

Shelley Warner invites us to meet Narcissa Whitman, frontier missionary to American Indians

DEPARTMENTS

From the Editor	3
Women's Ministries	14
Prayer Partnership	17

ON THE COVER

Advent Christians gathered at their 1990 General Conference to celebrate 125 years of Advent Christian Missions.

photos from the Department of World Missions and Bray/Newsasia, Manila

Volume 38, Number 8

Advent Christian WITNESS

Editor Robert Mayer

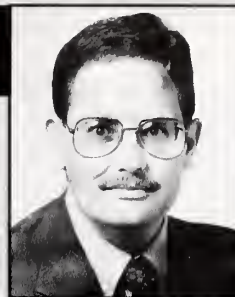
Contributing Editors Caroline Michael, Harold Patterson, William Batson, Clayton Blackstone, David McCarthy

Typesetting Emily Hinson Proofreading Shirley Brooks

Design Manager Dennis Peterson

The Advent Christian Witness (ISSN #007-740) is published monthly except two combined issues; January-February issue and July-August issue, by the Advent Christian General Conference of America, 14601 Albemarle Road, P.O. Box 23152, Charlotte NC 28212. Subscription rates in the United States and Canada: One year, \$11.00. Single copy: \$1.25. Overseas rate: One year \$14.00. Second Class postage paid at Charlotte NC. POSTMASTER: Send address changes to Advent Christian Witness, P.O. Box 23152, Charlotte NC 28212.

As the official publication of the Advent Christian General Conference, the Advent Christian Witness publishes the teachings of the Advent Christian Church and promotes the task of evangelism both in North America and around the world. The views expressed in this magazine are those of the author and may not necessarily reflect those of the editor or the Advent Christian General Conference. Member: Evangelical Press Association. Copyright © 1990 by the Advent Christian General Conference of America, Inc.



CAN DENOMINATIONS ADJUST TO NEW REALITIES?

Two hundred years from now, if the Lord doesn't return before then, I imagine church historians will write volumes about Christianity in our day and time. And they'll have plenty to write about: television evangelists and their sordid scandals; a host of doctrinal disputes; megachurches with multimillion dollar buildings; and congregational splits galore. But the most important event of our time will most likely be the decline of Protestant denominations as a significant influence in the lives of individuals and in our society.

Denominations have defined the shape of Christianity in the United States, and to a lesser degree Canada, since the late 1700s. They reached their heyday in the 1950s when Christian personal and moral values strongly defined the sense of right and wrong that most Americans adhered to. And with Christian morality essentially defining American culture from 1800-1960; the major way that denominations gained members was by emphasizing their doctrinal and theological distinctives.

But since 1960, denominations have fallen on hard times. The United States and other western countries have abandoned their Judeo-Christian heritage for a secularism that focuses on material possessions, technological advancement, the importance of self, and a morality that emphasizes doing whatever you wish as long as it hurts nobody else. And given this cultural shift, no longer do denominations command the loyalty they once did. Growing up as a Presbyterian, an Advent Christian, or a Baptist no longer guarantees that a person will remain loyal to the denomination throughout their life.

How should denominations respond?

Are denominations and the agencies they

run on their way to the scrap heap of history? That depends on how they adjust to the dramatic cultural changes which continue to race across the American landscape. In order to prosper in the coming years, denominations, including the Advent Christian Church, must:

1. Recognize that denominational loyalty is a thing of the past especially with most people born after World War 2. People select a church based not on the brand name, but on whether or not the church meets their felt needs. The churches that will prosper and have a significant ministry for Christ in the next ten years will be those who understand the needs, fears, frustrations, hopes, and dreams of people in their communities. Those that don't will eventually die.

2. Understand that most people see the doctrinal differences between denominations as irrelevant. Researcher George Barna writes, "Millions of Americans have turned their back on the Christian church because they believe it is hypocritical for churches to preach love, but exhibit rancor and division regarding denominational lines, theological distinctives or ethnic differences. Skeptics that they are, Americans are not about to patronize an institution which appears incapable of living what it preaches." And those people are right. It is hypocritical.

3. Train and equip Christians in local churches to follow and serve Christ effectively in their day to day lives. Unfortunately, there is still too much "spectator religion" in local churches, especially those that come with a denominational brand name. Those churches who focus on helping Christians live by a Christian philosophy of life and serve others in their communities will be effective in our anything-goes society.

continued on page 11

ADVENT CHRISTIAN MISSIONS

CELEBRATES

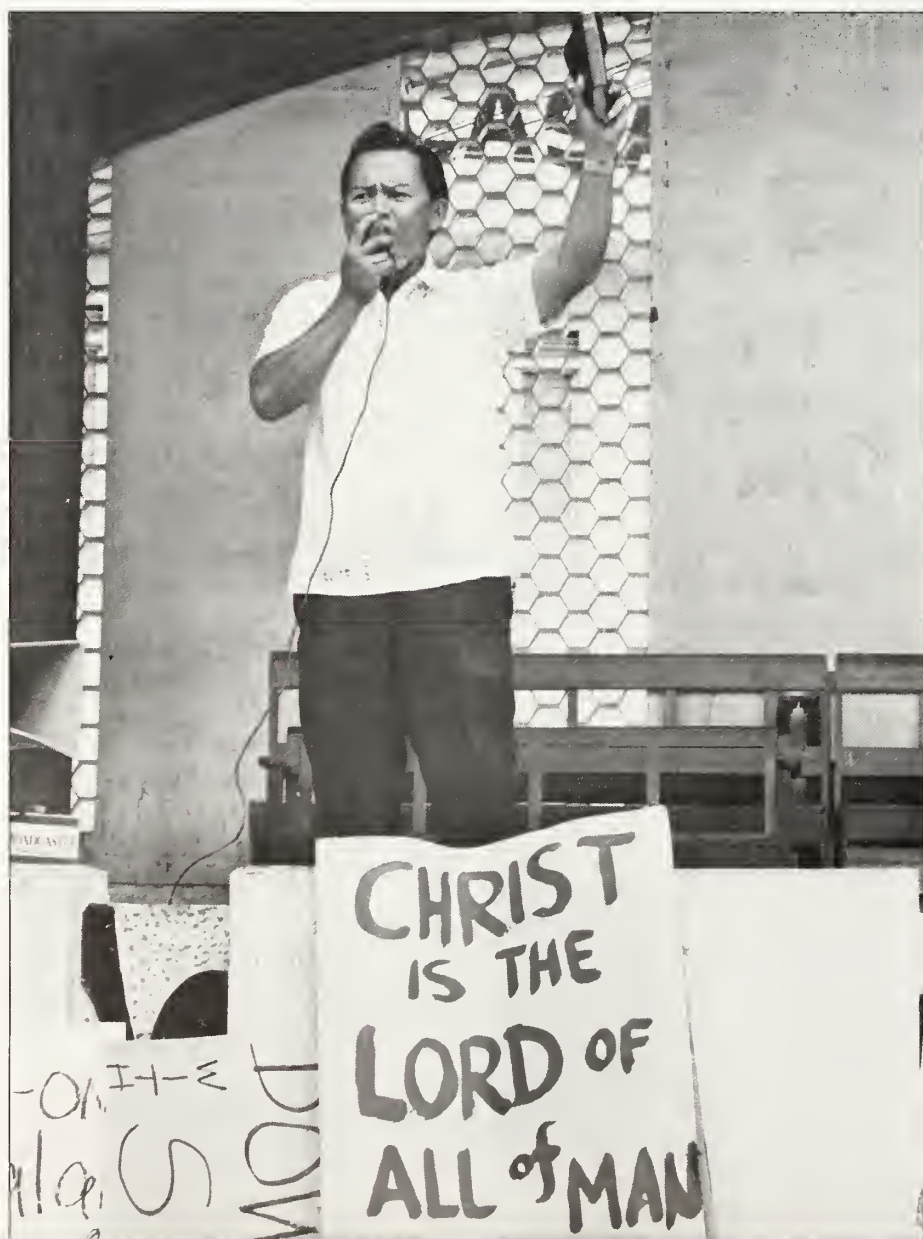
125 YEARS

David A. Dean
Southfield, Mass.

We celebrate the birth of the American Advent Mission Society 125 years ago this summer 100 miles west of here in Wilbraham, Massachusetts. The AAMS aimed to proclaim the gospel "in destitute places in our own and other lands," "prepare a people for [Christ's] near coming and kingdom," and especially "evangelize Southern freedmen."

In doing so, the mission society captured a missionary spirit which had been in Adventism from its Millerite days when it sent Adventist literature to missionaries on fields around the world. A delegation had carried the Advent message to Great Britain as early as 1846. An American Second Advent Mission Society, begun in 1854, gave aid to mission work in Italy and sent at least two missionaries to Tennessee during the Civil War. And Michael Belina Czechowski, a converted Polish Catholic priest, had already left for Italy in 1864 as our first Advent Christian overseas missionary.

photo by Bray/Newsasia



What lay ahead at our beginnings

But, then as now, the greatest and most exciting days lay ahead. Advent Christians would leave the comforts of home first for the war-devastated American South, and then for Europe, Africa, Asia, and Central America. They would demonstrate their commitment to evangelism and church planting; to translation, teaching, and printing; to ministries of mercy in orphanages, clinics, hospitals, and food distribution; until they could welcome their national converts as co-workers in the Gospel.

They would exemplify the courage to face unfamiliar cultures: Africa's disease-ridden jungles; India's caste system and Hindu festivals; frequent revolutionary uprisings in China; the rapid modernizing of post-war Japan; the tropical Philippine mountain barriers; and the urban sprawl of Mexico.

Advent Christians would express their unity with other Christians by cross-fertilizing with America's modern missionary movement. The vision of A. J. Gordon, John Mott, and Oswald J. Smith would raise our sights. We would both gain from and contribute to

“

Our purpose, however, must not be simply to remember our past, but to build upon it. God will not ask us what our fathers have done for Him, but what we are doing.

”



Faith missions, the YMCA and the Student Volunteer Movement, Women's mission societies, Inter-Varsity's Urbana missionary conferences, and the Evangelical Foreign Missions Association. And we were destined to struggle with the same questions: whether to emphasize evangelism or to build institutions; how much we should do and how much we should commit to young national churches; how to recruit volunteers and how to raise funds to send them out; and observing the aging and declining health of our missionary corps. And like others we were to see the church overseas growing more rapidly than our own body here in the United States and Canada.

Changes through our history

History is always the story of change, and Advent Christian missions has been no exception.

Our organizational structure has changed. Originally, working in the USA only, the AAMS formed its foreign board in 1882 and later concentrated on overseas work. The

Women's Home and Foreign Mission Society (organized in Maine in 1897) took over the India missionary work in 1906, and the mid-western Helpers' Union (organized in 1894) cooperated in supporting missions. The Pacific Coast Loyal Workers helped finance Masador Iwagoye in opening Advent Christian ministry in

continued on page 7



The Witness talks with Fernando Supangan

Fernando Supangan serves as chaplain of Oro Bible College and pastor of the Maranatha Advent Christian Church in Cagayan de Oro, Philippines. We asked Fernando about his Christian faith, his work, and what he sees for the future of the church in the Philippines.

Fernando, how did you meet Christ as your Lord and Savior?

I'm a second-generation Christian. My father became a Christian and I followed his steps. My father and my mother led me to the Lord. When I was eight years old my father explained to me why Christ died and how I could become a child of God. So I received Christ as my Lord through my father who explained to me the way of salvation. I was baptized in water when I was twelve years old.

You mentioned the role that your father played in your early life. In what ways do you feel that your father influenced you in your Christian growth?

When my father became a Christian, when I was about six years old, I began to see the difference in

his life. I noticed a change. My father and mother were asked to go to church where they became active in Sunday school to learn more about God. And so I asked my father how I could become a follower of Jesus and it was then that he explained to me how to become a child of God.

What area of the Philippines did you grow up in?

I grew up in a rural mountainous area. I was born in the Claveria area, a farming area. Then my father got into the ministry when I was seven years old. We transferred from the mountain area to the coast where my father pastored his first church. So I grew up in different places and had a lot of different experiences, since my father was in the ministry.

When you think back to your early life, is there an experience that sticks out in your mind that is very memorable either with your father or the church that you were in?

One thing that has stuck in my mind happened when I was still seven years old. I felt that I was called by God. We were in town and

observed a Roman Catholic religious procession, a march of religious people with different costumes. It's still fresh in my mind. I was sitting on a bench as they passed by. I cried and cried because I was so burdened with these people. And then I felt that I had to help these people. When I get discouraged in the ministry, I remember that experience and it makes me feel better.

Another thing I remember is when my father asked me, "Son, what do you want to do when you get older?" And I responded "I want to be like you father." My father was a pastor and his life and work had a lot of impact on me.

Your father was the first ordained Advent Christian pastor in the Philippines, and I know that you had the opportunity to observe his ministry as you were growing up. What ultimately made you decide to enter into the ministry?

Personally, I know that I was called into the ministry when I was eight years old. With most young people it's different, but I had seen what it was like to be a pastor with its hardships and lack of money. So I thought I should help my father. I wanted to offer what I had learned or what trade I knew to help earn income. I wanted to be a medical doctor when I was still a boy but then my family could not afford it so I took engineering courses. I took a one-year course in engineering. When I was in college, I wasn't happy and I kept feeling that something was lacking in my life so I quit my studies and went home. Then I heard that Dr. Graham was in the Philippines which was in 1976, I think. So I attended his school of evangelism and there I was challenged with the message about Peter. After Jesus died, Peter decided to go fishing. At first he caught nothing in his fishing net. But then,

he realized that he had not completely trusted the Lord. I felt that message was for me. I was afraid to think about what would happen to my family and what my future would be if I followed God's call. But then I had to completely give up thinking about what would happen to me. If I would die tomorrow, it would be up to God. I am completely submitted to Him.

The Lord has brought you to Oro Bible College in the last three years to teach. What do you do at Oro Bible College?

I am pastor/chaplain of the school and also a full-time teacher. I teach theology, evangelism and church planting courses. But most of my time, aside from pastoral instruction, is spent in counseling students and faculty members. I pray with them and help them with their personal lives so that they can mature in the Lord.

You also mentioned to me earlier that you are pastoring a church. What are some of your pastoral responsibilities?

I pastor the Maranatha Advent Christian Church in Cagayan de Oro. Usually I work there on Saturday and Sunday and sometimes on Wednesday, but I primarily spend my time training the church leaders in Bible study, evangelization, counseling, and visitation. We have an on-going program for the training of lay-leaders.

When you look at the Philippine church, not just the Advent Christian church, but the evangelical church at large, what do you see as its greatest concerns in the next

continued on page 18

Japan. The *Life and Advent Union*, before merging with the Advent Christians in 1964, both conducted its own work in China and Africa and helped to support Advent Christian fields. New Zealand's *Churches of Christ - Life and Advent* have contributed both missionaries and finances to our efforts. And England's *Resurrection Fellowship* sends financial support to our India work. From 1948 onward, the WH&FMS worked more closely with the AAMS until all our overseas missionary activity was placed under a single combined board in 1958. Then, in 1976, the AAMS merged with the Advent Christian General conference to become its department of world missions.

But, through all these changes, we have tried to carry out the command Christ gave us to be witnesses

to the common working folk of Great Britain, we raised our sights to global horizons. Europe was first: Czechowski in Italy and Yugoslavia was followed in 1868 by Elder Bendixon, who returned to preach in his native Norway. By 1880, we were supplying Advent Christian literature world-wide to missionaries of all faiths. Out of that mailing, British-born Captain James Spence began a work in India. By 1890, we had sent workers to a Macedonian mission in Greece, two churches had been started in England, and we were about to launch a courageous work in Africa's Congo. Before 1900, we were proclaiming the gospel on mainland China, in the Cape Verdean islands off Africa's west coast, and in Japan's island empire.

Despite the dedication and courage of gifted workers, some of



to Him even to the most distant parts of the earth.

Our history covers a world map

Contemplate with me where Advent Christian missionary activity has gone in the past 125 years. From those early days of ministry to America's recently freed slaves and

these efforts were short-lived, but our major twentieth century efforts have continued in China, India, and Japan where national Advent Christians still carry on growing ministries for Christ. In 1950 we sent a missionary to So. Africa; and in 1953, Advent Christian missionaries went to Mindanao in the Philippines where the work is still expanding. We entered Guadalajara,



Mexico in 1958 and Tecate, Mexico in 1987. AAMS work in Malaysia began in 1959 where all the workers have been Asian nationals. And we have also entered other fields with national workers: Reino Kohonen represented us in Finland and our return to Africa was in Nigeria in the 1970s and more recently Liberia in 1990.

Our history is written in lives

Our world mission story is of course the story of people. In 125 years, we have sent out 111 missionaries—not including many who have served short-term in special tasks. They have gone in response to the challenge of missionary executives and pastors and teachers, supported by the gifts and prayers of thousands of Advent Christians. Thrilling would be the story of almost any one of these people.

They have been people of vision. Joshua V. Himes, founding

AAMS president, who could whip up enthusiasm and raise funds for missions. Isaac C. Wellcome, whose independent press poured out Christian literature in many languages for use around the world. Fred L. Piper, who hounded Advent Christians until we took world missions seriously and who himself launched our Africa mission. Dr. Charles Powell, who believed that Advent Christians could establish and operate a hospital in Chao Hsien, China. Frank Toothe, who stepped through a closed door in China into an open door to Japan. Clarence L. Kirby, who recruited our youth, gave us the Penny Crusade, and interrupted his own retirement to go with Elsie as missionaries to Nigeria. Edwin K. Gedney (a key fig-

ure in Gordon College's development) whose keen insight into the opportunities in Japan and India bore much fruit. And Harold Patterson who dares to propose missionary expansion to a discouraged Advent Christian denomination when our major passion appears to be budget reduction.

To this, add their courage and heroism. Stan and Lillian Harvey, killed in an African steamboat explosion. Z. Charles Beals hiking into the hills of inland China where a white man had never before been seen. Frank Toothe, who survived an airplane crash in the Himalayan mountains, and later escaped the communist takeover of China. Josephine Robbins, leaving Boston all alone to open a new field in South Africa where she knew no one. Bertha Cassidy, who turned her "China Adventure" into the longest career of any Advent Christian missionary. And Pastor David Yang defied the edicts of China's communist government to keep house churches alive and healthy behind the bamboo curtain.

And don't forget dedication! Jim Russell survived the death of fellow missionaries, sent his wife home to regain her health, and struggled alone in the Congo for months until it became clear no help would be coming. Irish-born Joseph Wharton

remained on the China field without returning home longer than any of our other missionaries anywhere. Fred and Vesta Clothey each gave a lifetime to India. Frank and Frances Toothe served in China, and pioneered work in Japan and the



Philippines before undertaking pastoral work in the USA and New Zealand. With little hope for missionary replacements, Marion Damon, Joy Hollis, and Barbara White continue to cultivate an indigenous church in India.

The past challenges our future

Our purpose, however, must not be simply to remember our past, but to build upon it. God will not ask us what our fathers have done for Him, but what we are doing.

We have worked in over sixteen different countries, and sent out over 110 missionaries to those places. And with what results? Today, when you consider Advent Christians now serving under other mission boards as well as our own, we have perhaps the largest number of missionaries in our history. Today we have thriving churches in China, India, Japan, the Philippines, Mexico, Malaysia, Nigeria, and Liberia. As a whole, these third-world churches are growing faster than we are in the United States.



And the number of Advent Christians outside of North America will soon be greater than their parent denomination.

Having done such a great job, let us commit ourselves to do even better. Let's challenge ourselves and our young people to obey the Great Commission. Let's continue to invest our dollars in those parts of the world where they appear to do the

greatest good for Christ's kingdom. Let us launch out into reaching at least one of the world's tribal groups that have not yet heard the Gospel in their own tongue. And let us pray and challenge our third-world churches themselves to call and send their own missionaries outside of their own national borders.

Just about ninety years ago, our missionary leader F. L. Piper wrote: "Truly we stand in thrilling times. Not only are we surrounded by the evidences of material advancement, but God's hand is manifest in opening the doors of the world for the last proclamation of the gospel, and the great missionary host marches today in many lands which the century has opened."

My friends, we can say that same thing today! □



For many years David A. Dean served as Professor of Theology at Berkshire Christian College. The above address was given at the Advent Christian General Conference triennial sessions at Gordon College in Wenham, Mass.

What does HOLINESS look like?

Sally Crouse
San Francisco, Calif.

A Christian's lifelong pursuit is to conform to the image of God's holiness. "Be holy, because I am holy" says the Lord (Lev. 11:45). This is the process of sanctification—a process to which we willingly submit as we reconsecrate our lives to Christ day by day. But, since becoming holy is a process we cooperate with, how are we to gauge our progress. What does holiness look like, anyway?

Most of us do have at least a standard concept of what it means to be holy. We think of living pure lives that are void of immorality and contain an element of benevolent love. It's relatively easy to conform to this general idea of holiness. If we just stay out of trouble and treat people nice we can claim an acceptable degree of holiness. To some extent this is true but we err if this is where we stop.

This definition of holiness is similar to that practiced by the first century Pharisees whom Jesus refuted in Mark 7:1-23. The

Pharisees followed the Law of the Old Testament as they understood it. In the Old Testament, holiness involved the setting of a person or thing apart for the use of God alone. It was understood in contrast to the profane, that is, those things which were unclean. Holiness was achieved by ritually purifying the

object or person and separating him from the world. The Pharisees practiced this type of holiness by maintaining strict purification rites and by staying as separate from profane things and people as possible. It is a sort of "negative holiness" and is maintained by getting clean and staying clean. It is like trying to wear white pants without getting them dirty. There is only one way to do it, stay away from *everything*.

In contrast, Jesus had a habit of deliberately breaking the cleanliness laws by embracing people who were known to be unclean (see Luke 5:12-13; 7:12-15; 8:42-48 as examples). Jesus had a "positive holiness" that reached out and purified everything he came in contact with. He touched, and the sick were healed. He spoke, and the possessed were liberated. He taught, and dark minds knew God. He called, and lives were transformed.

When one does not have the Holy Spirit, holiness by abstention, negative holiness, is one's only option. Jesus had the Spirit. As Christians, so do we. The

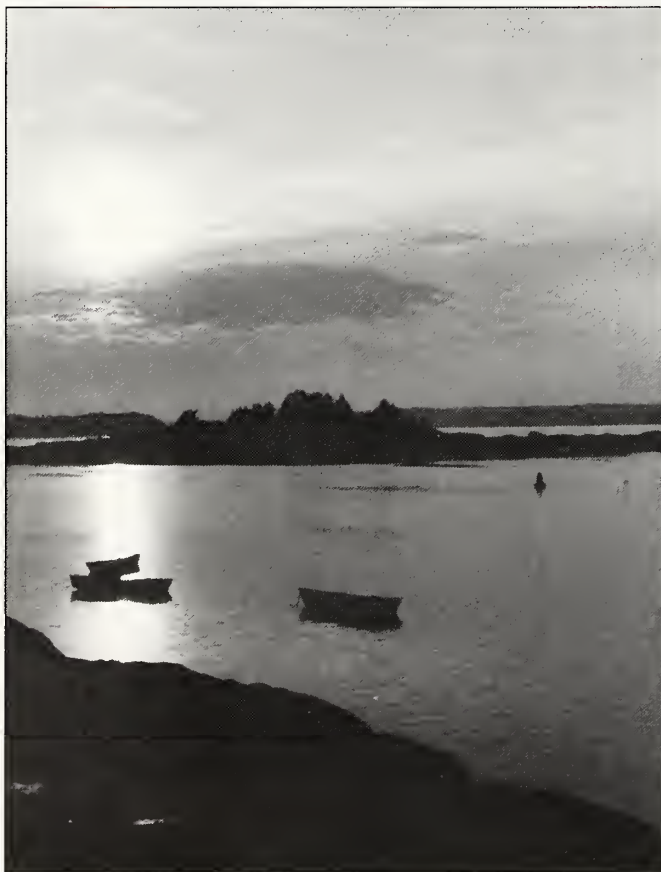


photo by David Davis

holiness the Spirit gives is a positive holiness that *has its own power*. The world cannot defile it, rather, this holiness blesses and purifies the world.

Like the vessels in the tabernacle, we, as Christians, are set apart for the work of God. Our assignment, however, is not to hold the shewbread or illuminate the inside of the tent. Our assignment is to be Christ's holy body on earth. It is to champion the advancement of the Kingdom with the Spirit empowered, outreaching holiness of Jesus Christ.

Jesus tells us that the world cannot rub off on us and make us unclean as long as we draw our holiness from the Holy Spirit. Paul turns this around into a command: "Do not be overcome by evil but overcome evil with good" (Rom 12:21). In other words, "You have the King's touch. You have been set apart for God's work. Go rub yourself off on the world!"

What does holiness look like? It is positive and outreaching. It sacrifices time and energy to bring the

New Realities

continued from page 3

Each year, hundreds of Protestant church groups spend millions of dollars for meetings that last several days and give people opportunity to renew old acquaintances, pass a variety of resolutions on a host of concerns and issues, and debate the future of the organization. And as I watched the proceedings at our own convention last June, two questions raced through my mind: What difference do the issues we feel so passionate about here make to most Americans and Canadians—do they care and should they care? Are we willing to realize that major cultural changes which started in

the 1960s mean that we must find new, innovative, and creative ways to communicate the gospel?

All Advent Christians—pastors, church leaders, and all Advent Christians—need to address those two questions. Sadly, I think more of us are concerned with preserving our pet traditions and the ways of the past than we are about doing what our Lord wants us to do now and in the future. The 1990s represent a tremendous opportunity to serve our Lord in fresh and creative ways. Will we seize that opportunity? □

good news of the gospel to a hurting world. It works fervently at bringing the profane into contact with the transforming power of the Holy Spirit. Holiness blesses everything it touches and so carries within it the command to go! Reach out! Go rub

yourself off on the world! □

A graduate of Fuller Seminary, Sally Crouse lives in San Francisco, Calif. where her husband, Carl, serves Parkside Community Advent Christian Church.

God's Plan of Salvation

In God's plan of salvation
There's a wondrous destination
For all who follow where He leads,
Avoiding carefully misdeeds.

In His own Word He's marked the way
That ever leads to endless day,
But wrong decisions we are told
Will e'er exclude one from His fold.

With back to God each one is born
And many will God's way e'er scorn.
Failing to right decisions make
Will bring at last a great heartache.

God's way is not an easy one,
But for it He gave up His Son.
E'er for it He's promised aid
When right decisions have been made.

Best choose the path while still you may;
A doom awaits all who delay.
Failing to act will bring dismay
When comes that final judgment day.

—C. W. Temple
The Poet Parson

Clayton Congregation Dedicates New Building

The auditorium was packed as the Clayton, North Carolina Advent Christian Church dedicated their new facility. Located less than two miles off of Interstate 40, the Clayton congregation is led by Pastor Swade Barbour. Several conference and denominational leaders were on hand for the dedication including Southern regional president Larry Withrow; Eastern North Carolina conference president Carlyle Beasley; and General Conference director of church relations Brent Carpenter. Special music for the occasion was brought by the church choir.

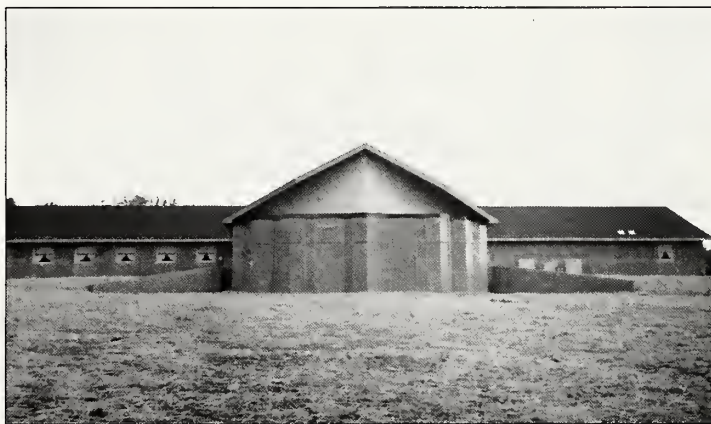
The outside of the structure is made of granite and brick while the inside provides sanctuary, classroom, and office space for the ministry of an active congregation.

Alabama: Rev. Herbert Fickett is serving the Hopewell Advent Christian Church in Leesburg. Eight people were baptized and received into church membership and the church youth group is active. Church secretary Roy Spraggins writes, "It is our feeling that Hopewell Church, with the Lord's guidance, will grow to capacity within a short time. Pray for us that we might continue to do the Lord's work and grow in His love daily."

California: The Santa Cruz Ad-

vent Christian Church hosted an ordination service for their pastor, Brad Rigney. □ Rev. James Gilroy has begun serving First Advent Christian Church in Tustin. Pastor Gilroy and his wife Cheryl, both graduates of Berkshire Christian College, come to Tustin from Aurora, Ill. where he served as associate pastor.

Connecticut: From the Danbury Advent Christian Church newslet-



The new Clayton, NC Advent Christian Church facility

ter come these words from Pastor Ken Berry, "Do we not know enough to ask? There is no burden too large or too small that God does not care about. He cares about every aspect of your life. He loves you. You can't overload Him. He is never too busy." □ The Wallingford Advent Christian Church celebrated their 100th anniversary of worshipping in their current location.

Florida: The new Advent Christian congregation in Plant City began a Sunday school in Septem-

ber. Remember to pray for Pastor Everett Ransom as he leads the effort to establish a new Advent Christian congregation in Plant City. □ Big Splash '90, sponsored by the Southern Region youth board, brought Advent Christian young people from across the South to Daytona Beach during the second weekend of September.

Georgia: Several Advent Christian congregations; Swainsboro, Zaidee, Minton's Chapel, Vidalia, and First Augusta joined to gether for a Friday evening evangelistically planned and hosted by the Swainsboro congregation. The congregations hope to start a series of fifth Sunday rallies. □ Ronald Wong, from Bethlehem Advent Christian Church in Augusta, has started his sophomore year at Tacoca Falls College. Ron is studying for the ministry as a part of the Southern Region's scholarship program.

Illinois: "Building a Stronger Marriage" was the theme for a weekend Family Builder Seminar at the Aurora Advent Christian Church. Rev. William Batson, director of the Family Builders and pastor of the Portsmouth N.H. Advent Christian Church, led three workshops focusing on the pillars of a strong marriage and five threats for marriages in the 1990s.

Maine: The 110th Lakeside Campmeeting featured Pastor Jeff Tarbox and Rev. Larry Knowles as evangelist and Bible teacher respectively. In addition, 31 junior campers, ages 8-12, were provided a solid week of Christian growth under the leadership of Pastor Ben Redman from the Minturn Advent Christian Church. And nearly 100 teens participated in youth camp under the leadership of Pastor David Ross and Rev. Gene Peters.

Massachusetts: Pastor Art Stone welcomed three new members into Oak Hill Bible Church in Oxford. The current New Church Builders Call #65 will help the Oak Hill congregation build a 400-plus seat sanctuary combined with additional office space to meet the needs of a growing congregation. □ Blessed Hope Advent Christian Church in Springfield has enjoyed a variety of activities focusing on Missions. Advent Christian missionary Barbara White spoke during morning worship; Penny Crusade activities were successful with the congregation raising over \$2,400; and 58 children attended the annual Vacation Bible School.

Missouri: The Missouri Valley Advent Christian Conference held their 122nd annual meeting on the last weekend of September at Brays Advent Christian Church in Iberia.

North Carolina: Pastor Steve Spearing welcomed six new members into the fellowship at Smithfield Advent Christian Church. The church has been leaving the sanctuary open all day every Monday to encourage their people to come and pray for revival. □ 426 campers were involved in three weeks of camping at Camp Dixie □ First Advent Christian Church in Lenoir took on a special missions project: they helped sponsor 40 young people

from the Advent Christian Church in Memphis, Tenn., and their pastor Francis Ssebikindu for a week of camp at the Blowing Rock campground. As a result of the week, eight young people made first time commitments to Jesus Christ and others rededicated their lives to Him. □ Pastor Robert Hodges welcomed eight new members into the fellowship at Beaver Creek Advent Christian Church near Ferguson. □ Pastor Gil Hagin baptized two and welcomed eight new members at Long's Grove Advent Christian Church near Monroe. □ Mr. Rodney Brittain is serving as pastor of Nazareth Advent Christian Church in Lenoir.

Nova Scotia: The Bear River Advent Christian Church celebrated the final payment on their sanctuary with a mortgage burning ceremony. □ The conference youth rally was hosted by the Bear Point Advent Christian Church.

Ohio: The Ohio Advent Christian Conference held their 120th annual meeting on August 25 at the campground. □ The Stanton town Advent Christian Church sponsored a Walk-a-thon as a fund raiser for Penny Crusade.

South Carolina: Over 150 people participated in Vacation Bible School at Grace Advent Christian Church in Walterboro.

Vermont: Four young people from the Vernon Advent Christian Church took part in summer missions teams. Eric Goodwin served in the Philippines with Word of Life. Steve Holton traveled in Europe with the Continental singers. Morgan Swain served in West Germany with Teen Missions. Isaac Swain also worked with Teen Missions in Florida. The following statement of purpose appears at the top of the Vernon congregation's newsletter:

"We purpose as a Church to glorify God, promote the Gospel of Christ, and make disciples as directed in God's Holy Word."

Virginia: Advent Christian missionary Barbara White challenged the congregation at Community Advent Christian Church to focus on prayer as one of the primary ways to support missions. □ Pastor Glennon Balser welcomed two new members into the Mechanicsville Advent Christian Church.

Washington: The Bellingham Advent Christian WHFMS has selected the nation of Malaysia for special emphasis by focusing on the work of the three Advent Christian national missionaries there. They have begun taping their church services to send to Malaysia and are sending books and magazines there for use.

West Virginia: Pastor Norman Phillips, and his wife Karen, have begun serving the Princeton Advent Christian Church. The church sponsored Vacation Bible School and a "Kids Crusade" with Mr. and Mrs. B. (Bob and Joyce Bushey). Children and adults were touched by the Gospel through stories, songs, games, puppets, and much more.

Wisconsin: Advent Christian Village President Pomeroy Carter and Pastor James Crouse helped New Life Community Advent Christian Church in Baraboo kick off a capital funds campaign for construction of a new church building. □ Pastor Gordy Isaac is serving the Watertown Advent Christian Church. In addition to his pastoral work, he is pursuing a doctoral degree in religious studies at Marquette University in Milwaukee. □



Caroline Michael
Director



Narcissa

Several years ago, I met a missionary whose vivacity, warmth, love for children, and even her personal struggles greatly enriched my life and served as a role model for me as a pastor's wife. Actually, I didn't meet this woman in person, but rather on the pages of history books. Her name is Narcissa Whitman.

How would one describe this frontier wife of the first missionary doctor to the Oregon Territory? If we could look through a window into the past and view Narcissa, we'd see a beautiful, copper-headed, sociable New York school teacher surrounded by friends and family.

We'd see a young woman impassioned with the desire to take the gospel to the unreached. We'd watch her fall in love with a ruggedly handsome doctor who shared her desire to reach the lost. Our eyes might mist a little when she turns to gaze one last time upon the faces of her beloved family as she and her husband, Marcus, began their six month journey to the Northwest to minister to the Indians there. At last, as September 1836 arrives, we'd see her and Marcus reaching their destination—the Oregon Territory.

Missionary to Indians

What an arrival that had been! A momentous moment in history—for she and Marcus were among the first missionaries to this Western

frontier! At Ft. Walla Walla, Mr. Pambrum, the factor, honored Marcus and Narcissa with a sumptuous breakfast of salmon, potatoes, fresh bread with butter and jam, melons, and tea—a delightful change from their trail menu of buffalo, tea, and bread. As they dined, a rooster wandered into the room and crowed. "Ah, Madame," Mr. Pambrum laughingly exclaimed, "he is giving you a French welcome to the Columbia!" Narcissa's gregarious nature rose to the occasion as she arose from her seat and curtsied. At once the room roared with laughter and applause. Narcissa delighted everyone with whom she came in contact.

Leaving Ft. Walla Walla, they traveled by canoe to Ft. Vancouver where Narcissa rested while Marcus left to build them a home. The weeks at the Fort passed by pleasantly. Narcissa busied herself with the children of Ft. Vancouver, tutoring the factor's daughter and giving music lessons for all the children in the evenings. Leisurely hours were spent strolling through lavish gardens on strawberry-bordered walkways. "I could happily live at this peaceful place, teaching and giving of myself to the people right here," Narcissa likely reflected at times. Yet, God had entrusted another work to her and Marcus. "Well, I didn't come West to sit in the lap of luxury," she'd admonish herself, "but I will enjoy this brief respite

from life's toils and cares and not feel guilty for it."

Cayuse girl

Later Narcissa visited again at Ft. Walla Walla and in December, Marcus returned to Ft. Vancouver to take Narcissa to their new home. One more short trip and at its end, Narcissa found herself cresting a hill that looked out over a beautiful valley bordering the Walla Walla River. The Indians called the valley "Waiilatpu"—Place of the Rye Grass. Narcissa's long-standing desire that God use her in missionary service had been granted. Yet, adjusting to the Cayuse tribe was more difficult than Narcissa had anticipated. Narcissa had always felt loved and accepted by her friends and family at home, the people they'd met on their long journey, even the rough mountain men that had accompanied them on the trail. But now she lived among a distrusting and unfriendly people. Her bubbly temperament not only seemed out of place here, it seemed to be fizzling as she attempted to cope with her new life in this place.

It was the birth of Alice Clarissa on March 14, 1837 that began to bridge the gap between the Whitmans and the Cayuse. The Indians, fascinated with the small fair infant, affectionately called her Cayuse Te Mi (Cayuse Girl). As the baby grew into toddlerhood, the

enamored natives could be found many evenings in the Bible studies listening to Alice's clear voice as she, along with her Mamma, sang hymns for their audience.

What a great happiness this little one brought to Narcissa's heart! But one peaceful Sunday afternoon that precious joy was snatched from their lives. Two-year-old Alice Clarissa had been playing nearby the house as Marcus and Narcissa relaxed in the front yard that overlooked the Walla Walla River. When, after a few minutes they realized that they hadn't heard her voice, they went to inquire of her whereabouts. "I saw two tin cups in the river," one person answered. "Do you think she might have gone there to play?" Marcus and Narcissa exchanged looks of fear. As they searched the river, finding no trace, hope lingered. Then they heard the sorrowful wail of an old Indian and looked up to see him climbing up the river bank with a small form in his arms. Alice Clarissa, their lovely child, was dead.

As the months that followed turned into a year, grief over her little girl weighed heavily on Narcissa's heart. Then one day Joseph Meek, a fur-trapper and mountain man, came to visit bringing with him a bedraggled little motherless girl. "My daughter needs a proper upbringing," he said, "could you please take her in?" Narcissa took the pitiful, dirty child and scrubbed her clean. Then she fed her a nourishing supper and tucked her in bed. Soon the young child was peacefully asleep.

With the arrival of their first adopted child, Narcissa began to sense a healing deep within. Little Helen Mar Meek filled a void. Narcissa noticed, too, that Marcus slowed down his busy pace of doctoring, farming, and Bible teaching;

and he relaxed a little more in the evening. He, too, found comfort in the new little daughter.

Time passed. The Whitman family grew to a total of eleven adopted children. I can picture Narcissa climbing the hill and standing on the crest of the slope that overlooked their valley. Looking out over the valley at the school, the mill, the gardens, and the cattle, she remembered the day that Marcus had first brought her here. Then, their valley had just been fields of rye grass waving softly in the breeze alongside a river flowing quietly past their humble hut. As the valley had changed, so had Narcissa's role at the mission. Besides the care of a large family, her hours now were filled to overflowing with the task



of hospitality as, one by one, battered wagon trains rolled into Waiilatpu. Narcissa remembered with a smile the time when she would have relished the opportunity for company. Even on the Oregon Trail, she had enjoyed reading Scriptures and singing hymns to the rough mountain men of the caravan who would gather outside the Whitman tent in the evenings. But now she wished for less time spent in entertaining and more time to be the missionary she was called to be.

As the weeks turned into months, however, it would seem that God Himself had abandoned the task to which He had called Marcus and Narcissa. A nightmare had begun with the arrival of the

last wagon train—a nightmare of measles and many deaths among the Cayuse who had no resistance to the disease. "Marcus has sprinkled magic powder in the air to kill us!" preached one of the Indians. "When we are dead, he will steal our land!"

November 12, 1847 dawned gray and misty. Narcissa woke up feeling exhausted. Tears filled her eyes. "I just can't face this day," she groaned. Marcus, sensing her depression, left her in bed and fixed breakfast in the kitchen. He sent a plate of food upstairs with one of the children but soon the girl returned with the untouched food. "Mother's crying," she said. As lunchtime approached, Narcissa smelled meat sizzling. Pulling herself together, she joined her family

for a strengthening meal of beef steak. They had just finished eating and Narcissa was bathing the smaller children when a knock was heard at the door. Marcus opened the door to five Indians. "We want medicine," they demanded. Marcus turned to a nearby cupboard to find the medicine. As two Cayuse then engaged

him in conversation, another crept behind him, tomahawk in hand.

When the massacre ended, Marcus and Narcissa were dead—along with eleven others of their family and staff. It had been Narcissa's childhood dream to reach the lost for Christ but their mission that had begun with great hopes had seemingly failed, ending in tragedy, with so few of the Cayuse reached for Christ.

Lives had been touched

Had God abandoned Narcissa and her husband in their mission? No, for though few Cayuse were reached, still the message of salvation had been given. And other

lives had been touched—the mountain men they had befriended, the children who needed the warmth of a mother's love, and the weary travelers who needed refreshing. No, God had not abandoned them.

And in the eyes of the Lord, their work was not a failure—for God measures success not by the numbers reached, but rather by the faithfulness to minister no matter how difficult the assignment. Narcissa, along with Marcus demonstrated this faithfulness. As Christian women, let's look to Narcissa Whitman as a role model of a woman who gave God her life—complete with failings and self-doubts, but also with strengths. May we also strive to give ourselves wholeheartedly to God.



Shelley grew up in a Christian family in Alaska and while ministering in the Northwest with her husband, Tom, she became interested in the story of the Whitmans. They are now pastoring in Ashland, Maine and have two children adopted from India.

Bibliography

Marcus and Narcissa Whitman by James Daugherty

Narcissa Whitman by Opal Sweaza Allen

Doctor in Buckskin by T. D. Allen
To Heaven on Horseback by Paul Cranston

How Marcus Saved Oregon by Oliver W. Nixon

Stout-Hearted Seven (story of seven Sager children adopted by the Whitmans) by Neta Frazier

Marcus Whitman—The Great Command by Nard Jones

Narcissa Whitman by Jeanette Eaton

Pornography Awareness Week

October 28 - November 4

The Religious Alliance Against Pornography (RAAP) is seeking to educate and mobilize concerned citizens and churches throughout America to stand together against pornography during this 1990 Pornography Awareness Week. Respected studies have demonstrated a clear relationship between pornography and many forms of sexual violence in our society, including rape and child abuse. Yet, "adult" bookstores and theaters remain open in many communities and countless "family" video stores rent and sell the same materials available in "adult" bookstores. The time to stand together has come.

Pornographers have been diligent in their efforts to obscure the issue and keep laws around the country unenforced. Because pornography is an \$8 billion-dollar-a-

year industry, the resources the pornographers have for the battle are substantial. However they are no match for a concerned, educated, and mobilized group of citizens. We have seen many victories in both large and small communities and a number of cities have eliminated illegal pornography outlets entirely!

The problem of pornography has brought heartache and brokenness to women in ways that often the woman herself has not admitted. Many women experience difficulty dealing with this issue.

What can one woman do?

You CAN make a difference in your community to make it a safer place for women and children. You will discover a new sense of purpose and fulfillment in helping rid our country of moral pollution. Here

A Preview

The WHFMS Program Kit for 1991 will contain a printed book, "A Year of Programs for Today's Women," featuring twelve outstanding women of the past. A glance into history reveals many women whose lives are an inspiration to us today. Twelve such women serve as the basis for this program book. These women challenged the standards of their day and brought about changes that still affect us.

Each program presents a biblical concept supported by one of these historical examples, and includes discussion questions with a follow-up activity. These exciting programs can help women today utilize the

ideas presented and turn their concerns into actions.

One of these exciting, motivational programs is in the form of a missionary play, "Greater Love," which gives the life story of Narcissa Whitman. The article in this issue titled, "Narcissa" by Shelley Warner gives an insightful picture of this early missionary who gave her life wholeheartedly to God. Put this story aside to use when you do that particular program next year.

Program kits will be mailed early in November. We were only able to purchase a limited supply of this program book from the publisher, but we are reprinting it and will have extra copies for you to order.

are ideas of how you can be involved:

1. Take advantage of your natural gift of hospitality. Organize and lead awareness seminars in your home.* You may plan a four week program using a different learning emphasis each week. Invite neighbors and friends to your home to review a tape and have discussion for action.

2. Locate decency organizations already organized in your community. Find out what has been done and how you can help.

3. Observe how magazines and books are displayed in your local bookstores. Talk with the owner about any concerns you have. If there are pornographic materials there, emphasize to the owner that 80% of pornographic material ends up in the hands of children. Find ways you can work to protect the children.

4. Network with other women. If you aren't a mobilizer yourself, recruit a key woman leader. Impart to her a vision for what can be done to rid our country of pornographic materials. Encourage her to design a program for your women's group or to form a group of interested women from the community. Keep in touch with her. Encourage multiplication of women involved.

5. Become a resource person. Gather information from decency organizations across the country. Get on their mailing lists. Read and learn. Two suggested organizations are National Coalition Against Pornography, 800 Compton Road, Suite 9224, Cincinnati, OH 45231; American Family Association, P.O. Drawer 2440, Tupelo, MI 38803.

6. If you have a gift of writing, send a letter to the editor of your local newspaper stating your concerns and giving some pertinent facts. Read your local newspaper with new eyes. Note articles related to sexual abuse and track what happens to the offender.

7. Call agencies to locate those with victim assistance programs. Become a volunteer in such an agency.

8. Be an encourager. Pray for your community and its leaders. Pray for the victims. Form a prayer chain. Write notes of support to those fighting the issue.

The fight against degrading illegal pornography is winnable. It takes concerned citizens and churches to succeed. Be a part of Pornography Awareness Week and continue your effort which will make a tangible difference in your community and the quality of life for your children and those of generations to come.

—Caroline M. Michael

* Information about "awareness seminars" was mailed to WHFMS Presidents last spring. You may request information from the Department of Women's Ministries, P.O. Box 23152 Charlotte, NC 28212.

Mission Prayer Partnership



October

20 Political uncertainty continues in the **Philippines**. Remember to pray for Christians there as they proclaim Christ's love.

21 Pray for Advent Christians working as **military chaplains**: Ronald S. Bezanson; Michael Gardiner; J. Ward Hagin; and Craig Dunham.

22 Pray for **Barbara White** as she speaks to Advent Christian congregations while on furlough.

23 Pray for Christians in **China**. Ask God to give them strength and boldness as they serve Him.

24 Pray that God will give wisdom to General Conference **directors** Harold Patterson, Caroline Michael, Millie Griswold, Brent Carpenter, Bob Cole, and Bob Mayer as they serve the Advent Christian denomination.

25 Pray for **Austin and Dorothy Warriner** as they work with people in Japan. Pray that God would use their work to touch more lives for Jesus Christ.

26 Pray that God would use the English classes taught by **Sheryl Kampenhout** and **Karen Rigney** to impress Christ's love on their Japanese students.

27 Pray today for **peace** in the Middle East. Pray that God would bring healing to the many lives disrupted in that war-torn area.

28 Pray for pastor **James Davadasson** as he serves for Advent Christians in Malaysia.

29 **Francis and Lyne Ssebikindu** provide leadership for Advent Christian mission work in Memphis, Tennessee. Praise God that several Advent Christian congregations have provided tangible support for the Memphis work and pray that His strength will undergird Francis and Lyne.

30 Praise God for the opportunity **David Vignali** had to visit the People's Republic of China.

31 Pray that God will call many Japanese Christians to preach the gospel both in their country and around the world.

November

1 Five special people serve Advent Christian churches

in the United States and Canada. Pray for the work of regional superintendents Clinton Taber, Richard Thurston, Hal Vannoy, W. James Smith, and Warren Rivenbark.

2 Pray for the children in India who attend Advent Christian schools in that country.

3 Pray for Marion Damon as she teaches and disciples young leaders in India through the school of evangelism in Kodaikanal.

4 Pray for Advent Christian pastors and spouses at home and around the world as they labor for Christ.

5 The situation in Liberia remains dangerous. Pray that God will protect His people caught in the middle of the civil war raging in that country.

6 Ever Perez works with Advent Christian missions in Mexico. Pray for him on this, his birthday.

7 Evangelicals in the Philippines have a goal of planting a new church in every community in that country. Pray that God will work there to accomplish that goal.

8 Praise God for the work Ruth Devairakkam is doing among children.

9 Pray for Floyd and Musa Powers. Musa teaches many English classes and Floyd drives to Kurayoshi each month to preach there.

10 Pray for Margaret Helms as she works with church planting ministry in the Philippines.

11 Pray for Advent Christian national workers in Mexico. Pray for Tecate Bible Institute where young Mexican believers are training to serve Christ.

12 Pastor Frank Jewett will lead a team of Advent Christians to Nigeria next month to work with pastoral leadership in that country. Pray for Frank and the team as they prepare for their ministry there.

13 Pray for the Advent Christian congregations in Nigeria that God will use them to communicate His love to people all around them.

14 Pray for Beryl Joy Hollis as she works with the national pastors in the Madras, India area.

15 Pray that the Holy Spirit will move among Advent Christian people and bring renewal among us.

16 We live in a rapidly changing culture. Pray that God will help Advent Christians be sensitive to the suffering and hurt of people around us.

17 Steven and Ann Lay are the newest Advent Christian missionaries sent out overseas. Pray for them and their children as they adjust to new work in Japan.

18 Nearly one billion Muslims need to hear the gospel of Jesus Christ. Pray that Christians across the world will have opportunity to communicate Christ's love to Muslim people.

19 Praise God today that our salvation is through faith in Jesus Christ alone.

Fernando

continued from page 7

ten to fifteen years?

Our primary concern is to have a strong Filipino church that is self-governing, self-supporting and self-propagating.

At this point we are capable of handling our own administration in the area of leadership and training but cannot fully stand alone because of finances. That's our primary problem now.

How do you see the future of your churches' relationship with your country at large? Do you see the evangelical church having a strong impact on Filipino society?

Yes. In fact, that's what's happening in many areas in the Philippines, among people in power. Filipino believers have influenced a lot of people in leadership. Today you have a lot of people who are popular in the Philippines and are Christians-basketball players, artists, etc. Christians before were ashamed to be called Christians. When they went to church they would hide their Bibles. But now you can see Christians bringing their Bibles to church. Because the Christian church in the Philippines is making impact. It is no longer just a silent majority. It is a group that is becoming very influential in the Filipino society.

You're responsible for training pastors and church workers. When you train them, what are the things that you want them to learn the most so that they can be effective? Are there two or three things that you really try to impress upon them to be effective as they serve the Lord?

I try to stress spiritual maturity. They may have a lot of theology and a lot of knowledge but if they are spiritually immature, they cannot be successful in ministry. In fact, that is one of my primary responsibilities-leading them into prayer, fasting and getting into the Scriptures. I consider a personal relationship with God to be primary in the training of these people; also, a full knowledge of the Word from different angles. Also, they need practical understanding of how to understand and help people. Those are my primary emphases in training pastors and Christian workers. □

Portland congregation honors Jordans

Merry York
Portland, Me.

On June 16, 1990, the Portland, Maine Advent Christian Church hosted a dinner for Pastor Glenwood C. Jordan, who is retiring after forty-two years in the Advent Christian ministry. Pastor Glen and his wife, Clarissa, came to Portland in 1971, after having served in Mechanic Falls (Maine), Haverhill (Massachusetts), Sunshine Island (Maine), Concord (New Hampshire), and Somerville (Massachusetts).

After a short time of fellowship around the punch bowl at the Portland Club, a sit-down dinner was served to over two hundred guests. After dinner, the program was begun by Eric Strange, the emcee for the evening, who also serves as minister of music at the church. The first speaker, Mary Jane Stone, related some interesting tidbits of church history. Since she has attended the church for thirty-five years, she was the most qualified person for the job of church historian. Eric Strange then played a keyboard duet with his wife, Karen. They masterfully played a medley of Pastor Glen's favorite hymns, including *Amazing Grace*, *God Bless America*, and *I Shall Not Be Moved*.

For many years, the pastor was bi-vocational, as a teacher/administrator at Deering High School in Portland. Thus, it was appropriate that the next speaker was John Ham, the assistant principal. He praised Glen's ability to work with young people, and he appreciated his ef-

fervescent sense of humor. Regional Superintendent Clinton Tabor recounted several amusing anecdotes concerning his longstanding friendship and working relationship with Glen. He presented Glen and Clarissa with a plaque which commemorated their forty-two years in the ministry. As a tribute to their love and faithfulness to the Port-



Pastor Glen and Clarissa Jordan. Photo by HIS photography

land congregation, Merry York presented the song, "Thank You." The verses were changed to relate the history of the life and ministry of the Jordans.

Don Chapin read a sampling of the notes which had been sent to thank them, and to congratulate them on their retirement. He also read a loving note from Advent Christian missionaries Floyd and Musa Powers, who have been loved and supported by the Portland congregation for many years.

Scott Kadey, the Jordans' oldest grandchild, spoke as a representative for the family. He appreciated their fine Christian example, and praised Clarissa for being the

strength "in the background."

Portland Chairman of the Board Bill Nickerson then spoke and presented the Jordans with a tangible token of appreciation, a gift to ease the financial burden of retirement. Pastor Glen thanked the group present for all of the work which had been put into the banquet. He found it hard to believe that so much had been done for him and Clarissa, but he was appreciative of all that had been done.

The meeting closed with a few words from Pastor Raymond Penney who had co-pastored at Portland for several years. Before he offered the benediction, he recounted how Pastor Glen had greatly affected his life as a young person when he had been Ray's pastor. The evening ended with much hugging and well-wishing as it seemed like a family

reunion for many who had not been together in years.

Pictures were taken by Mary Jane Stone and Martie Hamilton (of HIS Photo) and an album of memories of the evening will be given to the Jordans. Taped recordings are available for those who were unable to attend the festivities.

We ask that you would continue to pray for the Portland congregation as we seek God's guidance concerning our future undershepherd. Calvin Leavitt is filling in as our pulpit supply and we truly desire God's will for our ministry and its effectiveness this fall. □

Margaret Helms (September 18)
P. O. Box 263
6000 Cebu City
PHILIPPINES
Phone 011-63-32-9-13-09

Bruce Arnold (June 21)
P. O. Box 223
9000 Cagayan de Oro
PHILIPPINES

David Vignali (May 10)
P.O. Box 223
9000 Cagayan de Oro
Philippines

Alice Brown (March 24)
3 Howe St.
Rochester, NH 03867

Lucus and Beulah Devasahayam
30, Jalan Cempaka
Taman Gemira
42700 Banting, Selangor
MALAYSIA

James Devadasson
124-A First Floor
Jalan Mersing
86000 Kluang, Johore
MALAYSIA

Ruth Devairakkam
15 Jalan Hang Huah 2/2
Taman Muhibbah
86000 Kluang, Johor
WEST MALAYSIA

Floyd and Musa Powers
(October 8 and February 28)
Rebecca Powers (Nov. 11, 1971)
4-11-18 Motoyama Kitamachi
Higashinada ku, Kobe shi 658
JAPAN
Phone 011-81-78-452-2259

Karen Rigney (June 5)
c/o Tsuyama Zion Church
1041-3 Odanaka
Tsuyama Shi 708
JAPAN

Sheryl Kampenhout (January 24)
Apple City 11, 303
2-6-9 Higashi-kariya cho
Aichi ken, Kariya Shi 448
JAPAN

Austin and Dorothy Warriner
(January 1 and January 18)
3-37 Okayama Higashi
5 Chome, Shijonawate Shi
Osaka Fu 575
JAPAN
Phone 011-810-720-76-0580

E. P. Etuk-Akpan - Secretary
Ediene Ikot Obio lmo Headquarters
P. O. Box 2519 - UYO
Akwa Ibom State
NIGERIA

Francis and Lyne Ssebikindu
(May 13 and May 8)
Faith Nancy (September 28, 1982)
Ashley Grace (November 21, 1985)
Joy Lyne (January 25, 1989)
2590 Faxon Avenue
Memphis, TN 38112

Beryl Joy Hollis (December 16)
American Advent Mission
Velacheri, Madras 600 042
INDIA

Marion Damon (March 27)
Box 17, Andivilla
Kodaikanal 624101
INDIA

Barbara White (January 14)
P.O. Box 23152
Charlotte, NC 28212

Steven and Ann Lay
(November 28 and September 13)
(Beth Ann, March 26)
(Timothy, June 18)
125-8 Deai Tamatsu cho
Nishi Ku, Kobe shi
Japan 651-21
Phone 078-924-4456

Carlos Quintero
4550 N. Roxburgh Av.
Covina, CA 91722

Alberto Gomez
Arturo Angulo
Ever Perez
Ezequiel Serrato
c/o Carlos Quintero

Ben Cleon
Box 56, Tubman
4000 Buchanan'
Grand Bassa County
Liberia
WEST AFRICA

Harold Patterson; World Missions
Millie Griswold; Christian Education
Caroline Michael; Women's Ministries

P. O. Box 23152
Charlotte, NC 28212

Robert W. Cole; Finance
Robert Mayer; Publications
Brent Carpenter; Church Relations

AC04843
Serials Department
CEB 3938 Davis Library
University of N.C.
Chapel Hill, NC 27599-3938

C286.7 / A24

Advent Christian WITNESS

November 1990



PROPHECY

Don't Sweat the Details

Also:
Why Missions Are Growing
Essentials of Christian Faith

FEATURES

Prophecy: Don't Sweat the Details

6

Robert Coulter encourages us to focus on the big picture when looking at biblical prophecy. While some wish to argue over details, Scripture deals not with speculation but with three great but simple truths.

What Should We Pray For?

8

Delegates at General Conference last summer passed a resolution calling Advent Christians to prayer. But what should we pray for? Pastor Carl Rundgren suggests that we pray for revival.

Mission Pictorial Directory

10

Our annual pictorial directory of missionaries and national workers serving Christ through Advent Christian missions.

Why Advent Christian Mission Fields Are Growing

12

World mission director Harold Patterson suggests that we in Canada and the United States can learn from observing how third world Advent Christian congregations have applied biblical principles to their worship and church life.

DEPARTMENTS

From the Editor	3
Women's Ministries	14
Prayer Partnership	17

ON THE COVER

While the Bible doesn't give precise details about our Lord's return, it does teach three important principles about His return designed to give us a confident hope.

Volume 38, Number 9 *107*

Advent Christian WITNESS

Editor Robert Mayer

Contributing Editors Caroline Michael, Harold Patterson, William Batson, Clayton Blackstone, David McCarthy

Typesetting Emily Hinson Proofreading Shirley Brooks

Design Manager Dennis Peterson

The Advent Christian Witness (ISSN #007-740) is published monthly except two combined issues; January-February issue and July-August issue, by the Advent Christian General Conference of America, 14601 Albemarle Road, P.O. Box 23152, Charlotte NC 28212. Total No. Copies (Net Press Run): 4,200. Total Paid Circulation: 3,594. Free Distribution: 0. Total Distribution: 3,594. Copies not distributed: 606. Total: 4,200. Subscription rates in the United States and Canada: One year, \$11.00. Single copy: \$1.25. Overseas rate: One year \$14.00. Second Class postage paid at Charlotte NC. POSTMASTER: Send address changes to Advent Christian Witness, P.O. Box 23152, Charlotte NC 28212.

As the official publication of the Advent Christian General Conference, the Advent Christian Witness publishes the teachings of the Advent Christian Church and promotes the task of evangelism both in North America and around the world. The views expressed in this magazine are those of the author and may not necessarily reflect those of the editor or the Advent Christian General Conference. Member: Evangelical Press Association. Copyright ©1990 by the Advent Christian General Conference of America, Inc.



Focusing on the Essentials: An Advent Christian Agenda

For the past five hundred years since the Protestant reformation began in Germany, Christians have disagreed sharply over a variety of biblical and theological issues. That theological diversity became exceptionally strong in the United States with a host of denominations, large and small, competing for the attention and allegiance of individual Americans. Especially before 1950, when Christian personal and moral values shaped many of the institutions and beliefs of Americans (with some notable exceptions), the only way that denominations could distinguish themselves was through stressing their theological distinctives in ways that demonstrated their superiority over all of the other groups competing for attention.

But in the last forty years, our culture has changed dramatically. George Barna writes that based on his most recent research, 62% of all Americans view the organized church as irrelevant in terms of their daily lives. The major institutions of American life; government, media, business, and especially law; are actually hostile to the Christian faith. And most people don't care about the denominational doctrinal distinctives that many Christians continue to argue about.

The rules have changed. And while so many lament these dramatic cultural shifts, I think God wants to use them to help us focus our theology on what's essential for Christian faith. And when we talk about essentials, there are three core beliefs recognized by believers since our Lord's time that separate the Christian faith from everything else.

Three essentials

The first essential is a belief in Scripture as the written word of God. Paul writes that "All Scripture is God-breathed and useful for teaching, rebuking, correcting, and training in righteousness" (2 Timothy 3:16). For two thousand years, Christians from all denominations and traditions have affirmed the inspiration of Holy Scripture. And that affirmation is the first article in the Advent Christian Declaration of Principles; "We believe that the Bible is the inspired Word of God...that its historic statements are correct, and that it is the only divine and infallible standard for faith and practice."

Authentic Christianity is marked by a second essential, a profound confidence in the Lordship of Jesus Christ. Look at how Holy Scripture describes Jesus: Peter declares that he is "the Christ, the Son of the Living God" (Matthew 16:14). John calls Jesus "the Word of God" and declares that He was active in the creation of the world (John 1:1-18). And Paul agrees with John; "For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him" (Colossians 1:16). What stands at the heart of the Bible's teaching is not a group of precise religious laws or rituals but a person: Jesus Christ himself. Against the secularism of our day, the Christian faith affirms that ultimately "at the name of Jesus every knee should bow...and every tongue confess that Jesus Christ is Lord to the glory of God the Father" (Philippians 2:8-11).

continued on next page

There is a third essential that sets authentic Christianity apart from other religions and philosophies. Paul expresses it so well, "Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1). The only way we can experience forgiveness of sin, a right relationship with God, and the promise of eternal life is through faith in Jesus Christ alone. We cannot earn these things through our attempts to do good things nor through following the teachings of other religions and philosophies. Jesus boldly declared, "I am the way and the truth and the

life. No one comes to the Father except through me" (John 14:6).

The Impact of Secularism

These three essentials are crucial to authentic Christianity. Remove any of them and you have a faith that is less than biblical and less than Christian. And throughout church history, they have been recognized as the heart of authentic Christianity. Read the works of Augustine, Martin Luther, John Calvin, Menno Simons, John Wesley, and our own founder, William Miller, and you will find these three

essentials at the heart of their message. Look at the modern missionary movement and you'll find them at the center of efforts to advance the gospel throughout the world.

And today, we live in a society where these core beliefs are under strong attack. Modern day secularism, especially the variety present in many colleges and universities, declares that God is a myth and that those who take Christian faith seriously are either mentally deluded or emotionally unbalanced. And even within the church we find larger and larger numbers of people who claim that the inspiration of Scripture, the Lordship of Jesus Christ, or the nature of salvation can be watered down in ways more palatable to secular thinking.

And at the same time, we live in a culture where people wrestle with tremendous physical, emotional, and social needs. The secularism trumpeted loudly by the key institutions of our society has not brought a sense of well-being, harmony, and wholeness to Americans and Canadians. If anything secularism has made us more violent, more fearful, more self-centered, and less hopeful for the future. And that's evidenced by a host of social problems from drug abuse and crime to budget deficits and the Savings and Loan scandal.

An Advent Christian Agenda

What should Advent Christian people and churches focus on in this society? What do we have to say to people trying to cope in our secular culture?

What's most important is that we as a denomination affirm the essentials of the Christian faith; Scripture as the written word of God, the Lordship and centrality of Jesus Christ, and justification by faith in Jesus Christ alone; and begin to

Thinking About Essentials

How can the Christian faith speak meaningfully to people living in our modern secular culture? Three books have helped me wrestle with some ways to answer that question. The first title, *Evangelical Essentials*, is a dialogue between two men, David Edwards and John Stott, focusing on what's essential for authentic Christian faith. Edwards, a British church historian articulates well a case for theological liberalism while Stott responds equally well with the case for the traditional Christian understandings of Scripture, the Lordship of Christ, and justification by faith. An added treat for Advent Christians is Stott's embrace of a Conditionalist perspective. Stott provides four reasons why he believes "that 'eternal conscious torment' is a tradition which has to yield to the supreme authority of Scripture."

Becky Pippert is one of my favorite writers and her new book *Hope Has its Reasons* is a masterpiece for demonstrating how Christian faith relates to the hopes, dreams,

fears, and desires of modern people. It's not enough to recite Bible verses to unbelievers. We need to understand how they think and how to communicate faith to them. Pippert provides some excellent insights for Christians who want to understand the secular mind and learn to communicate more effectively.

The last book is one I'm still trying to sort through because it raises a variety of issues and questions that local churches must confront in the next ten years. The book has a catchy title, *The Frog in the Kettle: What Christians Need to Know About Life in the Year 2000*. The author, George Barna, documents the dramatic cultural shift taking place in our society and challenges Christians to adjust their ways of doing things. Change is difficult for all of us but if Barna is right, and the evidence indicates that he is, then all of us need to realize that 'business as usual' is not what God would have for his people as we approach the third millennium.

—Bob Mayer

communicate them in ways that will impact the thinking of unbelievers. And it's not enough to simply believe them; we must live them as well. These three great essentials of Christian faith must boldly be proclaimed from Advent Christian pulpits in ways that bring fresh hope to people. And as we think about educating pastors and leaders for the next century; these essentials must be at the center of our efforts. The next thirty years will require men and women who can passionately, boldly, and lovingly proclaim (and live) the essence of Christian faith.

Also, we need to take a fresh look at our denominational distinctives and ask how they can help us proclaim the essentials of

Christianity. I recognize that our distinctives are not the essence of Christian faith. I understand that well meaning Christians disagree with them. Yet one of the reasons I'm an Advent Christian today is my strong belief that our Conditionalist beliefs reinforce the essentials of Christian faith. And Advent Christians must realize that if we move away from those essentials, then our distinctives become irrelevant.

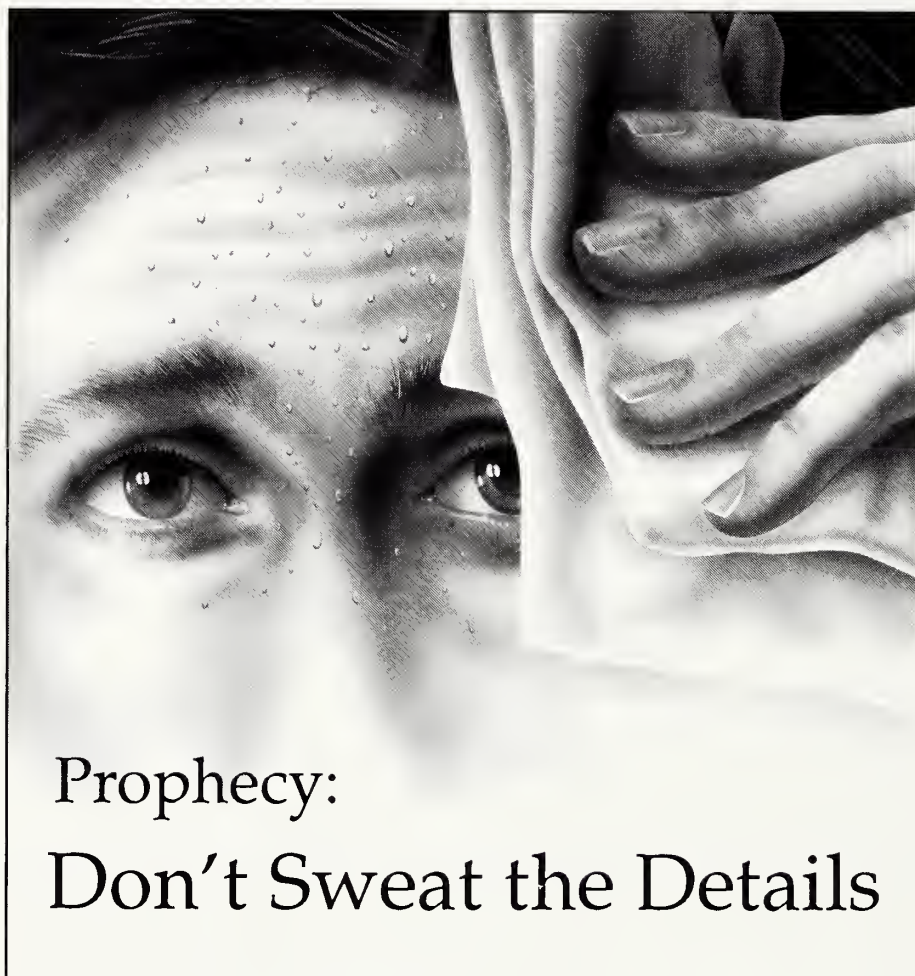
One more suggestion. Advent Christian people have always been theologically diverse on a host of issues. Among us are Calvinists, charismatics, Arminians, non-Charismatics, and a host of other camps on various theological issues. It's time we learn to distinguish

what's essential from what's not. When Jesus returns, his kingdom will include Arminians, Calvinists, charismatics, non-charismatics; and, in fact, all those who confess Jesus Christ as Lord and savior. So no matter what your theological understanding, it's time to practice the words of Jesus, "By this all men will know that you are my disciples, if you have love for one another" (John 13:35).

Advent Christians can lead the way in the 1990s. We can be people who boldly proclaim without compromise the essentials of authentic Christian faith. And we can do it in a spirit of love for each other and for unbelievers who are lost without Christ. That's our ultimate agenda for the years to come. □



World Relief greets a Soviet refugee family arriving in Chicago. The more than 700 Soviet arrivals have been homeless for a year while awaiting resettlement. Welcome kits given to families by World Relief included a Russian Bible and toiletries to help them start their new life. Children received book bags that contained illustrated children's Bibles in Russian and other picture books. World Relief is the relief agency of the National Association of Evangelicals of which the Advent Christian Church is one of over 40 denominations who are members.



Prophecy: Don't Sweat the Details

Robert Coulter
Grand Prairie, Texas

As I was growing up in the late 1930s and 40s, I remember a great deal of preaching on the subject of prophecy. In those days, much was said about world conditions and how they were fulfilling prophecy that would eventually lead to the Second Advent of Jesus Christ.

Many passages of Scripture from books like Ezekiel, Daniel, and Revelation were studied in great detail. Their interpretations were considered proof of what must occur before Jesus could return and as signs of the nearness of His coming. There was a preoccupation with identifying current events as the fulfillment of Bible prophecy.

In the latter part of 1941, when the United States entered World War II, some expositors of prophecy speculated that the war might lead directly to the Battle of Armageddon and then to the Second Advent. This is vivid in my memory because my father, while not advocating this theory, said the new car he had just purchased might be his last one.

I now look back on that time with some amusement, for my father lived to buy and wear out several new cars after the war was over.

Throughout the years many prophetic interpretations have gained popularity and then faded as time and events failed to support them. Thus, my early exposure to prophecy has tempered my views on the subject today. I firmly believe in the Second Advent of Jesus

Christ, but I have no interest in trying to match every current event with a specific prophetic passage.

I am convinced that Bible prophecy was never given so that we could predict the headlines of tomorrow morning's newspaper. Instead, we must focus on the big picture, but refuse to "sweat the details." At best, endeavoring to predict the detailed fulfillment of prophecy before events occur is merely speculation. And speculation is costly in terms of its consequences.

Serious consequences

Many preachers in the religious community erroneously interpret prophecy. Their misguided attempts might be amusing if the outcome did not run the risk of having serious consequences. For example, in December 1989 the Berlin Wall fell unexpectedly and dramatically. Think of the flip-flop that TV and radio expositors of prophecy have done since then.

How unwise it is for these preachers to predict the outcome of events in Eastern Europe when the social, economic, and political affairs in those countries remain in a great state of uncertainty. Yet, some are reinterpreting prophecy to fit events based on these current but incomplete happenings. My fear is that such careless actions will cause many to question the Second Advent altogether. It is serious to make a plaything of the Christian hope of Jesus' return.

In April 1977, Hal Lindsey, who has written at length about the end of the age and the Second Advent of Christ, was interviewed in *Christianity Today*. He was asked about his prediction that Jesus would return in 1988. Specifically, what would it mean if he were wrong?

In answer, Lindsey said, "Well, there's just one split second's dif-

ference between a hero and a bum. I didn't ask to be a hero, but I guess I have become one in the Christian community. So I accept it. But if I'm wrong about this, I guess I'll become a bum."

Based on Lindsey's analysis, a misinterpretation of prophetic Scripture makes the speculator a bum. But that is not the real issue. What about those who have been influenced by Lindsey and others like him? Someone needs to lead them through their disillusionment to a true understanding of the Second Advent. To do this, let's look to the Word of God.

The apostle Paul took the Advent hope seriously. He wrote about it in several of his letters. For example, Paul urged the Corinthians to await "eagerly the revelation of our Lord Jesus Christ" (1 Corinthians 1:7). In Ephesians 1:18 he talked about "the hope of His calling" and, in Colossians 1:5, "the hope laid up for you in heaven."

Paul's reference to the Advent hope of the Thessalonian church is quite revealing. In 1 Thessalonians 1:2,3 he commended their hope, along with their labor of love and works of faith. Beginning in verse two he wrote, "We give thanks to God always for all of you, making mention of you in our prayers;

their faith had been enlarged and their love towards one another had grown, but there is no mention of their Advent hope. What had happened to it?

We find the answer in 2 Thessalonians 2:2. The church at Thessalonica had lost its hope of the Second Advent because someone had misled them into believing that "the day of the Lord has come." In the verses that follow, Paul encouraged this church to recall the things which he had taught them about the coming of Christ while he resided with them (v.5).

If a false teaching concerning the time of Jesus Christ's return could rob the Thessalonian church of its Advent hope, don't you suppose the same could happen today? Weak believers can easily become discouraged and lose their Advent hope when exposed to a steady diet of careless and groundless predictions about end-time prophecies.

How can we guard against this loss? I suggest we consider three great but simple truths stated in the Bible about the Second Advent of Christ. These truths make sweating the details both unnecessary and unwise.

1. Christ will return

First, the Bible clearly teaches that Jesus Christ is going to come again. There is no need to speculate about this wonderful truth. Why?

Because the New Testament writers not only wrote about it, but throughout the Gospels Jesus himself talked about it.

For example, many of the references He made to His return are in

the third person, such as the one in Matthew 16:27: "For the Son of Man is going to come in the glory of His Father with His angels."

The promise Jesus made of His return that I like best is found in John 14:3. Here He spoke in the first person: "I will come again, and receive you to Myself."

I believe in the Second Advent be-

cause I believe the words of my Savior, who came to make atonement for my sins, who has gone to heaven to make intercession on my behalf, and who has promised to come again so I can live eternally in His presence.

In addition to these examples, the New Testament church taught the Second Advent of Christ in a straightforward manner. Peter, for example, defends the doctrine of Jesus' return in 2 Peter 3:4 by noting that some would mock His Advent by asking, "Where is the promise of His coming? . . . all continues just as it was from the beginning of creation."

Peter's answer to this was, "The Lord is not slow about His promise. . . But the day of the Lord will come like a thief. . ." (vv. 9,10).

We have another matter to keep in mind when we consider the certainty of Christ's return. When people speculate about Jesus' return, they make a list of all the occurrences which must take place before

The truth is, all of us are living in the shadow of eternity, whether by death or by the coming of Jesus. Knowing this, Jesus urged us to be prepared at all times rather than to try to pinpoint the nearness of His return.

Weak believers can easily become discouraged and lose their Advent hope when exposed to a steady diet of careless and groundless predictions about end-time prophecies.

constantly bearing in mind your works of faith and labor of love and steadfastness of hope in our Lord Jesus Christ. . . "

However, when Paul wrote to this same church at a later date, he did not mention their Advent hope. According to 2 Thessalonians 1:3,

continued on page 18



What Should We Pray For?

Carl Rundgren
Northwood, N.H.

I have in my hand resolution number one which was passed at the recent Advent Christian General Conference sessions in Wenham, Massachusetts. It reads: Knowing that Jesus taught His disciples "that they should always pray and not give up" (Luke 18:1). *Be it resolved* that we issue this renewed call to *prayer* to the Advent Christian people around the world. In Paul's words "Be joyful always; Pray continually; giving thanks in all circumstances for this is God's will for you in Christ Jesus" (1 Thess. 5:16-18).

At the time this resolution was brought to the floor, I was struck with the deep sense that something was missing. By the time I was at the point of rising to a microphone to say something, the motion was being put to the delegates for a vote. My hesitation (or was it a case of nerves) had cost me the opportunity to raise what I consider to be a burning question.

What are we to pray for?

General Conference is over, but the question still remains. "For what are we to be praying?" A resolution to pray without an answer to this question is tantamount to telling an unbeliever that all he has to do is have faith. Just as faith without an object of that faith is an impossibility, a call to prayer without a clear definition of our petition is destined to lay dormant in the record books of the denomination. "For what are we to be praying?"

Are we to be praying that the Advent Christian Church will survive? Is numerical growth uppermost in our minds? Is a heart-rending cry for revival the need for today?

I, for one, cast my lot with those who believe that what is needed is not another program to implement or another principle to follow, but a mighty moving of the Holy Spirit of God upon God's people such as has not been seen in this generation.

If revival is to be the cry of our prayers, what should be the content

of those prayers? The answer is found in a verse so familiar that it is easily passed over by God's people. "If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land" (2 Chron. 7:14).

Revival begins when God's people confess their sins to God and repent of those sins before Him. It does not happen before this takes place. Indeed, it cannot!

Revival must start with us

One problem facing the church today is that many Christians—perhaps most—seem blind to their "wicked ways." Speak to them of the need for confession and repentance and they, surveying the sins of those around them, nod their heads in approval. But until you and I realize that the call to confession and repentance is aimed squarely at us, we will remain unrevived.

Showers of blessing may fall all around us, but we will remain as dry as the desert sand.

George Whitefield, one of God's instruments in the Great Awakening, proclaimed in a sermon entitled, "The Method of Grace," that God cannot speak peace to our hearts unless we repent of our actual sins, of original sin, of the sins of our best duties and performances, and of the sin of unbelief. This is true of the conversion experience, and it is true of revival. Wherever confession and repentance are needed, these items form our agenda, and in this list we find no shortage of sins to be confessed. Even the best that we can do is as filthy rags in the sight of a Holy God.

Charles Haddon Spurgeon, when his sermons had been preached, would not go to the door to greet the people who had attended. Instead, he would hasten to his study where he would pour out his heart to God in repentance for the weaknesses of the message. God can mightily use women and men whose perspective of reality drives them to humility before God.

Today, we see the ability of the church to gather hundreds of thousands of believers together to confess and repent of the sins of this nation. Prayers ascend to God crying out for the sins of abortion, homosexuality, pornography, humanism, and more. What is needed, however, is confession and repentance of *our* sins—the sins of the church! "If my people . . . will turn from *their* wicked ways. . ."

What will God reveal to us?

Are we unsure as to

what those wicked ways might be? Then let's ask God to show us our sins so we might confess and repent of them. Since we know that it's God's will that we do this, we also know that he will answer such a prayer.

If we listen carefully to His still small voice, we may be stunned as God's Spirit convicts us of the sins of apathy; busyness; dependence upon methods rather than the One who said, "I will build My Church;" arrogance; self-righteousness; pride; divisiveness; laziness; and the extent to which we have taken upon ourselves the mindset of the world.

The list goes on as God reveals to us what He knows about our lives. Our response, I trust, is to be broken before God as we confess that His opinion of ourselves is correct. As we repent of these things and cry out for forgiveness, He restores joy, power, life, purpose, and witness to our lives. As the church is revived, evangelism increases, with results, because the things that blocked results in the past have been

cleared away.

Is revival what we desire? Are we praying for it? Let's begin to pray intelligently for it, knowing that God must start working in us in order to initiate that revival. Praying that He will do it no matter what sin He may reveal in our lives. Confess and repent of whatever He reveals so that revival may begin.

R. A. Torrey was once asked, "How do you begin a revival?" Torrey answered that you take a piece of chalk, draw a circle on the floor, and kneel down in the center of that circle. Then you ask God to begin the revival within the circle. No prayer could be more dangerous to our pride—or more essential to the mighty work of God for which we long. What God chooses to do in that circle may astound us, but if we trust Him we will have no regrets. We will never be the same again—nor will we want to be! □

Carl Rundgren is pastor of the Northwood, N.H., Advent Christian Church.

Life's Troubles O'ercome

Life's path with troubles oft is strawed
And oft by greed we may be awed,
But Christ o'er all the vict'ry won;
'Twas by God's grace that it was done.

He traveled o'er the path of life:
He understands its greed and strife
And we by faith may follow on
And share with Him in a new dawn.

Because He lives we too may live
If we to Him our hearts will give.
He knows the heartbreak and the grief
And He has pow'r to bring relief.

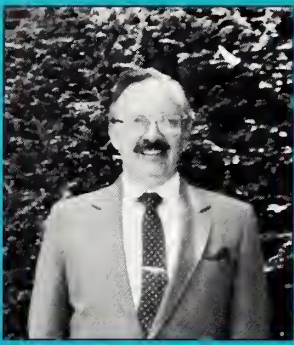
His love for God and for mankind
Is in God's Holy Word defined.
He in His life God's will obeyed
And facing death was not dismayed.

'Twas for the joy He saw by faith
That He redeemed the human race
By dying on a cruel cross;
We are His treasure freed from dross.

May we reflect His image clear
As we by faith to Him draw near,
That others, too, may see the way
And share with Him eternal day.

*C. W. Temple
The Poet Parson*

REACHING FOR JESUS ADVENT CHRISTIAN W



Harold R. Patterson, Director
Charlotte, N.C.



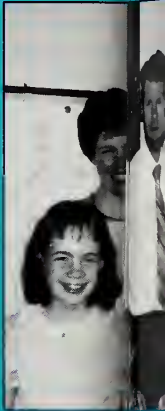
Marion Damon
India



Margaret Helms
Philippines



Alice Brown
Philippines



Steve, Ann, Ben, and



Barbara White
India



Bruce Arnold and David Vignali
Philippines



Sheryl Kampenhout and Karen Rigne
Japan



Beryl Joy Hollis
India



Francis and Lyne Ssebikindu
Memphis

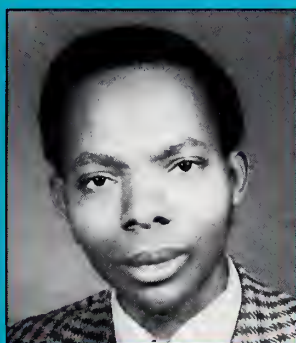


James and Mercy Devadasson
Malasia

THE WORLD CHRIST WORLD MISSIONS



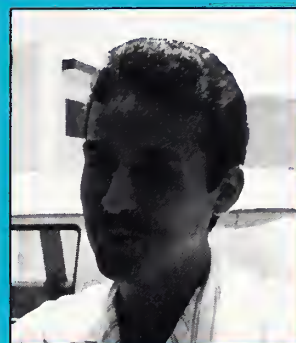
Ever Perez
Mexico



E. P. Etuk-Akpan
Nigeria



Ruth Devairakkam
Malaysia



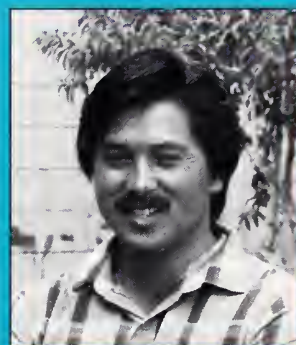
Ezequiel Serrato
Mexico



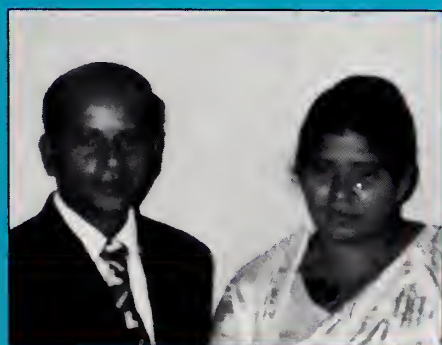
Floyd and Musa Powers
Japan



Austin and Dorothy Warriner
Japan



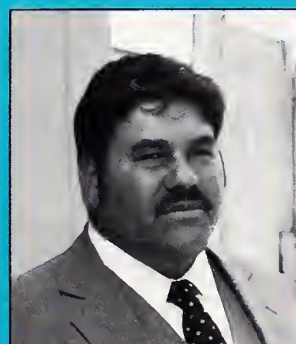
Alberto Gomez
Mexico



Lucas and Beulah Devasahayam
Malaysia



Rev. and Mrs. Ben Cleon
Liberia



Arturo Angelo
Mexico

GROWING

WHY ADVENT CHRISTIAN MISSION FIELDS ARE

Harold Patterson
Charlotte, N.C.

Advent Christian mission fields are alive, growing, and filled with excitement. What a joy I have had visiting our mission fields and seeing how God is at work there. Truly, the Lord is adding to the church daily as missionaries and national pastors make disciples for Jesus Christ. It is an exciting time to be an Advent Christian in our mission fields. I rejoice that God has allowed me to see what He is doing in these parts of His harvest field.

These overseas trips have brought forcefully home to me some biblical truths that I knew were important but I have since rediscovered. I believe they are the keys to Advent Christian Church growth both here at home and around the world.

Worship is exciting

What an experience to worship the Lord on any of our mission fields! To join in praise to our Lord is always a blessing, but to share it with those who have found Christ because of the prayers and sacrificial giving of Advent Christians is even a greater thrill! On our fields, Advent Christians have learned how to worship

God! The services are not entertainment or ritual, but are alive and filled with the pulsating presence of the Holy Spirit and the love of the Lord.

I've seen our Japanese brothers and sisters weep as they sing the hymns of Zion. I have seen our Filipino friends shout and rejoice in the Lord. I've seen our Indian fellow Christians praise the Lord for five to ten minutes at a time in ecstasy rejoicing in the Lord's love. I have seen our African brothers dance beautifully in worship to the Lord. The music is uplifting with a triumphant beat; but it's more than that! It is the presence of the Lord among

you have "worshipped God" or have you just "gone to church?" We need to recover the sense of excitement of the joy of worship and believe that our churches will be filled as they are in other lands.

The Holy Spirit works among God's people

Advent Christian missionaries and believers on our mission fields believe in the supernatural! They need and expect the Holy Spirit to work in their meetings as a result of their prayers. They understand that they are going to fight against demons, apathy, false religions, and

the power of sin. They cannot do it on their own strength, but need the supernatural touch of the Holy Spirit in their midst.

Unbelievers come to our mission churches because they are curious about what is happening in the church services. They come because people are healed, delivered, and given a joyful expression that the unbeliever has never seen before.

The believers experience a sense of holy boldness to share their faith with their families and friends and to invite them to exciting church services.

Many of our mission pastors



people who are adoring Him.

Worship ought to be a wonder-producing experience from the beginning of the service to the end. When you have left your church on Sunday morning can you say that

want to go into hard situations because they believe God has great victories there. He has rewarded their faith! They remind me of the missionary who once said, "If you are going to serve God, choose a task so big that unless God is in it you will fail." Our missionaries have depended upon the working power of God! That needs to become true of Advent Christian congregations here at home.

Ministry involves the whole church not just the pastor

In Ephesians 4, Paul reminds us that "It was He who gave some to be apostles, some to be prophets, some to be evangelists, some to be pastors and teachers to prepare God's people for works of service that the body of Christ might be built up." One of the secrets of continued growth on our mission fields is the enthusiasm of the burden of the average church member to share the Gospel. Some of our churches do not have a full-time pastor. And the day by day work of the church must be carried on by lay people. In India, particularly, because of lay training and because of the deep dedication of the people, many are being touched by Christ because of people who share their faith at work, in the market place, or wherever they are. I remember two young men in India coming to me. One began to cry as he put his arm around his friend and he said, "He is my best friend; he introduced me to Jesus."

It's always hard in the third world to find time to make a living, never mind to take time off for lay training. But Advent Christians in the Philippines and other countries are willing to do it, because they are anxious to be better servants for Jesus Christ. Some of our ladies cannot read, but they learn to share the

Gospel through pictures and are willing to take these into homes. What would it mean here if we could have the same enthusiasm for our faith to share Christ.

Ambitious goal setting

Because our mission pastors believe in a big God, they establish ambitious goals and believe in them. I was in one church that set a goal for a hundred baptisms for a year. Two other pastors expressed the desire to build churches for a thousand members or more. Both are well on their way. These commitments come from India, the Philippines, and Africa. The Philippine Conference sets goals to establish new churches regularly and they continue to experience solid growth. I believe it is time for Advent Christian churches in the United States and Canada to decide to set goals for decisions, baptisms, and outreach and then believe God is going to grant them!

Persistent prayer

All that I have said before is meaningless without prayer, prayer at home and prayer for churches overseas. In Japan, I met with a congregation which committed to a thirty-six day prayer vigil every morning at 6:30. They prayed for the revival they expected the church to have within a month. In India, a church rejoiced with the excitement of new decisions and all that was going on. While there, I was challenged by our missionary Marion Damon who said to me, "Harold, do you think this all happened overnight? Behind and before what you see happening here were days of prayer and fasting; sleepless nights of sacrificial prayer before the Lord." God is a prayer hearing and answering God! On virtually every field nationals have said to me, "We know we serve a God we can talk to,

who hears us, and meets our needs." Can Advent Christian people here express that same confidence?

Commitment

Billy Graham has said the greatest problem in American and Canadian churches is the lack of commitment. On our mission fields, there is not only the tremendous commitment of our missionaries who give tirelessly of themselves, but those who follow their example. I have wept as I have seen the sacrificial giving and evangelism in these places. One lady in Japan worked ten years to give her salary to help provide for home mission projects. And people bring their meager income for an offering to the Lord for spreading the Gospel. In virtually every land where I've traveled people have said to me, "We have found the joy of life and when those church doors are open we are going to be there no matter what it costs us."

When I share some of these experiences with people, I often hear, "this sounds like the New Testament Church." I believe it is! I believe our mission churches are seeking as best they can to walk in the Spirit. Therefore, their works are alive, exciting, and growing. I wish I could picture for you the smiling victorious faces of those who serve the Lord on our mission fields. May the Lord do for Advent Christians in Canada and the United States what He is doing overseas.

Yes, I rediscovered some great unchanging truths about the power of God and His work in the church for the joy and vibrancy of His people. Lord, do it here as well! □

A graduate of Berkshire Christian College, Harold Patterson serves as Director of World Missions for the Advent Christian General Conference.



Caroline Michael
Director



Let God Be God

Jean Thompson Dibden
Farmington, Me.

Have you watched a wonderful happening take place in your life and in your affairs, and realized that you had little to do with bringing it about?

That's what our family had the fun of experiencing. By "our family" I mean the three of us at the time we became four.

I had been widowed, and my two children became fatherless while in grade school. I was left alone to maintain my rented home and see the children through college. Since my late husband had been president of a small college, it seemed fitting that insurance money should be used for a debt-free education for the children. Their earnings would not cover all the costs and I was finding only part-time employment.

"Do you have enough?"

Several years ago my daughter Ellen graduated from a Maine college and during the summer she was employed as a nanny for a couple who ran a theater company fifty miles from home. Timothy, two years younger than Ellen, attended a different college. During the previous summer he had worked with the grounds crew on campus to save money for his junior year

abroad. Also, by bussing trays, he could have free meals at the college cafeteria. At the end of that summer, Timothy received a free week in California to attend a workshop for youth in musical ministry. While there, he looked "across a crowded room" and smiled at a pretty dark-haired girl who smiled to him. Here was the girl of Timothy's dreams!

Timothy returned to Maine at the end of the week, and went ahead with plans for travel to Vienna. Arriving there, he found a wonderful seventeen-page letter from California awaiting him. Long letters and a few phone calls followed. On his birthday, Timothy called and proposed to his sweetheart. She accepted.

The next spring, before Timothy returned to Maine, he was given another free week in France to attend a Christian youth rally. While traveling there on a bus filled with students, Timothy was asked by a friend, "Do you have enough money to get home?"

Even though Tim replied in the affirmative, his friend took up a collection of love gifts on the bus and gave Timothy \$350. As things turned out, Tim needed nearly every penny of that gift to get back to Maine.

The family of Timothy's fiancée invited him to come to California for the summer and stay with them. Timothy's future mother-in-law

wrote to me a glowing letter about how they loved having him with them. He tried selling encyclopedias; his fiancée', home fashion products. Toward the end of the summer, parting seemed impossible, even though Timothy had one more year of college to finish—where scholarship money was waiting. A wedding seemed ordained to take place!

When I was told the news, I rejoiced at the couple's happiness, but said that my bank account would not even pay for one plane ticket. I offered to plan a reception at our church for the newlyweds when they got to Maine. Little did I know what God had in store for us!

God's provision

Ellen was at home one day when the two of us could attend our favorite Bible study group together. We met at a lady's cottage by the lake and had an especially awesome prayer time. We shared our good news about Timothy, and Ellen added that she believed God wanted us there for Tim's wedding as his only family members. When we got home, she rounded up what money she could and put it in a small bread basket in our kitchen. Then she added on a piece of paper Mark 11:23-4, "I tell you the truth, if anyone says to this mountain, 'Go, throw yourself into the sea,' and does not

doubt in his heart but believes that what he says will happen, it will be done for him. Therefore I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours."

The phone rang and a lady from the Bible study group asserted that she and her husband had prayed together and wanted to give us \$120. Soon, another lady from the group rang the doorbell and declared, "If I had a son getting married, I would want to be there. Here is \$300 to help you." The next day, someone came to the house with a checkbook and wrote a check for the additional amount we needed to fly west. Timothy, meanwhile, arranged for a couple to meet us at the airport.

For some unexplained reason, the theater people let Ellen have Wednesday and Thursday-until-evening free. She came home late Tuesday night and we got to Portland at 6:00 a.m. for our flight. We were told by the fellow at the desk that the price had increased on our tickets. We could not believe that God had gotten us this far to make us turn around and go home. We

each began praying and seeking what to do next. Finally, the fellow said that whoever had written our tickets had made a mistake; we owed only \$39 more. I suddenly remembered that in my purse were a few love gifts of money intended for the bride and groom. We could borrow from these and pay them back later! At last we were through the gate and boarding the plane!

Let God be God

It was while cruising over the country with our fellow passengers that I became aware of the wonder of God's provision. We had little money with us; but we were having nice meals, making perfect connections, and enjoying every minute of this big event in our lives. In California, we met charming Netta for the first time. Ellen and I sat under a tree with her and Timothy to chat, to pray, and to present some gifts from home. Then excitement built up as everyone scurried to change clothes, ride to the chapel, and prepare for the ceremony. Netta's uncle filmed the whole event on video.

Ellen and I knew we were in the right place on this Wednesday in August!

After a pleasant reception in late afternoon, the newlyweds departed for their honeymoon. Ellen and I were driven to the airport to begin our night flight east. Having each other's company was especially sweet, since we could exclaim and rejoice together.

Back in Portland, we were glad to see our car sitting safely in its parking space. We stopped at my niece's on our way home. It was a great treat for us to tell her about our adventure and for her to enjoy vicariously what we had been doing. Arriving at my home an hour later, we brought in our luggage and allowed ourselves an hour of sleep. Then Ellen had to drive back to her job for the evening. I imagine she had fun saying to her friends, "Guess where I have been!"

Some time has passed since we so clearly let God be God. As I reflect on the event, I wonder to myself, "Shouldn't I let God *always* be God in my affairs?" What a slow learner I am! □

The Limitless Love of Jesus

D. Solomon Rajan
India

I was the eldest son of pious parents who did the Lord's work. They had borne me after vowing to the Lord that if He gave them a son they would bring him up with discipline and teaching and give him for the ministry.

They gave me the name Solomon Rajan (King Solomon). From childhood they taught me with gentle words to pray, read the Bible, and memorize Psalms. I went with my father for the ministry. The founder of the Christian school

where I studied loved me, and encouraged me.

In the tenth class I failed. Older students who had some bad habits used to tell me about the cinema pictures and sing the cinema songs. Hearing them, I also wished to live well and be like them. One day many friends called me to go to the cinema.

While I was standing in a long room to get the tickets, a lot of people pressed me and fell on me. I struggled to save my life. I left that place gasping and went outside and fell down.

I liked to listen to cinema songs

and they gripped my young life. I would sing them well. One day, when I was going to my friend's house to listen to cinema songs, a fearsome mad dog bit me. As days went by the rabies toxins spread through my body. Day by day I lost my human nature and began to pant and make a noise like a dog.

Finally the day came when I was near death. I was lying in bed. All was darkness about me. My mother, young brothers and sisters, and many others were standing round my bed weeping. My father appeared to have no love for me.

continued on next page

A Testimony

WHFMS Lapel Pins

The manufacturer of our WHFMS lapel pins, the Balfour Co., has been purchased by a large conglomerate and their new policy makes the minimum order sizable. To make it possible to order another shipment of these pins, we will need to have twenty commitments to purchase a pin. We will not know the exact cost until we get the shipment as the cost of gold varies.

To make your commitment to purchase a WHFMS lapel pin, we will need to have you send us a \$10 retainer with your name and address. The cost per pin may be approximately \$15 on a new order. The pins are 10 karat gold filled with blue enamel and have a safety clasp. We presently have four names, but will appreciate your commitment in the near future if you'd like us to be able to place a new order. Please send the order form below with your \$10 check to the Department of Women's Ministries, P.O. 23152, Charlotte, NC 28212.

Please include me in the next order for WHFMS lapel pins. I'm enclosing \$10 as a retainer toward the cost of one pin.

(Name) (Street/Rt./Box #)

(City, State, Zip) (Phone No.)

While he was getting ready to go out for ministry, I asked in a quiet voice, "Father, have you no mercy on me?" He said, "We bore you in prayer; you were promised for the Lord's work. You had no mind for the ministry and ran away from the Lord. The Lord has gone away from you. If you want to live, surrender yourself for the ministry, confess the things which are displeasing to the Lord. If you do you will live, if not you will certainly die," and he left and went out for ministry.

A fear of death came over me. Fearfully, I rolled on my bed and said, "O, Lord, my Father, be merciful to me, give me life. I will serve you." My mother and brothers and sisters were crying and praying with me.

Many hours passed. New strength came to my body. My fear of death fled. My body and my life changed. The Lord Jesus Christ delivered me from this fearful disease of rabies. Today in my youth I have surrendered my life to Jesus. I have become His. The love Jesus has for me is limitless. □

Northern California WHFMS

The annual meeting of this conference was held at Camp Santa Cruz with Vice-president Margie Specht presiding in the absence of President Grace Hughes. Treasurer Donna Creecy reported a balance of over \$2000 in the treasury. Sally Crouse of San Francisco reported on the regional meeting held in San Diego explaining about the Tecate Bible School project which the Western Region is supporting. Sally made reports and materials from the Triennial WHFMS Convention available to any who desired them and gave her report of impressions received at the triennial sessions held at Gordon College last June.

A group of sixteen men from Teen Challenge presented their work during the Mission Hour and sang musical selections. The WHFMS voted to give them an honorarium of \$100. The women pledged \$250 to the Conference for camp expenses and sent \$250 to United Ministries.



Northern California women

The earthquake last fall severely damaged the mission cottage. The women voted to send a letter of thanks to the Spechts and the Evans for clearing out the contents of the cottage which is being repaired at a cost of \$22,247. The WHFMS will maintain ownership and pay fifty percent of the rentals to the conference as a way of paying them back. Helen Williams and Joyce Evans will be responsible for handling the rentals and Sally Crouse will include an article about the cottage in an issue of the newsletter, "Grapevine."

Information about Camp Suwannee Needed

The South Georgia & Florida WHFMS is collecting names and information about former campers who committed their life to Christ during camp and what they are doing now to serve Christ. Please send any information you may have to one of the following: Doris Crews, P.O. Box 4486; Ina Hart, 19 Magnolia Terrace; and Cleo Montgomery, P.O. Box 4454—all at Dowling Park, FL 32060. Please send a picture of each of the former campers and a brief sketch of their life up to the present time. This information will be made into laminated plaques to be hung in the cabins.

From the President's Pen



Dear Sisters in Christ,

How thankful I am to be able to greet you. How good God is! He has certainly poured out His blessings upon me. We take for granted the many, many ways that He works in our lives. What ungrateful creatures we are! However, when the storm clouds rise, and difficulties surround us, then we realize we were not the strong, self-sufficient ones that we thought we were. It was the Lord who was undergirding us, giving us strength, endurance, and His peace. To know the comfort of His presence, His love, whether we deserve it or not, and the confidence that He holds the future—how wonderful! As my grandchildren would say, "Awesome!"

Why is it so difficult for us to share with others the wonder of His love? It should be such a natural thing for us to do. We get excited at a ball game, and will even stand up, and shout, and wave our arms. We're enthusiastic! Who cares what others think about us then? But when it comes to things that affect us and others for eternity, we become "turtles," pull our heads into our shells, and say nothing. We should be ashamed!

We put a name on witnessing. We call it evangelism, and then we shrink back (turtles???). We say we can't do that. We can't, or we won't? If we are honest (and as Christians, we should be!), perhaps it is not so much a matter of "can't," but a willful decision "I won't." Think about it; pray about it.

I am concerned that with the change in our WHFMS Guidelines, we have provided ourselves with a loophole. The change is that we will no longer be asked to have a committee for evangelism in our locals. We can work on the church's evangelism committee. If our church doesn't have such a committee, we let ourselves "off the hook." Women, *we* need to honestly ask the Lord what *we* can do to encourage our church to become involved in evangelism, and then go the step further. Make it an individual decision—your decision, "Lord, I will—however You lead." And He will lead. "He is not willing that any should perish."

I am no different than any of you, sisters. It does not come easily for me to talk to people, especially since my car accident. But I do know that "In Him I live, and move, and have my being." Without Him, I would have no life. There are many who do not have that assurance of life and they need Him. Let's give them that opportunity! God bless each one of you!

Thankfully,
Bea Moore, National WHFMS President.

Mission Prayer Partnership

A • S • K

A B I D E

S E E K

K N O W

November

19 Praise the Lord for **Bruce and Evelyn Arnold's** safe return from the Philippines. Pray for them during their deputation ministry.

20 Pray for the Advent Christian work in **Liberia**. We still haven't heard any word from there since the civil war began.

21 Praise the Lord for another record breaking **Penny Crusade**.

22 Praise the Lord for His many blessings to us and especially to our Advent Christian mission work and His faithfulness over 125 years.

23 Pray for teachers and students at our **Oro Bible College** in the Philippines.

24 Pray for teachers and students at **Shijonawate Bible Institute** in Japan.

25 Pray for the teachers and students at the Bible school in **India**.

26 Pray for the teachers and students at the School of Evangelism at **Kodaikanal** in India.

27 Pray for the teachers and students at the **Tecate Bible Institute** in Mexico.

28 Pray for **Steven and Ann Lay** as they seek to learn the Japanese language.

29 Pray for **Beth Ann and Timothy Lay** as they study at school in Japan.

30 Pray for our ministry team going out shortly to **Nigeria** under the leadership of Pastor Frank Jewett.

December

1 Pray for Church Relations Director, **Brent Carpenter**, that God will use him and bless his efforts as he

ministers among pastors and churches. Pray that the Lord will bless him tomorrow on his birthday.

2 Pray for **Trena Efird**, secretary in the Missions Office, especially that God will bless her on this her birthday.

3 Pray for our **retired missionaries** that God will encourage them and keep them in good health.

4 Pray for our **Advent Christian students** who are studying in Bible schools and colleges here at home, especially, those who are studying missions.

5 Pray for **Alice Brown** as she completes work on her masters degree and is busy with deputation.

6 Pray for the Philippines Superintendent, **Margaret Helms**, and the heavy load that she carries in planting churches and overseeing our work in the Philippines.

7 Pray for **Dave Vignali** as he teaches at Oro Bible College and handles the business affairs of our mission.

8 Pray for the **Devasahayams** and their ministry in Malaysia. Pray especially for Lucus that God would bless him on his birthday.

9 Pray for **James and Mercy Devadasson** and their work in Kluang, Malaysia and the outreaches from that church.

10 Pray for **Austin and Dorothy Warriner** and their work in Asukano that God will give them many decisions for Christ.

11 Pray for **Floyd and Musa Powers** as they work with our churches in Japan.

12 Pray for our national workers in Mexico that God will continue to add to our work there.

13 Pray for **Francis and Lyne Ssebikindu** and the demanding ministry that God has called them to in Memphis.

14 Pray that the Lord will raise up many to respond to the call for full time missionary work at home and overseas.

15 Pray for the India Field Superintendent, **Marion Damon**, and the many responsibilities that she has including teaching and the School of Evangelism.

16 Pray for **Beryl Joy Hollis** as she assists the pastors and churches in the Madras area. May the Lord bless her especially on this her birthday.

17 Pray for **Barbara White** as she rests after a busy deputation schedule and prepares to return to India at the first of the year.

18 Pray for the protection and safety for all our missionaries and national workers in a world that is becoming extremely hostile to the spreading of the Gospel.

Prophecy

continued from page 7

He comes. These occurrences tend to make His appearance merely one in a series of events. As a result, His Advent becomes impersonal.

However, Acts 1:11 reminds us that Jesus' return is personal: "This Jesus who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven."

Thus, I am looking with assurance for a person—Jesus Christ—and not just a series of cataclysmic events.

2. No one knows the hour

Second, Jesus made it clear that no one knows the hour of His return. He said, "But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the father alone... Therefore be on the alert, for you do not know which day your Lord is coming" (Matthew 24:36,42).

Isn't it strange that, in the face of such a plain, unqualified statement, some people persist in predicting the day, month, and year of Jesus' return? They interpret every natural and man-made disaster as a signal of the imminent return of Christ. Someone has suggested that it is an act of blasphemy to do this when Jesus clearly stated that only the Father knows the time.

The events Jesus listed in Matthew 24:6-12 were not intended to provide the basis for calculating His return. These events are quite generic in nature. Besides that, they were to take place in social, religious, and political arenas to remind every generation that it is moving closer to His glorious appearing.

Wars, famines, earthquakes, and false teachers have been common in every age since Jesus spoke those words. He referred to them not to set mileposts by which his coming could be measured, but to encourage endurance (Matthew 24:13). Thus, these events must not alarm us but prompt us to be ready.

Notice the warnings and encouragements Jesus offered as He talked of these events: "See to it that no one misleads you" (Mark 13:5); "Do not be frightened" (v.7); "Be on your guard" (v. 9); "Do not be anxious" (v. 11); "Take heed" (vv. 23,33); "Therefore, be on the alert" (v.35).

These events tell me that human history is moving towards the return of Jesus and the end of this world, when He shall reign as King of Kings and Lord of Lords.

3. Be Prepared

Third, Jesus taught that the only way to anticipate His return was to be in a constant state of preparedness

Unity not found in visions

Editor:

I don't believe Advent Christians can discover unity ("Can Advent Christians Discover Unity?" August 1990), but they may achieve unity. Unity comes from within not without. Water mixes with water, never with oil. You put water with oil and it makes a useless emulsion, no use to drink and no use to lubricate, never again of use until it separates. You do not need to be a theologian to understand this. God explains it plainly in the Bible (2 Cor. 6:11-18).

Advent Christians as a denomination don't need to worry about other denominations doing them in, we are doing a good job of this right now all by ourselves. Our own leaders and ministers are sending us right down the tubes by not teaching, preaching, and promoting strong Christ centered doctrine. If our watchmen continue to blow this unclear sound we will never survive (Ezekiel 33:6-9, Ezekiel 12:1-14:11).

The Bible tells us to be wary of experiences and visions that come down the pike (Ezekiel 12:1-14:11). If we are truly born again, we have the love of Christ within us (Eph. 3:16-21). There is nowhere it says that we need a vision, a second blessing, or another experience to acquire this love. This is very deceptive teaching; no wonder we cannot agree on things. I find it hard to believe that a man can say, "I was praising in unknown words." How does he know that he wasn't cursing God? I believe if you don't know what you're

praying, you don't know what you are saying (1 Cor. 14:4-25).

I find great comfort and fulfillment in the Scripture (Phil. 4:19). I find that since our church, the North Scituate Advent Christian Church, has really started in earnest to support missions that God has really supplied us with many blessings. We started a five-year plan, beginning at ten percent of our budget to missions and progressing to fifty percent by the end of five years. God has blessed and supplied. This is our fifth year and, God willing, we will give fifty percent of our budget this year to missions. To show how He has blessed, this year's missions budget will be larger than our total church budget five years ago.

This shows what God will do if you just accept His promises in faith (Phil. 1:6).

Harry B. Guy
North Scituate, R.I.

The Advent Christian Witness welcomes your letters. If you wish to comment on any article, address your letter to Mailbox, Advent Christian Witness, P.O. Box 23152, Charlotte, N.C. 28212. Letters should be under 150 words and should not engage in personal attacks. The editor reserves the right to edit letters for length or style.

(Matthew 24:42, 44; Mark 13:35, 37). But what does it mean to be prepared?

Some think it means knowing all the world events leading up to Jesus' coming. Somehow, they feel that knowing these details prepares them for His appearance; it makes them feel secure about the Advent hope. There is a problem, however, with this idea. It suggests that our wellbeing, whether spiritual or physical, depends upon our ability to decipher prophecy.

However, that is not what Jesus meant. In Luke 21:34, He identified what it means to live in readiness for His coming. He warned against being preoccupied with eating and drinking and the affairs of life. Readiness is to live in faith and confidence that God has saved us and will preserve us and deliver us into His eternal kingdom (v. 36). Jesus instructed us to constantly trust God for deliverance.

The truth is, all of us are living in the shadow of eternity, whether by death or by the coming of Jesus. Knowing this, Jesus urged us to be prepared at all times

rather than to try to pinpoint the nearness of His return.

Conclusion

In 1 Peter 1:3, the apostle Peter assured us that we have become the children of God. We will receive an inheritance which is reserved in heaven for us (v. 4) because we "are protected by the power of God through faith for a salvation ready to be revealed in the last time" (v. 5).

Thank God, our preservation does not depend upon a preoccupation with minute details of prophecy. As the children of God, we are in His care and keeping. Our refuge is God! □

Robert Coulter is pastor of the Church of God (Seventh Day) in Grand Prairie, Texas. From the September 1990 Bible Advocate, the publication of the Church of God (Seventh Day).

Your Servants For Christ's Cause

International Missionaries

Philippines

Margaret Helms (September 18)
P. O. Box 263
6000 Cebu City
PHILIPPINES
Phone 011-63-32-9-13-09

Furlough

David Vignali (May 10)
P.O. Box 23152
Charlotte, NC 28212

Alice Brown (March 24)
3 Howe St.
Rochester, NH 03867

Bruce Arnold (June 21)
14601 Albemarle Rd.
Charlotte, NC 28212

Japan

Floyd and Musa Powers
(October 8 and February 28)
Rebecca Powers (Nov. 11, 1971)
4-11-18 Motoyama Kitamachi
Higashinada ku, Kobe shi 658
JAPAN
Phone 011-81-78-452-2259

Karen Rigney (June 5)
c/o Tsuyama Zion Church
1041-3 Odanaka
Tsuyama Shi 708
JAPAN

Sheryl Kampenhout (January 24)
Apple City 11, 303
2-6-9 Higashi-kariya cho
Aichi ken, Kariya Shi 448
JAPAN

Austin and Dorothy Warriner
(January 1 and January 18)
3-37 Okayama Higashi
5 Chome, Shijonawate Shi
Osaka Fu 575
JAPAN
Phone 011-81-720-76-0580

India

Beryl Joy Hollis (December 16)
American Advent Mission
Velacheri, Madras 600 042
INDIA

Marión Damon (March 27)
Box 17, Andivilla
Kodaikanal 624101
INDIA

Furlough

Barbara White (January 14)
P.O. Box 23152
Charlotte, NC 28212

Japan

Steven and Ann Lay
(November 28 and September 13)
(Beth Ann, March 26)
(Timothy, June 18)
c/o Floyd and Musa Powers

National Missionaries

Malaysia

Lucus and Beulah Devasahayam
30, Jalan Cempaka
Taman Gemira
42700 Banting, Selangor
MALAYSIA

James Devadasson
124-A First Floor
Jalan Mersing
86000 Kluang, Johore
MALAYSIA

Ruth Devairakkam
15 Jalan Hang Huah 2/2
Taman Muhibbah
86000 Kluang, Johor
WEST MALAYSIA

Nigeria

E. P. Etuk-Akpan - Secretary
Ediene Ikot Obio Imo Headquarters
P. O. Box 2519 - UYO
Akwa Ibom State
NIGERIA

Memphis

Francis and Lyne Ssebikindu
(May 13 and May 8)
Faith Nancy (September 28, 1982)
Ashley Grace (November 21, 1985)
Joy Lyne (January 25, 1989)
2590 Faxon Avenue
Memphis, TN 38112

Mexico

Carlos Quintero
4550 N. Roxburgh Av.
Covina, CA 91722

Alberto Gomez
Arturo Angulo
Ever Perez
Ezequiel Serrato
c/o Carlos Quintero

Liberia

Ben Cleon
Box 56, Tubman
4000 Buchanan'
Grand Bassa County
Liberia
WEST AFRICA

Advent Christian General Conference

Harold Patterson; World Missions
Millie Griswold; Christian Education
Caroline Michael; Women's Ministries

P. O. Box 23152
Charlotte, NC 28212

Robert W. Cole; Finance
Robert Mayer; Publications
Brent Carpenter; Church Relations

2286.1
424

Advent Christian WITNESS

December 1990

Seven



to



Steps



**SURVIVING
CHRISTMAS
!!!**



FEATURES

Christmas: What Part Will You Play? 4

Pastor Len Boston looks at the major characters in the Christmas story and asks us to look at the role we will have when Jesus returns.

Seven Ways to Survive Christmas 6

Amidst the hectic holiday schedules most of us will face, Freya Hanson offers some practical tips for celebrating a happy, joyous Christmas season.

A Davy Crockett Hat for David 8

Marjorie Evans looks at how a family's potentially bleak Christmas was changed to joyous celebration by God at work.

The Future of Advent Christian Missions 10

What will Advent Christian missions focus on in the next ten years? Mission Director Harold Patterson discusses how Advent Christians will respond to dramatic changes taking place in our world.

- Hope for the Hopeless
- Muslims Come to Christ

DEPARTMENTS

From the Editor	3
Women's Ministries	14
Prayer Partnership	17
Disciplemaker	19

ON THE COVER

The holidays bring extra work, more commitments, and added stress. Several articles in this issue suggest how we can enjoy a joyous holiday season.

photo by Steve Skjold Studios

Volume 38, Number 10

Advent Christian WITNESS

Editor Robert Mayer

Contributing Editors Caroline Michael, Harold Patterson, William Batson, Clayton Blackstone, David McCarthy

Typesetting Emily Hinson Proofreading Shirley Brooks

Design Manager Dennis Peterson

The Advent Christian Witness (ISSN #007-740) is published monthly except two combined issues; January-February issue and July-August issue, by the Advent Christian General Conference of America, 14601 Albemarle Road, P.O. Box 23152, Charlotte NC 28212. Subscription rates in the United States and Canada: One year, \$11.00. Single copy: \$1.25. Overseas rate: One year \$14.00. Second Class postage paid at Charlotte NC. POSTMASTER: Send address changes to Advent Christian Witness, P.O. Box 23152, Charlotte NC 28212.

As the official publication of the Advent Christian General Conference, the Advent Christian Witness publishes the teachings of the Advent Christian Church and promotes the task of evangelism both in North America and around the world. The views expressed in this magazine are those of the author and may not necessarily reflect those of the editor or the Advent Christian General Conference. Member: Evangelical Press Association. Copyright © 1990 by the Advent Christian General Conference of America, Inc.



DEVOTION AND DEVELOPMENT:

FOCUSING ON PAST AND FUTURE

For the last ten years, Dr. Clyde Hewitt has carefully studied 130 years of Advent Christian History. His research has led to three books, with the newest one titled *Devotion and Development* just off the press. And at the end of this volume, Dr. Hewitt offers some observations, based on his research and writing, that Advent Christians concerned with the future of the denomination and its congregations need to hear.

A commitment to smallness

Dr. Hewitt observes that "we are small and committed to smallness...Nor is it just that we are small in numbers. We are small in outlook, in dreams, and visions" (*Devotion and Development*, page 357). And we've gone to great lengths to justify that smallness.

Again, the words of Dr. Hewitt: "I am not at all persuaded that God measures our success as a denomination in terms of our size, but I am uncomfortable at the thought of embracing the contrary conclusion—that we have any right to think it doesn't matter to Him that we are only a small voice crying out. I especially think it may matter to Him that we are content to be a small voice proclaiming His message when with a little more enlightened devotion and dedication we could be a larger voice...and win more souls to Him" (pages 359-60).

George Barna writes that by the year 2000, "There will be more mega churches (those with 2,000 or more regular attenders) and more minichurches (those with 75 or fewer people in regular attendance), with proportionately fewer congregations in between" (*The Frog in the Kettle: What Christians Need to Know About Life in the Year 2000*, pages 140-41). So how does a

denomination made up of mostly small churches communicate the Gospel to our secular world? Is smallness always a virtue? Are there some strengths that we can derive from our smallness that will help us in the years to come? Those are the types of questions Advent Christians need to discuss and that Dr. Hewitt's work can help us answer.

The role of our doctrinal distinctives

On the one hand, Dr. Hewitt argues that, "We have been a doctrinal people and not an evangelistic people...that means we have been derelict in carrying out the Great Commission" (page 362). He continues, "It is surprising how far back in our history perceptive pastors have been calling upon their fellow clergy to broaden their message." And in the words of an 1857 editorial by Miles Grant, quoted by Dr. Hewitt, "We do not stress the love of Christ as demonstrated on the cross."

But Dr. Hewitt is also worried that Advent Christians might be on the edge of abandoning their doctrinal heritage. While the essence of the Gospel must be at the center of the Advent Christian message, Dr. Hewitt writes, "I have come to feel quite strongly that we have recently gone too far in abandoning our doctrinal preaching...In trying to make our preaching appealing to everyone, we have, I fear, watered down our distinctives. We hold doctrines that should be more widely held and abandoning them is no way to promote them."

Essentially, Advent Christians need to do two things with their distinctive doctrines. We must think creatively about how they relate to the essence of Christian faith and we must learn

continued on page 5



CHRISTMAS: WHAT PART WILL YOU PLAY?

Len Boston
Panama City, Fla.

I remember a coach in high school who kept a small Christmas tree in his office throughout the entire year. His reason was that, to him, Christmas never ended. His statement revealed a proper concept of a Christian's view of Christmas.

During this time of year when we "unpack Christmas," we need to understand the lasting relevance of the holiday. Christmas (which comes alive with meaning when written as "Christ-mas") literally signifies "a mass or a celebration of the person of Jesus Christ." Christians should view Christmas as more than an annual event. We, who bear His name, ought to experience *daily* celebration of our Savior and King.

Many, if not all of us, have heard or read the account of the first Advent—the birth of Jesus. Many have had a part in a Christmas play based on the events of the first Advent. Our familiarity with its details often leads to a clichéd response to the greatest birth in history. In this way, we allow the awesomeness of

Christ's human arrival to be buried under our society's prepackaged, meaningless rituals. Christians, we need to be reminded that the first Christmas involved real people with real emotions, who faced real decisions regarding Jesus' birth. Let's take a new, personal, involved look at the first Advent of Jesus.

The big event

Those who live in a city that has a professional or large university football team can understand the effect a big game has on daily life. Waves of people flood the town. It becomes impossible to find a motel room or an available restaurant table. Navigating the streets becomes an unimaginable task. Yet, as large as these events are to us, they are probably only a small hint of what Bethlehem and the surrounding areas faced during the census at the time of Jesus' birth.

In Luke 2:1-5, Joseph and Mary arrived in Bethlehem to find that none had "left the light on for them" at any motel. After many inquiries they met an innkeeper who, like the

others, had no place for them. The couple was allowed, however, to use the innkeeper's stable (vv. 6-7).

Nothing more is heard about that innkeeper. The businessman was swamped with details screaming for his attention. We don't know if he ever understood the insulting beginning for the King of Kings fulfilled there or if he ever knew that the event in his stable reverberates throughout all history.

Just after that, we hear of the shepherds living in the fields, as was their habit during the better seasons of the year (Luke 2:8). They were doing their jobs, unaware of the triumph occurring nearby. An unmistakable source ended their ignorance. The sights and sounds of the worship of angels told them of the birth of the Savior (vv. 9-14).

The shepherds responded positively to what they heard (Lk. 2:15). "Let's go," they cried, "Let's go and see!" The group did not head casually toward Bethlehem or discuss eventual plans to go; they hurried. They ran to find Jesus (v. 16). After seeing Him, they spread word of the Word who had arrived. All who heard were amazed (vv. 17-18).

At this point in most plays, the shepherds fade from the scene. But, there is more. They did not merely leave, forgetting what had happened. They went glorifying and praising. These men met Jesus and they remained changed.

In Matthew 2:1-19, a more infamous character can be found. King Herod was disturbed (vv. 1-3) for reasons much different than those of the nation around him. His concern was that he might lose the worship and control he felt he deserved.

Herod sought to know what was occurring with the birth of the intruding king (vv. 4-6).

Lying, he asked to know the location of the child, so he could give Him what was due (vv. 7-8).

The wise men, Herod's potential informants, were told of the king's deception and bypassed Herod (v. 12). Herod waited and waited until he realized that his request had been ignored. His selfish, prideful fear led him to fulfill murderous intents (v. 16). His attempt to annihilate the rival resulted in the murder of every boy who was even possibly Jesus' age. His plan failed; Jesus escaped (vv. 13-15). That Herod died (v. 19). He died without ever finding Jesus, without ever meeting the Savior.

The wise men knew of the signs of Jesus' coming (Mt. 2:1). They did not rest in the satisfaction of readiness. They sought to find the answer; they went to find Christ. The magi followed the star until they found the King of all Kings (vv. 9-10).

What was their response when they saw Jesus? They bowed; they worshipped. They gave their very, very best to Him.

**THE 49TH
ANNUAL CONVENTION
OF THE
NATIONAL ASSOCIATION
OF EVANGELICALS**

Proclaiming Jesus Christ

TOGETHER!

"...Proclaim His salvation day after day."

Psalms 96:2

ST. LOUIS ■ MISSOURI

March 5-7, 1991

**■ NATIONALLY KNOWN
SPEAKERS INCLUDE:**

Luis Palau	George Barna
George McKinney	Raymond Bakke
Warren Wiersbe	Dan Betzer
John Guest	Millie Dienert
Frank Tillapaugh	Frank Fiorenza
and many more	

**■ WRITE OR CALL FOR
REGISTRATION INFORMATION**

NAE ■ P.O. Box 28
Wheaton, IL 60189 ■ 708-665-0500

What part will you play?

Perhaps you have played the part of one of these characters of the first Advent. Perhaps not. Maybe you have no desire ever to have to play a part in this Advent story.

But you will have a part in the unfolding of the Second Advent—the return of Jesus. Which part will you have? You must decide now. It will be too late, then, to choose.

Will you be like the innkeeper? He was very busy. He might have heard about Jesus. He even gave to His cause. Though we do not know for sure, he probably allowed the busyness of his life to crowd out the truth of who Jesus is.

At the Second Advent, will you be like the shepherds? To begin with, they did not know much about Jesus. But, when they heard, they responded. These men hurried after Him. They accepted Him, and became new, inside and out.

Maybe you will be found to be like Herod. He sought, but only out of selfish motivation. He wanted the fulfillment of his own desires. He sought his own glory at the expense of meeting the Lord of all glory. He died without ever having met Jesus.

Will you be like the wise men? They looked for Jesus. They expected Him and waited. They went to find Him. They, like the shepherds, were changed because they met and worshipped Jesus the Christ, the Anointed One.

Among these four characters, we have one unknown decision, one rejector, and two groups of followers. Will you be found to be an undecided or a rejector? Will you be one who is too busy with his own plans and goals to seek Jesus? These choices will leave you without hope.

Or, will you be found to be a true follower, a worshipper who will be welcomed and secured by your personal relationship with Jesus?

Jesus is coming soon! He may come before next Christmas. He may return before *this* Christmas. But you *will* have a part in the Second Advent whether you want to or not. We must begin now to understand and practice daily the true celebration of the Christ of Christmas. □

A graduate of Berkshire Christian College, Len Boston is pastor of the West Bay Advent Christian Church.

FUTURE from page 3

to communicate them in ways that modern people will understand. When we do that, we will find the healthy balance between too much or too little doctrinal emphasis.

With appreciation for a job well done

These are two of several observations Dr. Hewitt makes about the future of the Advent Christian Church. And Clyde Hewitt deserves the gratitude and thanks of Advent Christians everywhere for the excellent work he has done. Your editor wants to personally thank Dr. Hewitt for the ten years of research and writing he has done on behalf of the Advent Christian Church. Dr. Hewitt has presented a realistic picture of who we are as a denomination, complete with our strengths and weaknesses. And hopefully, Advent Christians will not see their history simply as "the good old days." If we're willing to submit ourselves afresh to the Lordship of Jesus Christ, our best days lie ahead of us. And our history can teach us valuable lessons that we can use to face dramatic new challenges posed by our secular culture.

I hope you'll take the opportunity to read *Devotion and Development*. (You can find ordering information elsewhere in this issue.) You'll find a fascinating story. □



7 Ways to Survive Christmas

Freya Ottem Hanson
Pine Island, Minnesota

Is Christmas becoming a survival of the fittest?

Why do I sense the need for survival techniques to face a season celebrating the Gift so graciously and lovingly given by God? Have I drifted from the humble setting in which Christmas was first born? As I look back to that lowly scene, I discover seven important ways to survive Christmas.

Quiet. With overstuffed agendas, the seasonal activities distract and entice me into noise and hurry instead of quiet and stillness before the Lord.

Taking precious moments of quiet in the days before Christmas helps energize me for this holy season. As I look at the stable and the Baby sleeping, I want to quiet myself before the Christ Child in order to discover this holy birth.

Simplicity. My calligraphy instructor once said, "Don't clutter the entire page with words. The negative space is as important as the

space that occupies the letters. Think of your capital letters as beautiful buildings, but remember that we must be able to see them to appreciate them."

Christmas, like the capital letters, must be uncluttered in order for me to appreciate it. At the manger scene I see the Christ Child, Mary, Joseph and some animals. It is a simple scene, yet for centuries its uncluttered elegance has inspired artists, musicians and writers. Whether it is in decorating, activities or lifestyle, it is important for me to keep in mind the simplicity in which the first Christmas came.

Preparation. "Prepare the way for the Lord, make straight paths for him." The birth of Jesus was planned; it was foretold for hundreds of years before his coming. These words from Mark give bold instructions to single-mindedly prepare for the Lord.

I know one family who discussed what they wanted their Christmas to be. Later the mother told me, "It was one of the best Christmas seasons we ever had, and it was because we emphasized what

was important. We gave fewer gifts and took more time to appreciate them."

Some of us enjoy making Christmas decorations, or trimming the tree, or crafting a well-worded Christmas letter. Baking can be an outward expression of Christmas. These are all signs of Christmas joy.

But more important is the inward preparation. Christmas is infinitely more than shopping and holiday merriment. It is the season to keep my heart and mind on Christ Jesus. A family devotional during Advent or lighting Advent candles helps focus my preparation on Jesus. Like Mary who chose to sit at the feet of Jesus, I need to choose the "better part" and kneel at the manger.

Remembrance. Scripture is filled with admonitions to "remember the Lord your God." Jesus took the bread and the cup and gave them to his disciples, asking them to eat and drink in remembrance of him.

Mary, the mother of Jesus, pondered the actions of her Son as any other mother or father would.

The same is true for me when I think about Christmas. I need to take time to reflect on its meaning and why Christ came to earth: "When the time had fully come, God sent his Son, born of a woman, born under law, to redeem those under law, that we might receive the full rights of sons."

For me to remember is to recall who I am and to whom I belong. To help our family remember, we read aloud the Christmas story as recorded in Scripture, so that we do not forget the goodness of the Christ Child.

Gifts. The most abused and misunderstood blessing of Christmas is giving. Many of us give expensive credit-card gifts and strap ourselves financially for months to come, all under the illusion that more is better.

Stores are packed the day after Christmas with people exchanging gifts, and by the middle of January our children grow bored with their presents. How can I make sense out of giving?

The Christ Child received gifts of gold, frankincense and myrrh. Those seem at first to be ridiculous gifts to give a child, but they represent the gifts from rulers who recognized his Kingship. These were gifts of infinite value.

Immanuel, "God with us," is the heart and soul of Christmas. Jesus is the valuable Gift given to a world in need, offering relationship again with God the Father.

Celebration. The shepherds teach the meaning of celebration. They came, worshipped and glorified God. They told others, just as we do when a child is born into our lives, or when we receive a phone call announcing a baby's birth. We bring gifts and gaze in wonder at the infant.

Christmas is the celebration of

new life, a time of singing and merry-making. God wants me to celebrate his goodness. But I choose activities carefully, so that I don't spoil the greatest celebration—the celebration that God is with us.

New Birth. Can I enter the manger scene at Christmas? Will I see the Infant there? That crucial event is part of history.

To capture the true meaning of Christmas, I must have new birth. It is in the new birth that I fully understand the miracle of Christmas: "Flesh gives birth to flesh, but the Spirit gives birth to spirit. You should not be surprised at my saying, 'You must be born again.'"

In this new birth we are sent as God's people to declare his marvelous works and in quiet holiness to celebrate the New Life that was born at Christmas.

Christmas is more than surviving. It is a holy season to be celebrated—the season when the Christ Child is remembered, interrupting my everyday life, giving me a star to gaze at and a message to shout to the world. Jesus is born! Hallelujah! □

Freya Ottem Hanson is a lawyer who, in 1976, established Hanson Law Office in St. Paul, Minnesota. She and her husband, John, have one son. They attend St. Paul's Lutheran Church (Evangelical Lutheran Church in America) in Pine Island. ©1988 Freya Ottem Hanson.



"If you want to understand the Advent Christian Church, I can recommend no better book than *Devotion and Development*."

—Rev. Robert Mayer

If you care about the future, you shouldn't ignore the lessons of the past. That's why Dr. Clyde Hewitt has spent ten years researching the history of the Advent Christian denomination. In his new book, he chronicles the spread of Advent Christian churches throughout the United States and Canada. With stories, anecdotes, and personal accounts, he portrays 130 years of successes and failures as Advent Christians adapted to a changing society.

But this is more than a history book. Dr. Hewitt uses our history to identify the problems we face today, and offers ideas for solving them.

Use the order form below, or call the Venture Bookstore at 704-545-6161. And get ready for the future.

Please send ____ copies of *Devotion and Development* at \$13.95 each plus \$1.50 postage and handling for each copy.

Name _____

Address _____

City _____ State _____ Zip _____

Check Enclosed ☐ Please Bill Me ☐

Mail to: Venture Bookstore, P.O. Box 23152, Charlotte, NC 28227

please allow three to five weeks for delivery



Davy Crockett Hat for David

Marjorie K. Evans
Downey, Calif.

"**M**om-eee, I hurt! Mom-eee, hold me! Mom-e-e-e!" Those were the cries I heard for days and nights. And my heart ached for my two little boys as I held their hot feverish bodies on my lap and prayed that the medicine would soon help them recover from the Asian flu.

Now they were recovering. Still congested, they breathed noisily as they napped in their bed across the room.

But then I got the flu. My body was drained of strength. I ached all over and tossed restlessly on my bed one dreary December afternoon.

The flu was the least of my problems. There was no money to buy medicine for me, food for the three of us, or anything for the children for Christmas. Almost in despair I breathed, "Lord, help me. I don't know what to do. Help me!"

The long move, made several months earlier to find work and to be near my sister (who could take care of my boys), had depleted my resources. I was the sole support of my two sons—David, just turned five, and Charles, an energetic two-

and-a-half-year-old.

The secretarial job I found barely provided enough money to support the boys and me. And I had already missed several days of work and did not yet have sick leave. There was no one to help, because my sister's family was also striving to make ends meet and could not help us financially.

Lord, how can you supply?

As a Christian I had faith in God and knew He had promised, "My God shall supply all your need according to His riches in glory by Christ Jesus" (Philippians 4:19 KJV).

But as my body became increasingly weaker, so did my faith. I struggled, *How, Lord? How can You supply when there's no money coming in?*

As I lay there, tears rolled down my feverish cheeks onto the crumpled pillow, and I thought, *there's just no way I can buy medicine. But I have to have it.* Finally I called the drugstore.

The druggist, a friend of my sister's family, listened while I explained my problem. Then he said, "Don't you know that every cloud

has a silver lining? You're ill now and looking at the ugly, black underneath side of the cloud. One of these days you'll be well again. Then you'll see the silver lining.

"Of course you can charge the medicine. And whenever you're able, you can pay for it. Have the doctor call in the prescription, and I'll send the medicine right over."

After thanking the druggist, I called the doctor. Then I sank onto the faded green couch in our small, drab living room and prayed, "Thank You, Lord."

Soon the medicine arrived, and the powerful antibiotic did help. A week later, although still shaky, I returned to work.

What are you giving your children?

That day at lunch, my secretary friends spoke eagerly of Christmas plans and of gifts they had bought for their husbands and children. As they talked and laughed, I felt distressed about my inability to buy even one gift for the boys. And the thought of the disappointment in their little faces on Christmas Day made tears well up in my eyes.

Then one of the girls turned to me and asked, "What are you giving your children for Christmas, Marjorie?"

By now the tears were streaming down my face. Too choked up to answer, I fled to the ladies' lounge. There I cried and cried until my good friend, Mary, came in. She questioned me until I poured out my troubles to her. Mary assured me that everything would work out fine, but I couldn't see how.

The week before Christmas I was more worried and distraught than ever. I wondered what we would do for food when the little we had was gone.

Preparing our meager supper of tomato soup, crackers, and celery, I watched the children. Their little blond heads bobbed up and down as they made their three-wheeled truck go, *Buh-room, bump. Buh-room, bump*, across the brown linoleum floor.

Suddenly David stopped, looked eagerly up at me and said, "Please, Mommy, remember for Christmas I want a Davy Crockett hat with a tail, and I want a new truck, and I want some blue socks."

I looked down at the children and wondered how to explain that there would be no gifts. But before I could say anything, the doorbell rang. I opened the door to find Tom, an engineer from work, holding a big Christmas tree. Mary stood beside him, loaded down with packages.

What could I say? Overwhelmed, I just stood there. I felt like laughing and crying—and did both. Finally Tom, his soft heart masked by his gruff manner, demanded, "Well, aren't you going to ask us to come in?"

The boys jumped up and down in excitement as Mary gave each one a candy cane and a gift. And she explained that the rest of the presents were for Christmas.

Eagerly, the children tore off the wrappings. David squealed with delight, "Mommy! Look! A *real* Davy Crockett hat with a tail." And he began singing about Davy Crockett as he marched around the room.

Charles chimed in, "Me Davy Kwockett, too, Mommy," and followed right behind David.

Then Tom and Mary brought in a canned ham and all the trimmings for Christmas dinner. They helped us decorate the tree.

As I thanked them, Tom said, "Don't thank us. A lot of us at work have gotten a real kick out of getting these things. We'll all have a happier Christmas because of you and your boys."

Late that evening, as I sat on the old couch in our now festive and pine-scented living room, I talked to God. "Forgive me, Lord, for worrying about how our needs would be met. Not only did You provide

what we needed, You even provided a Davy Crockett hat for David. Thank You."

We don't have to know how God will provide. After all, He knows our needs. That Christmas season He lovingly supplied mine through friends. Their hearts were touched by helping my family. So, don't ask "How?" Trust Him.

Many Christmases have passed since then. I don't know where the old Davy Crockett hat is, but I do know that the Scriptures haven't changed. Philippians 4:6,7 KJV tells us, "Be careful [anxious] for nothing, but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." □

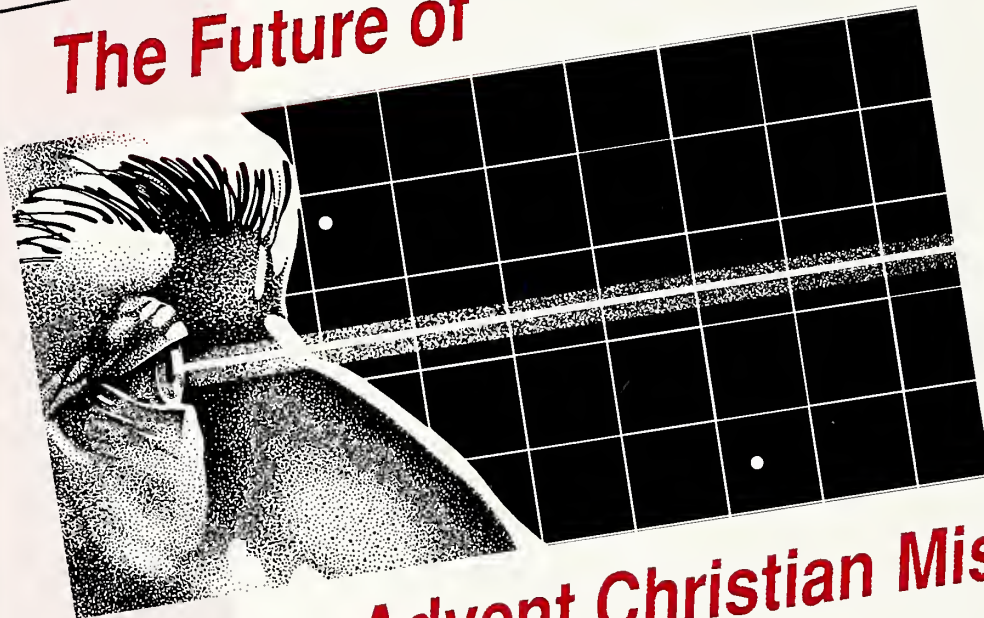
Marjorie Evans is a freelance writer living in Southern California.

Mechanicsville Church completes new addition



With the help of a \$150,000.00 loan from the Advent Christian Church Building and Loan Fund; the Mechanicsville, Virginia Advent Christian Church completed an addition to their church building. This new addition allows the congregation to expand their growing day care center and add needed office space. Pictured above are (L-R) Associate Pastor Robin Buchanan; Senior Pastor Glennon Balser; Church Treasurer Carl Graham; and General Conference Director of Church Relations Brent Carpenter.

The Future of



Advent Christian Missions

Harold Patterson
Charlotte, NC

In a recent interview, Mother Teresa declared, "I'm just a pencil in the hand of God." Those working in Advent Christian Missions are pencils in the hand of God and what a story they have written! What chapters they have wrought. They have believed in a good God, a big God, and have tackled big projects.

The evidence of the success of Advent Christian missions is written, not on paper, but on hearts and lives. That's our history. That's our heritage. Advent Christian missionaries have challenged the world's religions; Hinduism, Buddhism, Shintoism, Roman Catholicism, or whatever it may be; with the Gospel of Jesus Christ. And we had reports last year from at least four of our fields of converts from Islam to Jesus Christ.

We're honored. Praise the Lord for those who have been willing to follow Jesus, and give their lives to mission service through the Advent Christian missions. And that commitment continues today. The seeds sown by Advent Christian missions for 125 years are bearing a great harvest for Jesus Christ. When we compile mission statistics, it's difficult to get an accurate count. But our figures indicate that we have over 17,000 believers overseas right now. And friends, since 1987 when we met last in a General Conference session, we have added over 6,000 believers overseas. There are new churches being started on virtually every mission field we have today and God is still calling us to start more. Things are still happening. We can stand tonight and say with the Apostle Paul, "We have not been disobedient to the heavenly vision." We have gone and we have conquered.

My task is to deal with the past

and the present. Recently, David A. Dean provided you with an excellent summary of the 125 year history. Now, it's my task to look at what lies ahead if the Lord tarries. There are three ideas that affect our missions future: the changes, the choices, and the challenges.

Changes

There will be major changes during the next decade. Changes will have to come to our organization. Our conferences overseas are maturing, and we want to welcome them into partnership as fellow workers in the cause of the gospel. Our brothers and sisters in Christ in Advent Christian mission fields across the sea want to be a part of us; partners in what we're doing.

We're going to see a new relationship between Advent Christians here and those overseas. We don't know exactly what shape it will take but it's coming. And it's time, my friends.

Another area of change is in our relationship with other missions. I was at a mission meeting not too long ago when one of the mission executives for the Southern Baptist Convention declared, "We have come to a startling conclusion in our denomination. We alone can't win the world for Christ." Well, we've come to realize that we must work together. There must be a development of networking and cooperation among mission agencies and among all believers in reaching the world for Christ. We're doing this in our various organizations overseas. In the Philippines, Advent Christian missions are working with other evangelical agencies to plant 50,000 congregations by the year 2000. Japanese Advent Christians are active in leadership in the organization comparable to our National Association of Evangelicals. We're part of a large army of Christ's followers working together to reach the world for Jesus Christ.

If we are going to reach the world for Christ by the year 2000, we need

to divide up responsibilities. And I'm happy to tell you, we are going after unreached people groups. We're beginning to work with a tribal group in the Philippines where none of the people have heard the gospel. We are working on other fields in the same way, and because of the sensitive nature of government relations I cannot say anymore.

We're experiencing a significant change in our personnel. We are already internationalized. Think with me for a moment. We have New Zealanders serving in India and Japan. We have a Ugandan serving in Memphis. We have a Panamanian serving in Mexico. We have Indians in Malaysia. We're already having national conferences that are looking for the opportunity to send missionaries. We have those in the Philippines and in other places who are saying, "Look, we're ready. We want to go, too, and serve as missionaries." Over the next ten years, our missionary staff will take on a greater international flavor. We are going to go forward together.

By the time we meet again in 1993, we might have some international missionaries in our midst. Our New Zealand fellow Christians in the Life and Advent congregations have already said they want a greater part. We have some more that want to go.

Choices

But we're facing choices. We have to decide where to go in the years to come. Do you realize that there are new possibilities that are beckoning our call? Doors are opening for us. Shall we go through them or not? I can show you letters that I've gotten from Australia, from Ghana, and from other places saying, "Come help us."

But we are going to have to make choices. Choices where God wants us to go. We have to face choices here at home. You've heard it. In the beginning of the American Advent Mission Society, in 1865, our focus was ministry to the freed slaves. Suppose that we had not given up on that work we had started

A Testimony

Hope for the Hopeless

"I love you." Yes, those words changed me when I was wandering about as an atheist. I was born into an old Hindu family. When I was fourteen, I had some apprehension about my Hindu religion. I investigated its beginning and afterwards I realized it was all man's imagination, not the truth. I concluded that what is in the world is not God, but nature. I believed that birth and death are humanity's fate, and that the goal of our lives is to be happy,



to do what we want while we live in this world, and then to die.

As a result, at a young age I began to smoke and drink. I joined with bad companions and did whatever I liked. I thought that schooling was unnecessary and threw away my school certificates. Daily my poor mother suffered like grass in the fire when she saw me growing as a bad and worthless fellow.

One day, when I was living like

this, I heard about Jesus. Then I realized that some sort of power had taken hold of me. My heart was filled with His presence and that night I began to pray. When I said, "O, Jesus, I am an evil person who has said there is no God," I heard the words, "I still love you!" That day my bad habits and my hard atheist heart changed so that it amazed the people of my village and my parents. The peace of God ruled my life.

Hope came to me, who had been without hope in God, and along with it, a good life.

—T. Daniel

in 1865." That work helped thousands of freed slaves be won for Christ and saw many churches established. Suppose we had kept that up? What would our denomination look like today? Another movement affecting our cities more and more is Islam. Islam is possibly the greatest threat to Christian missions today, and in the next decade. I believe you'll be hearing about missionaries who carry on their work secretly, not being able to identify where they are or what they

are doing. Recently, I heard about a conference on Islam in Charlotte and I decided to attend. When I got there I found that it was a black Muslim rally; and I was the only white person there. You know what? Islamic nations like Saudi Arabia and Iran are committing millions of dollars to the Islamization of the United States and the western world. Listen, friends, if Advent Christians and other believers don't become concerned about reaching our cities and go after them, someone else

will. And that someone else will be Islamic missionaries. It's already happening and that means it's time for us to decide.

Missions have come home to America. Within the next decade, or maybe even by the next General Conference, we will be introducing to you Hispanic and Filipino pastors who are serving in the United States. I have a slogan that I have had hanging in my study for many years. I took it from *World Vision* magazine: "Change the method,

Muslims Come to Christ

S. Paul Aruldoss,
India

We went to see a friend, to have prayer with him. A Muslim woman came and asked us to come and pray for her husband. He made straw mats, and a great pile of them were ready for sale. But her husband lay on his bed with great swollen legs, unable to get up, let alone load the mats on his cycle and take them around for sale.

We asked her to bring coconut oil, and we smeared this on both his legs, and prayed for him. We said to him, "Believe God. He will heal you. You yourself will sell these mats."

It happened as we said. As a result this man came to a strong faith in Christ. Later on, when the husband had gone out and failed to return on time in the evening, his wife became worried. But she saw a vision of a man in white who came and touched her and said, "Don't be afraid. Your husband has come." It

was eleven o'clock. She understood that Christ was there to help. Her husband came as He said.

At that time they were living on the shore of the Thalambur Tank, but every Friday they would walk to Ponmar Church for fasting and prayer, a distance of about three miles. Again on Sunday they would walk the same distance to attend the services.

The husband's younger sister also asked for prayer. This sister also sold mats. About once a month she would bring some mats to the church as a gift. These people began to bring all the sick Muslims for prayer.

I was transferred to the Old

Pallavaram Church as pastor. About the same time, the Muslim family moved to Medavakkam. Now they are coming from Medavakkam to Old Pallavaram. They stop their selling on Friday in order to attend the fasting prayer from 10 a.m. to 3 p.m. At first we gave them some help for their travel expenses. Now *they* are giving a good offering.

A son-in-law sold a type of food, travelling from place to place. Wherever he was at night, he would lie down and sleep there. One night he was seized by a fearsome demon, and had a frightful fit, foaming at the mouth. He went to many Muslim healers, but was not cured. The woman brought him to Old Pallavaram for prayer, and that terrible demon was cast out. We continued to pray for him until he was strengthened. In February, after attending for three months, he was baptized.

The baptism took place on Sunday, and on the following Thursday, as he travelled along the road, he



not the message." As our culture faces dramatic change, Advent Christians must use new methods to communicate the timeless truth of Jesus Christ.

What place do our doctrinal distinctives have in our missionary endeavors? I receive letters from conditionalist groups all over the world saying, "Help us." We now have the opportunity to go on international radio. I have already commissioned a Bible correspondence course on our distinctives simple

was hit by a lorry. Someone put him in an autorickshaw and took him to the Chingleput Hospital. He was near death. We were told about this accident and went to Chingleput Hospital to pray for him. He was healed. Many of his friends said, "It was because you changed your religion that this happened to you." But his reply was, "It was because I believe in Jesus that He kept me safe."

The woman's younger sister and her husband were also baptized. So far, four people have taken baptism, and others are ready.

One day one of the children of the family, a twelve-year old boy was missing. The family prayed. They found him in a Roman Catholic church sitting at the feet of a statue of Jesus. They felt it was significant that he was found at Jesus' feet. And this Muslim convert is witnessing to Hindus also. Muslims mock and question her. Her answer is, "Jesus has answered prayer and helped us. Even if I die, I won't leave Christ." They are poor people, but they have faith and an experience of Christ. They have taken the names of Abraham, Esther, Ruth, and Mary.

enough so that we can translate it into other languages but basically for English-speaking people around the world. I'm praying that God will open doors for those to be broadcast.

Challenges

And Advent Christian missions will face some great challenges in the years ahead. We face, first of all, a challenge to our purpose. Why do we exist? In the first Advent Christian convention in Wilbraham, Massachusetts, Advent Christians gathered then declared our purpose was to "promote the preaching of the Gospel of Jesus Christ in destitute places in our own and other lands and to prepare people for His near coming for His kingdom." Let's remember the only thing that really counts is the reaching of people for Jesus Christ. The only thing that we can take out of this world is people and nothing else! Are we prepared to say that our focus must remain the reaching of lost people through the salvation of Jesus Christ?

Our second challenge comes in the area of personnel. In five years, our mission staff on the field will be only half of what it is today, and this includes the Lays, who we are sending to Japan this year. We need again to sound a clear call to people challenging them to mission work to think of the words of Stanley Harvey, who would give his life for Christ and Advent Christian Missions in Africa. He declared, "I am going to Africa for Jesus; I am going to give my life to Him and His service; I go joyfully; I shall never return."

And we face the challenge of money. How will we provide for the work that God calls men and women to do? On August 24, 1865, William B. Herrin preached these words at Wilbraham, Massachusetts. "Are there any here that God

calls to this work? Are there any in this assembly? One full of love and zeal for the salvation of souls ready to cry out; Lord, send me? Are there faithful stewards of God's money who stand ready to respond, "Here are the dollars, go?" We wonder about our finances and it is a serious question. Around thirty-five years ago, a man brought a bag of pennies to Rev. Clarence Kirby. Brother Kirby saw in the bag of pennies an idea for the promotion and financing of missions and began the Penny Crusade. This idea turned out to be a five million dollar idea for Advent Christian Missions. Do you suppose there are other five million dollar ideas out there that could be tapped? How big is our God?

There remains the challenge of our productivity. By the next General Conference, three years from now, we will have representatives from our fields with us, sharing God's work that has been done in their midst. On at least three of our mission fields, we have men who are committed to establishing one thousand member churches. Two of them are well on their way. There is still a harvest going on. We can well say with William Carey, "Expect great things from God and attempt great things for God." Or as others have said, the future of Advent Christian Missions is as bright as the promises of God! God has a work for Advent Christian Missions before He comes, possibly the greatest work yet.

Some of you know that Dr. David A. Dean is working on a history of Advent Christian Missions. I am telling him in front of you what I have told him privately. "Don't be in a hurry to complete that history; for the greatest chapters of Advent Christian Missions haven't even happened yet!" □

Harold Patterson is the director of Advent Christian World Missions.



Caroline Michael
Director



News & Notes

S. Ca. Women's Retreat

Seminar leader Brenda Quintero used the title "Princess or Pauper" as she led the women to explore what freedom in Christ means. Brenda presented two challenging sessions on Saturday at Camp Maranatha, sharing how to be all that Christ wants one to be—a "princess," a child of the King, and not a "pauper." Brenda is the wife of Rev. Carlos Quintero, pastor of our Hispanic congregation in Pasadena, and is a Christian Education Trainer (CET).

More than a dozen women participated in their version of "Star Search '90" by presenting vocal solos or duets, a violin solo, chalk drawing, pantomime, and dramatizations. To complete the evening Sharon Golaway and Elizabeth Knechtel led the group in playing Encore.

The women met on Sunday morning for sharing and prayer before leaving for home. The planning committee for this fall's retreat was Nelda Sears, Loretta Shelton, Peggy Castleman, and Altha Gardner. Marge Pitts and Elsie Meeker were registrars and Melva Barth, the pianist.

LaGrange, Illinois

President Coritha Johnson and ladies of the LaGrange WHFMS hosted an evening meeting for women of northeastern Illinois churches. Special music was provided by Launa Price and Jayne Fell. Former National Vice-president Dorothy Randolph

arranged the program with Director of Women's Ministries Caroline Michael, who shared slides and commentary of her trip to Africa including a visit to the mission hospital at Tenwek in Kenya. One amazing statistic Caroline shared was that over 10,000 patients there accept Jesus Christ each year! The women were amazed to observe the natural beauty of Africa. There was also an update on Advent Christian missions and on women's ministries nationally.



Tazewell, Virginia

Six churches were represented at the fall rally of Pocahontas WHFMS held at the Adria Advent Christian Church. Wilma Booth gave each lady a cross on a string illustrating her devotional thought of bearing one another's burdens. Crosses with names and addresses on them were exchanged as prayer reminders. Bonnie Harmon thanked the women for their prayers and gave testimony of what God had done for her. They voted to give \$142 to Camp Pocahontas. President Diane Abel spoke in appreciation of the program presented by the ladies of Adria and announced the next meeting for May 4, 1991 at Crossroads.

New Hampshire Rally...

Women from seven churches opened their day with fellowship while enjoying coffee and doughnuts at the Farmington Church. In her

devotional thoughts, Willa Goodwin used Revelation 17, reminding the women of Jesus' soon coming and the need to share the Gospel. The need for financial support for Bryce and Barbara Whiting serving with YWAM in Switzerland was discussed and the women voted to make this one of their projects. A spring rally will be held on May 4, 1991. These officers were elected: President Laura Poole, Secretary Eleanor Pearl, Treasurer Letty Hett, and Children's Ministries Coordinator Sherri Hastings.

The guest speaker, Jane Hammer of Wolfeboro, presented "Vacation with a Purpose." She defined this as a vacation which can expand your vision of the need of people worldwide to know Jesus while at the same time being of help and encouragement to a missionary or a people group. Jane used Philippians 2:25-30 with an informative overview of how to help missionaries of all ages.

West Valley, Washington...

Coordinator Sue Pleasants, Janelle Neil, and Sandy Tonseth are revitalizing the women's minis-trees at West Valley by making the presentation of the gospel of Jesus Christ their main focus. With the *roots* of the tree representing their authority, they will be accountable to Pastor Clio Thomas. The *trunk* of the tree is the administrative part—the steering committee mentioned above. They are beginning with three *branches*: worship, outreach, and nurture with a coordinator for each: Kathleen Thomas, Katie Schwarzhans, and Nancy Winslow. The *twigs* will represent the individual

activities coming out of their respective branches. The goal is to involve more women in the responsibilities of ministry.

Circle of Friendship's recent event featured Myrna Morey, a fashion expert. She shared the newest fashion trends, hints on the use of accessories, and demonstrated techniques of applying makeup. Circle of Friendship is designed for inviting non-Christian friends to enjoy an evening of fun, learn something new, and indulge in a little dessert!

Eastern N. C. Retreat. . .

Thirty ladies converged on Camp Dixie for an overnight retreat. Vice-president Linda Register began the discovery of "Treasure in Earthen

Vessels" by unlocking the treasure chest and sharing about *faith*. In succession Ruby McLamb, Beatrice Adams, Mary Middlewood, Ann Jackson, Myrtie Strickland, Virginia Yates, and Hazel Welch discussed other treasure (fruit of the Spirit) including long suffering, temperance, joy, gentleness, peace, goodness, meekness, and love.

Claudia Smith led in group singing as well as singing a solo. Before supper, Hazel Welch demonstrated basket-making from greeting cards and the ladies stretched their memories with a couple Bible quizzes. After the program three contestants, Maude Raynor, Margaret Holloman, and Wanda Berrier, participated in Bible Jeopardy with the latter being the winner. President Ann Jackson con-

ducted the morning fall rally with thirty-seven attending.

West Virginia Women. . .

President Joanne Shafer and the women of the Charity Circle of the Blue Creek Advent Christian Church hosted a special fall event for the West Virginia women. Conference President Anna Lou Rucker opened the day with devotional thoughts and Bea McCamey lead the group in praise and worship with Regional President Bethleen Facemyer serving as pianist. Director of Women's Ministries Caroline Michael presented a workshop in two segments answering the questions, "Who Are You?" and "Why Do We Act the Way We Do?" She furnished a personality profile for each

A Manger of Love

Nancy Pritchard
Melrose, Mass.

Two weeks before Christmas a neighbor asked me to feed her cat while she was in the hospital. Entering her apartment, I realized this neighbor had been suffering, not only from asthma, but severe depression. It was evident she had not been able to cope with housework for a long time.

I asked the ladies in my Bible study if they would come to a needy home to help make it livable before my neighbor returned home. Five ladies were available to spend three hours putting into action what we had recently learned as we studied God's Word together.

During the following week I read a story for children that I wanted to use in my King's Jewels Christmas lesson. This story told about a grandmother that had encouraged her granddaughter to find a little cardboard box and build a "manger of love." During the week before Christmas she was to put a piece of hay in the box each time she did a kind deed

for family, neighbors, or friends. The grandmother surprised her granddaughter by putting a doll in the manger, likened to the Christ Child, the night before Christmas. I had some real hay and wanted to copy the story for each family and ask the children to make their own mangers of love that week before Christmas. However, I would need approximately twenty little boxes to start them off with this project. With only four days to get these boxes, I felt confident God was going to provide them. I asked the janitor at my place of work for boxes and he looked at me as if to say, "Where would I ever get twenty little boxes?"

It was an exceptionally busy day for me when my neighbor, who had been home from the hospital for a few days, called me to say she needed some groceries. The grocery store is across the street from her home and I wanted to respond, "Get dressed and go get them!" God spoke to me, nudging me to continue to show compassion for this needy woman and get her groceries. On my lunch hour I rushed through the aisles of the store and

delivered them to her door. As I was leaving her home she volunteered, "You have been kind to me and I want to give you some unused supplies that I bought several years ago when I taught children." I never dreamed that in this poor home there was anything I could use! I looked into the bag and thanked her for felt, glue, and pencils and in a second bag were twenty little various-colored baskets—far better than any cardboard boxes for my King's Jewels' mangers!

I told my friend how God had used her to provide my immediate needs and walked out of her home on air because God had made himself so real to me that busy lunch hour. This day had reminded me of the humble stable in Bethlehem. He had used a humble home to meet my needs! If I had not been willing to be a "servant" that day, God could not have shown me His power and provision for my needs. I really did not need any Christmas presents—this was enough! My town became a modern Bethlehem where the angels sang in my heart. □



Connie Jones

National Spiritual Life Chairman

902 Hemlock Dr. NE, Lenoir, NC 28645

A Dad's Role in Modeling

On our way to Blowing Rock campground one night, Jack and I turned on the car radio and heard most of a message by Tony Evans. This well-known, black, radio pastor was preaching about men and feminism. He was not addressing homosexuality—rather he was referring to the role reversal that has placed so many women in control of the family while the father slides into a weak, passive, more feminine role. With great fervor, Pastor Evans exhorted men to take the more dominant position and become the head of their homes as God intended. He cited Abraham and Job, who shaped their families' decisions and destiny by the choices they made and the directions they took. Likewise, he challenged the wives to be willing to let their husbands hold the household reins.

After the sermon, the commentator rightly observed that although Tony's expressed burden was for the black father figure, the message was timely and appropriate for all American families. Pastor Evan's comments caused me to reflect on my rich heritage and the lessons which I had learned from my father. What a blessing he has been to me!

In early childhood, my father learned the value of prayer. I remember my grandmother telling of watching him playing once with his dart set in the yard. Suddenly, he stopped and stood silently for a minute. Then he walked over, retrieved his dart, and continued playing. "Why did you stand so still for a little while?" she later asked him.

"Oh, I lost my dart," he replied, "and I was asking God to help me find it." "And did He?" she questioned. "Of course," came the somewhat scornful answer to such a "silly" question.

Dad's boyish confidence was replaced by a man's strong faith in a God who continued to supply direction and guidance. This was made evident when expansion at Berkshire Christian College required new drainage area for the sewer system. Test holes had been drilled in most likely areas with no success. The engineers were about to admit defeat when Daddy asked his class to pray. As they prayed, the Lord brought to Dad's mind a certain spot. He told the men, "Try over there." They tried and found the sandy soil they had been seeking.

Like Gideon, Dad often "put out his fleece" as he sought God's new direction for him. How often I have heard him say, "God has shown me what I must do definitely and clearly." Yes, Dad taught me the value of prayer, and also lessons in sharing.

Many former New England School of Theology and Berkshire Christian College students will remember that our home was an open house. Students with health problems, financial problems, loneliness, etc. were welcomed for varying lengths of time according to their need. What we had was freely shared. Once mother and I were returning to the Boston area with friends. We were left at a trolley station with a small mountain of luggage which, after the trolley ride, had to be carried up a steep hill to our house. "Can you

imagine your father leaving anyone like this?" asked mother. Then she answered her own question, "He wouldn't. He would take them right to the door." Daddy always seemed willing to go the extra mile to help a friend.

He prayed, he shared, and he practiced the lessons of Christian citizenship which he learned from God's word. A few days ago a nurse from dad's dialysis unit commented, "We all love your dad. He is so courteous and obliging. He never is demanding and querulous."

How well Micah put it: "He hath showed thee O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk, walk humbly with thy God" (6:9).

O, Christian wives and mothers, encourage and enable your mates to be the men God calls them to be. The temptation to be less is strong. Unless we are careful, we can make it more difficult for them to take their proper role. Support them in their walk with God so that they may be the important examples our children need. Therein lies our challenge and our hope. □

Former Berkshire Christian College President Ariel C. Ainsworth, father of Connie Jones, died on November 4, 1990 after Connie had written this article. He served the church in Saluda, SC for over ten years before retiring, had a home at the Advent Christian Village, but because of illness, he and his wife were living with Jack and Connie Jones at the time of his death at age 86.

woman to determine her temperament type. The four temperaments were discussed and vivid illustrations given to help the women identify their own strengths and weaknesses. Scriptures were shared to show how God can help us deal with weaknesses.

A delicious luncheon was served by the Blue Creek ladies. Caroline conducted an open forum on women's ministries and gave an update on Advent Christian missions. Anna Lou conducted conference business and these officers were elected: President Anna Lou Rucker, Vice-president Helen Gandee, Secretary Maxine Mick, and Treasurer Carolyn Shamblin.

West Head Nova Scotia...

Alice Brown, missionary on home leave from the Philippines, was the featured speaker at the West Head Advent Christian Church at a meaningful service centering on the theme "Being Christ's Disciples." The Ladies' Mission Fellowship WHFMS collected \$260 for Christmas in October.

Portsmouth, New Hampshire...

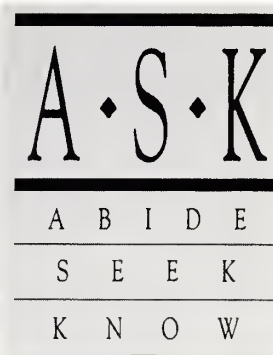
The *Portsmouth Herald* featured Grace Philbrick of the Portsmouth Advent Christian Church as the "Cook of the Month" recently. Grace's favorite recipes are among the 380 recipes included in the cookbook compiled by the "Women of the Church" which has proved to be a good fund raiser. The Philbricks live in one of the older homes in neighboring Rye and she admits she has always enjoyed cooking and sharing her recipes. For those of you who are on low-cholesterol diets, here's a great whipped topping with only 109 calories per cup and 4.6 grams of fat.

"Papufa" Whipped Topping

- 1/2 cup ice water
- 1/2 cup non-fat dried milk
- 3 tbsp. lemon juice (optional)
- 3 tbsp. sugar
- 1 tbsp. safflower oil (or other)
- 1/2 tsp. vanilla extract

Chill medium size mixing bowl, beaters, and water in freezer until ice begins to form around edge. Remove from freezer, add dry milk, and beat at high speed with electric mixer until stiff peaks form, 7-10 minutes. Add lemon juice. Beat in sugar, 1 tablespoon at a time. Add the oil slowly, beating. Add vanilla and beat only enough to mix. Chill 1 hour. May be frozen in covered plastic container. Remove from freezer a short while before serving or serve frozen. Makes 3 cups. □

Mission Prayer Partnership



December

18 Praise the Lord for Steve and Ann Lay and their family as they complete their first six months of career service with Advent Christian missions in Japan.

19 Pray that God will lead Advent Christian young people to consider short term service with Teen Missions this summer.

20 Pray for our Christian brothers and sisters in Liberia who have suffered so much during the continuing civil war. Especially remember the Advent Christian congregations there.

21 Pray for Barbara White that God will richly bless her service for Jesus Christ in India.

22 Pray for Marion Damon as she supervises young men starting new churches in India.

23 Pray for Beryl Joy Hollis as she guides pastors in the Madras area in church growth and ministry.

24 Pray for Floyd and Musa Powers as they speak to Japanese people about Jesus Christ.

25 Today, we celebrate the greatest gift our Heavenly Father could give us, our Lord Jesus Christ. Praise God for his goodness and love.

26 Over 400,000 soldiers are in Saudi Arabia today including a number of men and women from Advent Christian congregations. Praise God for the work He continues to do among soldiers there as many are seriously considering the claims of Christ.

27 Pray for Alice Brown as she works on her master's thesis and does deputation work here at home.

28 Sheryl Kampenhout and Karen Rigney continue their work teaching conversational English classes in Japan. Pray that a number of their students will find new life through Jesus Christ.

29 Tecate Bible Institute continues to train Mexican nationals to reach their countrymen for Jesus Christ. Pray that the financial needs of the school will be met throughout the coming year.

30 Praise God for the work of the four national Advent Christian missionaries in Mexico: **Ever Perez, Ezequiel Serrato, Arturo Angelo, and Alberto Gomez.**

31 Pray for the work of General Conference Director of Christian education **Millie Griswold** as she celebrates her birthday today.

January

1 Praise God for the work of Japanese missionary **Austin Warriner** as he celebrates his birthday today.

2 Pray for **Oro Bible College** and its professors and students in the **Philippines**.

3 Pray for our two Bible schools in **India** as they train workers to serve **Jesus Christ**.

4 Pray for the work of the staff at the Advent Christian denominational offices in **Charlotte** as they seek to serve local churches and extend the work of the **Advent Christian Church**.

5 Pray that throughout 1991, God will draw men and women, boys and girls throughout the world to **Jesus Christ**.

6 Pray today for **China** and ask that God will give strength to the many followers of Christ there.

7 Pray for our **military chaplains** as they serve the spiritual needs of soldiers throughout the world.

8 Pray for the work of national missionaries **Francis and Lynn Ssebikindu** as they communicate God's love in the inner city of **Memphis, Tennessee**.

9 Praise the Lord for His faithfulness in blessing **Advent Christian Missions** for the past 125 years.

10 Pray today for Director of World Missions **Harold Patterson** that God would give him vision and courage as he plans for the future of the mission.

11 Praise God for the ministry team led by **Frank Jewett** that has just returned from a three week trip to **Nigeria** where they focused on training pastors.

12 Pray that God will bless and strengthen our retired missionaries.

13 Pray for **James Devadasson** and his work in **Kluang, Malaysia**.

14 Praise God for the work of **Barbara White** as she celebrates her birthday today.

15 Pray for the Advent Christian congregations in **Nigeria** and for Conference president **Etuk-Akpan** as he provides leadership for their ministry.

16 Pray for **Rev. and Mrs. Lucas Devashayam** and their work in the **Banting area** in **Malaysia**.

17 Pray for the work of **Philippine** missionaries **Margaret Helms** and **David Vignali** as they help start new churches and train leaders.

18 Praise God for the work of **Dorothy Warriner** as she celebrates her birthday today.

Christian Leaders continued from page 19

call in to ask about personal and ministry needs and spend a moment or two in intercessory prayer. It doesn't take much of our time, but it can pay off handsomely. There's no better way to encourage another to place the demands of ministry upon God.

And finally, while we're concerned with the care and feeding of workers, I should point out that the same one who said to *pray* for laborers (Luke 10:2), also said to *pay* them: "The worker deserves his wages" (Luke 10:7).

We should show them *double* honor (1 Tim. 5:17), and pay them more than respect. We don't have to keep God's servants impoverished to keep them poor in spirit. God has other ways to keep his prophets in line.

Paul reflected on two occasions, that the practice of underpaying one's workers is inhumane—like the niggardly practice of muzzling an ox so that it cannot graze while it works (1 Tim. 5:18; 1 Cor. 9:9).

Furthermore, he reminded the Galatian church that "anyone who receives instructions in the word must share all good (material) things with his instructor." We should do so because "God cannot be mocked. A man reaps what he sows. The one who sows to please his sinful nature, from that nature will reap destruction; the one who sows to please the Spirit, from the Spirit will reap eternal life" (Gal. 6:6-8).

Paying one's leaders and workers adequately is what Paul calls "sowing to please the Spirit." To not pay them well is to "sow to the flesh" and manifests a miserly spirit which in turn produces death and destruction in the parish. The cost of such economy is too great a price to pay.

In summary, it seems to me that the issue is investment and that the bottom line is profit to the Body of Christ. We should go along with our leaders and fully support them in their task, "so their work will be a joy and not a burden, for that would be of no advantage to you" (Heb. 13:17).

Our refusal to help with the training of good shepherds becomes irrational in the light of these words. Melancholy, beleaguered leaders are a wasting asset. It's to our disadvantage to dishonor them. We should rather "respect those who work hard among (us), who are over (us) in the Lord and who admonish (us). (And) hold them in highest regard because of their work" (1 Thess. 5:12). We owe it to them and to ourselves. □

David Roper is pastor of Cole Community Church in Boise, Idaho. Copyright © 1990 by David Roper and used by permission.

The Care and Feeding of Christian Leaders

David Roper
Boise, Idaho

*Obey your leaders and submit to their authority.
They keep watch over you as those who
will give an account (Hebrews 13:17).*

I have a friend who ranches nearby, who's involved in a small, rural church in his community. He's a church-goer of the most dedicated variety and a man of almost absolute tolerance.

He tells me they have a new pastor in their church, fresh out of seminary, but he 'lows as to how they picked him a too green. The way he tells it, the school sent them a "do-it-yourself preacher kit," and now they have to put him together. I like the way he thinks. Would that all young pastors and workers had someone who loved them enough to help them get themselves together. Some folks just try to take them apart.

Whoever wrote Hebrews encouraged us to go along with those who lead us, because, "they keep watch over (us) as those who must give account" (Heb. 13:17).

Pastors have an awesome task: They watch over our souls. Furthermore, they must some day stand before God and "give account." They're not, of course, responsible for the choices *we* make, but they are accountable for their decisions and specifically for their willingness to speak the Word that nurtures our souls.

Assuming that our shepherds are imparting God's word, even though ineptly, we ought to encourage them along and "obey" them, a word that suggests a yielding spirit—the exact opposite of resistance. In other words, we ought to get off their backs and get on their team.

We ought to go along with them even if they're young. We shouldn't despise their youth. Despite our cultural focus on youth these days, most of us older folks disdain it. But as Paul wrote, with regard to youthful Timothy, "(when he comes) see to it that he has nothing to fear while he is with you, for he is

carrying on the work of the Lord just as I am. No one then should refuse to accept him. Send him on his way in peace. . . ." (1 Cor. 16:10). In other words, we shouldn't hassle young men and women who are carrying on the work of the Lord. We should rather give them a hand.

Befriend and love your leaders

We can befriend and love them. Leadership tends to isolate; leaders get lonely. They're treated differently than other folks, expected to be more nearly perfect. They're put on pedestals and stranded up there. Yet they're mere mortals with profoundly human needs who mainly want someone to care for them and for their families, someone who will love them enough to stay on their team no matter what they do.

If they're not doing well at their job, it's never good to talk *about* them to others. That's serious sin (Prov. 6:16-19). We should rather talk *to* them, which is the biblical thing to do (Gal. 6:1-5). When we've loved them long and have won the right to be heard, we can "gently instruct, in the hope that God will (lead) them to a knowledge of the truth. . . ." (2 Tim. 2:25). As the proverb says, "Sweet words promote learning" (Prov. 16:20,21). A spoonful of sugar makes the medicine go down.

Hopefully, they'll listen. If leaders aren't willing to be checked and balanced they should not lead. "He who cannot obey, cannot lead," as Benjamin Franklin used to say.

We should pray for those who lead us. An inspired apostle urges us to pray for all who are in authority; that's the biblical thing to do (1 Tim. 2:1,2). Only God can change another. If we try too hard to modify others, it puts an intolerable strain on the relationship. But God can change anyone. Entrust people to God. Prayer (the highest expression of our dependence on him) moves men as well as mountains.

And we should pray with them. We can drop by or

continued on page 18

Margaret Helms (September 18)
P. O. Box 263
6000 Cebu City
PHILIPPINES
Phone 011-63-32-9-13-09

David Vignali (May 10)
P.O. Box 223
9000 Cagayan de Oro
PHILIPPINES

Furlough
Alice Brown (March 24)
3 Howe St.
Rochester, NH 03867

Bruce Arnold (June 21)
Tarkiln Rd.
Chepachet, RI 02814

Floyd and Musa Powers
(October 8 and February 28)
Rebecca Powers (Nov. 11, 1971)
4-11-18 Motoyama Kitamachi
Higashinada ku, Kobe shi 658
JAPAN
Phone 011-81-78-452-2259

Karen Rigney (June 5)
c/o Tsuyama Zion Church
1041-3 Odanaka
Tsuyama Shi 708
JAPAN

Sheryl Kampenhout (January 24)
Apple City 11, 303
2-6-9 Higashi-kariya cho
Aichi ken, Kariya Shi 448
JAPAN

Austin and Dorothy Warriner
(January 1 and January 18)
3-37 Okayama Higashi
5 Chome, Shijonawate Shi
Osaka Fu 575
JAPAN
Phone 011-81-720-76-0580

Beryl Joy Hollis (December 16)
American Advent Mission
Velacheri, Madras 600 042
INDIA

Marion Damon (March 27)
Box 17, Andivilla
Kodaikanal 624101
INDIA

Furlough
Barbara White (January 14)
c/o Mr. Isaacson
P.O. Box 243
Plainville, CT 06062

Steven and Ann Lay
(November 28 and September 13)
(Beth Ann, March 26)
(Timothy, June 18)
125-8 Deai Tamatsu Cho
Nishi-Ku, Kobe Shi 651-21
JAPAN

Lucus and Beulah Devasahayam
30, Jalan Cempaka
Taman Gemira
42700 Banting, Selangor
MALAYSIA

James Devadasson
124-A First Floor
Jalan Mersing
86000 Kluang, Johore
MALAYSIA

Ruth Devairakkam
15 Jalan Hang Huah 2/2
Taman Muhibbah
86000 Kluang, Johor
WEST MALAYSIA

E. P. Etuk-Akpan - Secretary
Ediene Ikot Obio lmo Headquarters
P. O. Box 2519 - UYO
Akwa Ibom State
NIGERIA

Francis and Lyne Ssebikindu
(May 13 and May 8)
Faith Nancy (September 28, 1982)
Ashley Grace (November 21, 1985)
Joy Lyne (January 25, 1989)
2590 Faxon Avenue
Memphis, TN 38112

Carlos Quintero
4550 N. Roxburgh Av.
Covina, CA 91722

Alberto Gomez
Arturo Angulo
Ever Perez
Ezequiel Serrato
c/o Carlos Quintero

Ben Cleon
Box 56, Tubman
4000 Buchanan'
Grand Bassa County
Liberia
WEST AFRICA

Harold Patterson; World Missions
Millie Griswold; Christian Education
Caroline Michael; Women's Ministries

P. O. Box 23152
Charlotte, NC 28212

Robert W. Cole; Finance
Robert Mayer; Publications
Brent Carpenter; Church Relations

HECKMAN
BINDERY INC.



JUN 92

N. MANCHESTER,
INDIANA 46962

